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1. HOSEA: Chapters 1-14.

Jehovah's-Word that came to Hosea Ben-Beeri, **in the Days of Uzziah** (*also called Azariah Ben-Amaziah or Uzziah Ben-Amaziah*)**, Jotham, Ahaz, & Hezekiah, Kings of Judah, & in the Days of Jeroboam Ben-Joash** (*not to be confused with Jeroboam ben-Nebat of Solomon's day; & herein lies the difference to the prophetic ministries of Isaiah & Hosea, one focuses on Judah & the other on Israel, or the Northern Kingdom*)**, King of Israel**. (*Isaiah opens: 'in the days Uzziah, Jotham, Ahaz, & Hezekiah, Kings of Judah*) First, the LORD spoke (*dibber*) in Hosea: He said (*yo'mer*) to Hosea: '***Go, take a wife of whoredom (harlotry, fornication, prostitution) & children of whoredom (harlotry, fornication); for the land commits great whoredom (harlotry, fornication), leaving the LORD***'. He went & took Gomer bath-Diblaim; & she conceived, & birthed him a son. The LORD said , '***Call his name* Jezreel*; for yet a little while, I will avenge the blood of Jezreel on the House of Jehu, & will cause the Kingdom of the House of Israel to cease. At that day, I will break the bow of Israel in the Valley of Jezreel***' (*The House of Jehu is related to the blood of Jezreel in King Jehu ben-Nimshi in total destruction & annihilation of the House of King Ahab & his wife Jezebel; but Jehu did not seek to return the Kingdom to the House of David, but continued in the ways of King Jeroboam ben-Nebat*.). She was again pregnant, & birthed a daughter. He said to him, '***Call her name Lo-Ruhamah; for I will* no more have mercy *upon the House of Israel, to pardon them. But I will have* mercy *upon the House of Judah, & will save them by the LORD their God, & will not save them by bow, sword, battle, horses, nor by horsemen***'. When she weaned Lo-Ruhamah, she was pregnant, & birthed a son. & He said, '***Call his name Lo-Ammi; for ye are* not My people*, and I will* not be yours*. The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; in the place where it was said to them, '*You are not My people*', it shall be said to them, '*sons of the living God***''. The children of Judah & the children of Israel shall be gathered together, & they shall appoint themselves one head, & shall go up from the land; for great shall be the day of Jezreel. (*The Jezreel Valley, also known as the Valley of Megiddo, & Armageddon & Har-Megiddo & Tel-Megiddo is a large fertile plain and inland valley in the Northern District of Israel. It is bordered to the north by the highlands of the Lower Galilee region, to the south by the Samarian highlands, to the west and northwest by the Mount Carmel range, and to the east by the Jordan Valley, with Mount Gilboa marking its southern extent. It is first mentioned Joshua 15: Jezreel of Judah's possessions & 17: Valley of Jezreel of the House of Joseph's possessions. The largest settlement in the valley is the city of Afula, which lies near its center. 'Here the armies of the world have fought many battles deciding the course of human history'*.)

'Tell your brothers, Ammi; & your sisters, Ruhamah: Contend with your mother; for she is not My wife, neither am I her Husband; let her put away her harlotry (*fornication, adultery*) from her face, and her adulteries from between her breasts; lest I strip her naked, set her as in the day she was born, make her as a wilderness, set her like a dry land, & slay her with thirst. On her children will I have *no mercy (Lo-Ruhamah)*; for they are children of harlotry (*adultery*); their mother played the harlot; she who was pregnant has done shamefully; she said, '*I will go after my lovers, who give*

***me my bread & my water, my wool & my flax, mine oil & my drink*' (*as payments for adultery*). I will hedge up yur way with thorns, I will build a wall against her, that she shall not find her paths. She shall follow after her lovers, but she shall not overtake them; she shall seek them, but shall not find them: then shall she say**, '*I will go & return to my first husband; for then was it better with me than now*'. '**She did not know that I gave her the grain, the new wine, the oil, & multiplied to her silver & gold, which they used for Baal. I will take back My grain in its time, My new wine in its season, & pluck away My wool & My flax which should have covered her nakedness. I will uncover her lewdness in the sight of her lovers, & none shall deliver her out of My hand. I will also cause all her mirth to cease, her feasts, her new moons, her sabbaths, & all her solemn-assemblies. I will lay waste her vines & her fig-trees, whereof she said, '*These are my hire that my lovers have given me*'; I will make them a forest, the beasts of the field shall eat them. I will visit on her the days of the Baalim, to which she burned incense, when she decked herself with her earrings & her jewels, & went after her lovers, and forgot Me, says the LORD. I will allure her, & bring her into the desert, & speak comfortably to her. I will give her vineyards from there, & the Valley of Achor for a Door of Hope; she shall make answer there, as in the days of her youth, as in the day when she came up out of the land of Egypt. It shall be at that day, says the LORD, that yu will call Me *Ishi* (*my Husband, as contrasted to lovers*), & will call Me no more *Baali* (*my Lord, as in idolatry*). I will take-away the names of the Baalim out of her mouth, and they shall no more be mentioned by their name. In that day will I make a covenant for them with the beasts of the field, & with the birds of the heavens, with the creeping-things of the ground: I will break the bow & the sword & the battle out of the land, & will make them to lie down safely. I will betroth yu to Me forever; I will betroth yu to Me in righteousness, in justice, in lovingkindness, & in mercies. I will betroth yu to me in faithfulness; & yu will know the LORD. In that day, I will answer, says the LORD, I will answer the heavens, & they shall answer the earth; the earth shall answer the grain, the new wine, & the oil; they shall answer Jezreel (*Heb. means: God-sows, El-zara`*). I will sow (*zara`*) her to Me in the earth; I will have *mercy (ruhamah, ruchamah from rechem, racham)* on her who had *not obtained mercy (lo-ruhamah)*; I will say to them who were *not My people (lo-`ammi)*, 'Yu are *My people (`ammi)*'; & they shall say, '*my God 'Elohay*'.'**

The LORD said to me, '**Go again, love a beloved woman (*wife*), unfaithful adulteress (*fornicating adulteress, wicked harlot*), even as the LORD loves the children of Israel, though they turn to other 'gods' ('*elohim*), & love cakes of raisins (*for idol offerings*).** So I bought her to me for 15 silver-coins (*shekels*) (*or $6,000*), & 1 1/2 homer of barley, (*homer = 10 = 5 or 15 ephahs or baths = 15 shekels = 15 shekels = 30 shekels = the price of a slave then; or in monetary value: 4 denars (zuzim) = 1 silver shekel; 1 denar = a day's wage today is about $100 x 4 = 400 x 15 shekels = 60 dinars or 60 days of labor = $6,000; total price for her was $12,000 in today's value; but all these figures are relative & approximate*)**;** & I told her**, '*Yu must stay for me many days; yu must not play the harlot, & yu must not be another man's wife: so will I also be to yu*'.** For the children of Israel shall abide many days without king, & without prince, without sacrifice, without pillar, & without Ephod or Teraphim (*for idol worship*): afterward shall the children of Israel return, & seek the LORD their God, & David (*the Beloved*) their king, and shall come with fear to the LORD & to His goodness in the Latter Days.

Hear Jehovah's Word, Children of (*Beni*) Israel; for the LORD has a controversy (*strife, contention, quarrel, complaint*) with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing & breaking faith, killing, stealing, & adultery; they break-out (*riot*), & blood touches blood. '**The land will mourn, everyone who dwells therein shall languish, with the beasts of the field & the birds of the heavens; the fishes of the sea shall be taken-away. Let no man strive, neither let any man reprove; yur people are as they who strive with the priest. Yu will stumble in the day; the prophet shall stumble with yu in the night; I will destroy yur mother. My people are destroyed for lack of knowledge: because yu have rejected knowledge, I will also reject yu, that yu shall be no priest to Me: seeing yu have forgotten the Law of yur God, I also will forget yur children. As they were multiplied, so they sinned against Me: I will change their glory into shame. They feed on the sin of My people, & set their heart on their iniquity. It shall be, like people, like priest; I will punish them for their ways, & will requite them their doings. They shall eat, & not have enough; they shall fornicate, & shall not increase (*deliver, prosper*); they have left-off taking heed to the LORD. Whoredom & wine & new wine take-away the understanding. My people ask counsel at their stock (*trees*), their staff declares to them; for the spirit of whoredom has caused them to err, they prostituted, from under (*beneath, as in His presence & authority*) their God. They sacrifice upon the tops of the mountains, burn incense upon the hills, under oaks & poplars & terebinths, because the shadow (*shade*) thereof is good: therefore your daughters fornicate, & your brides commit-adultery. I will not punish your daughters when they fornicate, nor your brides when they commit-adultery; for themselves go-apart (*visit, trade*) with harlots, & they sacrifice with the prostitutes; & the people who does not understand shall be overthrown. Though yu, Israel, whore, yet let not Judah offend; come not ye to Gilgal, neither go up to Beth-aven, nor swear, '*As Jehovah lives*'. Israel has behaved himself stubbornly, like a stubborn heifer: now will the LORD feed them as a lamb in a large place. Ephraim is joined to idols; let him alone. Their drink is become sour; fornicate continually; her rulers dearly love shame. The wind hath wrapped her up in its wings; they shall be put to shame because of their sacrifices**'.

Hear this, priests, & attention, House of Israel, & give-ear (*listen*), House of the King; to you pertains the judgment: '**You have been a snare at Mizpah, a net spread on Tabor. The revolters are gone-deep in making-slaughter; but I am a Rebuker of them all. I know Ephraim, Israel is not hid from Me; Ephraim, yu have prostituted, Israel is defiled. Their doings will not suffer them to turn to their God; the spirit of harlotry is within them; they know not the LORD. The pride of Israel testifies to his face: Israel & Ephraim stumble in their iniquity; Judah shall stumble with them. They shall go with their flocks & with their herds to seek the LORD; but they shall not find Him: He has withdrawn himself from them. They have dealt-treacherously against the LORD; for they have borne strange children: the new moon devours them with their fields. Blow the cornet in Gibeah, the trumpet in Ramah: sound-alarm at Beth-Aven; behind yu, Benjamin. Ephraim shall become a desolation in the day of rebuke: among the tribes of Israel have I made known what shall surely be. The princes of Judah are like them who remove (*change, alter*) the landmark (*boundary, border*): I will pour out My Wrath on them like water. Ephraim is oppressed, he is crushed in judgment; because he was content to walk (after) - (command) (*that is, contrary to the way, against-commands, against-instructions; after-vanity or idols*). I am to Ephraim as a Moth, to the House of Judah as Rottenness. When**

Ephraim saw his sickness, & Judah his wound, then went Ephraim to Assyria, & sent to King Jareb (*that is of the Assyrian King, its meaning is not clear; great, warrior, avenger; see chap.10; compare King of Syria in Isaiah 7, where 65 years is predicted of Ephraim's demise; it does not appear to refer to Egypt*): but he is not able to heal you, neither will he cure you of your wound. For I will be unto Ephraim as a Lion, as a Young Lion to the House of Judah: I, even I, will tear & go away; I will carry off, and there shall be none to deliver. I will go & return to My place, till they acknowledge their offence, & seek My Face: in their affliction they will seek Me earnestly'.

Come, let us return to the LORD; for He hath torn, He will heal us; He has smitten, He will bind us up. After two days will he revive us: on the third day He will raise us up (*resurrect us*), we shall live before Him. Let us know, let us follow on to know the LORD: His going-forth is sure as the morning; He will come to us as the Rain, as the Latter Rain that waters the earth. '**Ephraim, what shall I do to yu? Judah, what shall I do to yu? your goodness is as a morning cloud, & as the dew that goeth early away. I hewed (*chopped*) them by the prophets; I have slain them by the Words of My mouth: yur judgments are the light that goes-forth. I desire goodness, not sacrifice; the knowledge of God more than burnt-offerings. But they like Adam (*man, men or adam*) have transgressed the Covenant: there have they dealt treacherously against Me. Gilead is a city of them who work iniquity; it is stained with blood. And as troops (*gangs*) of robbers wait for a man, so the company of priests murder in the way toward Shechem; they committed lewdness. In the House of Israel I have seen a horrible-thing: there harlotry is in Ephraim, Israel is defiled. Judah, there is a harvest appointed for yu, when I bring back the Captivity of My people**.'

'**When I would heal Israel, then is the iniquity of Ephraim uncovered, & the wickedness of Samaria; they commit falsehood, the thief enters in, the troop of robbers ravages outside. They consider not in their hearts that I remember their wickedness: now have their own doings beset them about; they are before My Face. They make the King glad with their wickedness, the princes with their lies. They are adulterers; they are as an oven heated by the baker; he ceases to stir from the kneading of the dough, until it be leavened. On the day of our King the princes made themselves sick with the heat of wine; he stretched out his hand with scoffers. They made ready their heart like an oven, while they lie in wait: their baker sleeps all the night; in the morning it burns as a flaming fire. They are hot as an oven, & devour their judges; their kings are fallen: there is none among them who calls to Me. Ephraim, mixes himself among the peoples; Ephraim is a cake not turned. Strangers have devoured his strength, he knows not: gray hairs are here & there upon him, he knows not. The pride of Israel testifies to his face: they have not returned to the LORD their God, nor sought Him, for all this. Ephraim is like a silly dove, without understanding: they call to Egypt, they go to Assyria. When they shall go, I will spread My net on them; I will bring them down as the birds of the heavens (*skies*); I will chastise (*discipline*) them, as their congregation heard. Woe to them! they have wandered (strayed) from Me; destruction to them! they trespassed against Me: I would redeem them, yet they spoke lies against Me. They have not cried to me with their heart, but they howl on their beds: they assemble themselves for grain & new wine; they rebel against Me. Though I have taught & strengthened their arms, yet do they devise mischief against Me. They return, not on high** (**the sense is difficult to**

determine, adding or inserting words does not help); **they are like a deceitful bow; their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt**.'

The Trumpet (*Shophar, Ram's-Horn*) to your Mouth (Sound the Trumpet): As an Eagle against the LORD's House: '**They transgressed My Covenant, & trespassed My Law. They shall cry to Me**, "My God, we Israel know Yu'. **Israel has cast off what is good: the enemy shall pursue him. They have set up kings, but not by Me; they have made princes, & I knew it not: of their silver & their gold have they made them idols, that they may be cut off. He has cast off yur calf, Samaria; mine anger is kindled against them: how long will it be ere they attain to innocency? From Israel is even this; the workman made it, and it is no 'God'; the Calf of Samaria shall be broken in pieces. For they sow the wind, & they shall reap the whirlwind: he has no standing grain; the blade shall yield no meal; if it yield, strangers shall swallow it up. Israel is swallowed up: now are they among the nations as a vessel wherein none delights. For they are gone up to Assyria, a wild ass alone by himself: Ephraim has hired lovers. Though they hire among the nations (*Gentiles*), now will I gather them; & they begin to be diminished by reason of the burden of the King of princes** (*the King of Assyria*). **Because Ephraim multiplied altars for sinning, altars have been to him for sinning. I wrote for him 10,000 things of My Law; but they are counted as a strange thing. As for the sacrifices of mine offerings, they sacrifice flesh & eat it; but the LORD accepts them not: now will he remember their iniquity, & visit their sins; they shall return to Egypt. Israel has forgotten his Maker, & built palaces; & Judah has multiplied fortified cities: but I will send a fire upon his cities, & it shall devour its castles.**

Rejoice not, Israel, for joy, like the peoples; for yu prostituted from yur God; yu loved hire (*pay*) on every grain-floor. The threshing-floor & the winepress shall not feed them, & the new wine shall fail her. They shall not dwell in Jehovah's Land; but Ephraim shall return to Egypt, they shall eat unclean food in Assyria. They shall not pour out wine-offerings to the LORD, neither shall they be pleasing to Him: their sacrifices shall be to them as the bread of mourners; all who eat thereof shall be polluted; for their bread shall be for their appetite; it shall not come into Jehovah's House. What will ye do in the day of solemn-assembly, in the day of Jehovah's Feast? They are gone-away from destruction; Egypt shall gather them up, Memphis shall bury them; their pleasant things of silver, nettles shall possess them; thorns shall be in their tents. The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the man that hath the spirit is mad (*insane*), for the abundance of thine iniquity (*crimes*), & because the enmity is great. Ephraim a watchman with my God: as for the prophet, a fowler's (*bird-hunter's*) snare is in all his ways, enmity in the House of his God. They have deeply corrupted themselves, as in the days of Gibeah: He will remember their iniquity, He will visit their sins. 'I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at its first season: but they came to Baal-Peor, & consecrated themselves unto the shameful thing, & became abominable like that which they loved. As for Ephraim, their glory shall fly away like a bird: there shall be no birth, and none with child, and no conception. Though they bring up their children, yet will I bereave them, so that not a man shall be left: Woe to them when I depart from them! Ephraim, like as I have seen Tyre, is planted in a pleasant-place: but Ephraim shall bring out his children to the slayer'. Give them, LORD --what will yu give? give them a miscarrying womb & dry breasts. All their wickedness is in Gilgal; for there I hated them: because of the wickedness of their doings I will drive them out of My

House; I will love them no more; their princes are revolters. Ephraim is smitten, their root is dried up, they shall bear no fruit: though they bring-forth, yet will I slay the beloved fruit of their womb. My God will cast them away, because they did not listen to him; & they shall be wanderers among the Gentiles.

Israel is a luxuriant vine, that puts forth his fruit: according to the abundance of his fruit he has multiplied his altars; according to the goodness of their land they have made goodly pillars. Their heart is divided; now shall they be found guilty: He will smite their altars; He will destroy their pillars. They shall say, '*We have no king; for we fear not the* LORD*; & the King, what can he do for us*'? They speak words, swearing falsely in making covenants: therefore judgment springs up as hemlock (poison) in the furrows of the field. The inhabitants of Samaria shall be in terror for the calves of Beth-Aven; for the people thereof shall mourn over it, & the priests thereof that rejoiced over it, for the glory thereof, because it is departed from it. It also shall be carried to Assyria for a present to King Jareb: Ephraim shall receive shame, & Israel shall be ashamed of his own counsel. Samaria, her King is cut off, as foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn & the thistle shall come up on their altars; and they shall say to the mountains, '*Cover us*'; & to the hills, '*Fall on us*'. Israel, yu sinned from the days of Gibeah: there they stood; the battle against the children of iniquity does not overtake them in Gibeah. 'When it is My desire, I will chastise (*punish*) them; and the peoples shall be gathered against them, when they are bound to their two transgressions. Ephraim is a heifer that is taught (*trained*), that loves to tread out; but I have passed over on her fair neck: I will set a rider on Ephraim; Judah shall plow, Jacob shall break his clods.' Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; it is time to seek the LORD, till He come & rain righteousness on you. You plowed wickedness, you reaped iniquity (*lawlessness*); you ate the fruit of lies; for yu trusted in yur way, in the multitude (*numbers*) of yur mighty men. A tumult will arise among yur people, all yur fortresses shall be destroyed, as Shalman (likely contract. of Shalmanezer, its unknown) destroyed Beth-Arbel in the day of battle: the mother was dashed in pieces with her children. So shall Beth-el do unto you because of your great wickedness: at daybreak shall the King of Israel be utterly cut off.

'**When Israel was a child, then I loved him, & called My Son** (***of Israel as God's Firstborn, then prophetically of Messiah***) **out of Egypt**. The more they were called, the more they went from them: they sacrificed to the Baalim & burned incense to graven-images (*idols*). I taught Ephraim to walk (*as a toddler*); I took them in my arms; but they knew not that I healed them. I drew them with cords of a man (*adam*), with bands of love; & I was to them as they that lift up the yoke on their jaws; & I laid food before them. They shall not return to the land of Egypt; but the Assyrian shall be their King, because they refused to return. The sword shall fall on their cities, & shall consume their bars (*gates, parts, branches, fortresses, borders*), & devour, because of their own counsels. My people are bent on backsliding from Me: though they call them to-on high, none at all will exalt (*arise*). How shall I give yu up, Ephraim? shall cast yu off, Israel? how shall I make yu as Admah? shall I set yu as Zeboiim? My heart is turned within Me, My compassions are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of you; and I will not come in wrath. They shall walk after the LORD, who will roar like a Lion; for He will roar, & the children shall come trembling from the west. They shall come trembling as a bird out of Egypt, & as

a dove out of the land of Assyria; and I will make them to dwell in their houses, says the LORD. Ephraim compasses (*surrounds*) Me about with falsehood, the House of Israel with deceit; but Judah rules with God ('*El*), & is faithful with the Holy One.'

Ephraim feeds on wind, follows-after the east wind: continually multiplies lies & desolation; they make-covenant (*treaty*) with Assyria, & oil is carried (exported) to Egypt. The LORD has a controversy with Judah, & will punish Jacob according to his ways; according to his doings will he recompense him. (*See Genesis 25-50 of the Generations of Isaac & Jacob to understand Hosea's play on the name Jacob-Israel*.) In the womb he-took-by-the-heel *(`aqeb, heel, jacobed, cheated, tricked*) his brother; & in his manhood he had power (*sarah, sar, rule, power, contend*) with God: he had power over the Angel (*Messenger*), & prevailed; he wept, & made supplication to him: he found him at Beth-El, there He spoke with us, Jehovah (*YHWH*) God of Hosts (*Elohiy HaTzeb'aoth*); Jehovah His Memorial (*Zakar, remember, mention, name-memorial*). Therefore turn to yur God: keep kindness & justice, wait for yur God continually. Trafficker (*refers to Israel as Jacob*), the balances of deceit are in his hand: he loves to oppress. Ephraim said, 'Surely I am become rich, I have found me wealth: in all my labors they shall find in me no iniquity that were sin'. I am the LORD yur God from the land of Egypt; I will again make yu to dwell in tents, as in the days of the solemn feast. I have also spoken to the prophets, & I have multiplied visions; & by the ministry (*hand*) of the prophets I-used-similitudes (*adammeh, adamah, damah* {*I. (damah: like, similar, compare) [In Gesen. Thes. all the occurrences in Niphal, except the last cited, are referred to No. II. (damah: silent, quiet, cease, end)] Piel: (dimah): (1) to compare, to liken. Hence to use parables, i.q. (mishshel, mashal). Hos. 12:11 (10), (beyadh hannebi'im 'adammah) "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i.e. announced destruction).*}). Is Gilead iniquity? they are altogether false; in Gilgal they sacrifice bullocks; their altars are as heaps in the furrows of the field. Jacob fled into the field of Aram, & Israel served for a wife, & for a wife he kept (*worked, herded*). By a prophet (*Moses*) the LORD brought Israel up out of Egypt, by a prophet was he preserved (*Moses or Joshua*). Ephraim hath provoked to anger most bitterly: therefore shall his blood be left upon him, & his reproach shall his Lord return to him.

When Ephraim spoke, there was trembling; he exalted himself in Israel; but when he offended in Baal, he died. Now they sin more & more, & have made them molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen: they say of them, 'Let the men who sacrifice kiss the calves'. They shall be as the morning cloud, & as the dew that passes early away, as the chaff that is driven with the whirlwind out of the threshing-floor, as the smoke out of the chimney. 'I am the LORD yur God from the land of Egypt; yu must know no 'god' but Me, besides Me there is no Saviour. I did know yu in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten Me. I am to them as a Lion; as a Leopard will I watch by the way; I will meet them as a Bear that is bereaved of her whelps, & will rend the caul (very few babies are born with part of the amniotic sac still clinging to their face & head. It's known as being born with a veil, or born with a caul) of their heart; and there will I devour them like a Lioness; the wild beast shall tear them. It is yur destruction, Israel, that against Me, against yur Help. Where now is yur King, that he may save yu in all yur cities? & yur judges,

of whom yu said, 'Give me a King & princes'? I have gave a King (*Saul*) in Mine Anger, & have taken him away in My Wrath. The iniquity of Ephraim is bound up; his sin is laid up in store. The sorrows of a travailing woman shall come on him: he is an unwise son; for it is time he should not tarry in the place of the birthing of children. I will ransom them from the power of Sheol (*hell, Hades, grave*); I will redeem them from death: 'death, where are yur plagues? Sheol (Hell), where is yur destruction? repentance shall be hid from Mine Eyes. Though he be fruitful among his brothers, an east wind shall come, the Breath of Jehovah coming up from the wilderness; his spring shall become dry, his fountain shall be dried up: he shall make spoil (*loot, plunder*) of the treasure of all goodly vessels. Samaria shall bear her guilt; she rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, & their women-with-child (pregnant-women) shall be ripped-up.'

Israel, return to the LORD yur God; yu have fallen by yur iniquity. Take with you words, & return to the LORD: say to Him, 'Take away all iniquity, & accept what is good: so will we render bullocks (*calves*) of our lips'. Assyria shall not save us; we will not ride on horses; neither will we say any more to the work of our hands, 'our gods'; for in Yu the fatherless (*orphans*) finds mercy. 'I will heal their backsliding (apostasy), I will love them freely; for Mine Anger is turned away from him. I will be as the Dew to Israel; he shall blossom as the lily, & cast-forth (*spread*) his roots as Lebanon. His branches shall spread, & his beauty shall be as the olive-tree, his smell as Lebanon. They who dwell under his shadow shall return; they shall revive the grain, & blossom as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim , 'What have I to do any more with idols'? I have answered, and will regard him: I am like a Green Fir-tree; from Me is yur fruit found'. Who is wise, that he may understand these-things? prudent, that he may know them? for the Ways of Jehovah are right, & the just (*righteous*) shall walk in them; but transgressors shall fall therein.

Before we move on the 2nd of 12 Minor Prophets we make these observations: We see by color coding the Divine Words spoken in Hosea that 2/3rds of the Book is in Red, & a few words & sentences of direct quotes of the People or the Prophet is in Blue; the rest of the Book in Black ink shows the Words of Hosea in is prophetic ministry. Hosea is fond of playing with words, names, examples as with the name of Jacob & Israel. Hosea's ministry lasted some 40 years under 5 Kings, 4 Kings of the Southern Kingdom of Judah, & 1 King of the Northern Kingdom of Israel. At the close of his ministry the demise & national annihilation of Israel came about at the hands of Assyria, leaving only Judah to await her Captivity 100 years later (700-600 B.C.). Hosea's marriage & family became the prophetic illustration of the Lord's relations with His people, the nation as a whole, & of the two kingdoms. We have said earlier in Daniel, that the first 3 of the 12 Minor Prophets, Hosea, Joel, Amos, are to be viewed as an Appendix or Supplement to the Book of the Prophet Isaiah. Last, it is to be understood that the common order of the 12 Minor Prophets are not in chronological order, which would have been Joel, Amos, & Hosea, & Jonah coming between Joel & Amos. It goes without saying as Hosea is supportive of Isaiah, whose name means Jehovah-Salvation, Hosea means Salvation.

2. JOEL: Chapters 1-3.

Jehovah's Word that came to Joel (Yo-El, Jehovah-God) Ben-Pethuel: 'Hear you old men, & give ear, you inhabitants of the land. Has this been in your days, or in the days of your fathers? Tell your children, & your grand-children & their great-grand-children's generation. What the palmer-worm (*gazam-locust*) has left the locust (*'arbeh-locust*) ate; what the locust left the canker-worm (*yeleq-locust*) ate; what the canker-worm left the caterpillar (*chasil-locust*) ate. Awake, drunkards, & weep; wail, you drinkers of wine, because of the sweet wine; for it is cut off from your mouth. For a nation (*Assyria*) is come up on My Land, strong, & without number; his teeth are the teeth of a lion, he has the jaw-teeth of a lioness. He laid My Vine waste, & barked (striped) My fig-tree: he made it clean bare, & cast it away; the branches thereof are made white.' Lament like a virgin girded with sackcloth for the husband of her youth. The meal-offering & the drink-offering are cut off from Jehovah's House; the priests, Jehovah's ministers, mourn. The field is laid waste, the land mourns; for the grain is destroyed, the new wine is dried up, the oil languishes. Be confounded, you husbandmen, wail, you vinedressers, for the wheat & for the barley; for the harvest of the field is perished. The vine is withered, & the fig-tree languishes; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered: joy is withered-away from the sons of men. Gird yourselves, lament, you priests; wail, you ministers of the altar; come, lie all night in sackcloth, you ministers of my God: for the meal-offering & the drink-offering are withholden from the House of your God. Sanctify a fast, call a solemn assembly, gather the old-men, the inhabitants of the land, to the House of the LORD your God, cry to the LORD. Alas for the day! the Day of Jehovah is near, as destruction from the Almighty (*Shaddai*) shall it come. Is not the food cut off before our eyes, joy & gladness from the House of our God? The seeds rot under their clods; the garners are laid desolate; the barns are broken down; for the grain is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; the flocks of sheep are made desolate. 'Jehovah, to Yu do I cry; for the fire has devoured the pastures of the wilderness, the flame burned all the trees of the field. The beasts of the field pant to Yu; for the water brooks are dried up, and the fire has devoured the pastures of the wilderness'.

Blow the trumpet (*Shophar, Ram's-Horn*) in Zion, sound an alarm in My Holy Mountain; let all the inhabitants of the land tremble: for the Day of Jehovah comes, for it is near; a day of darkness & gloominess, a day of clouds & thick darkness, as the dawn spread upon the mountains; a great people (*Assyrians*) & a strong; there has not been ever the like, neither shall be any more after them, even to the years of many generations. A fire devours before them; behind them a flame burns: the land is as the Garden of Eden before them, behind them a desolate wilderness; none escaped them. The appearance of them is as the appearance of horses; as horsemen, so do they run. Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array. At their presence, the peoples are in anguish; all faces are waxed pale. They run like mighty men; they climb the wall like men of war; they march everyone on his ways, they break not their ranks. Neither does one thrust another; they march everyone in his path; and they burst through the weapons, & not break-rank. They leap on the city; they run on the wall;

they climb up into the houses; they enter in at the windows like a thief. The earthquakes before them; the heavens tremble; the sun & the moon are darkened; the stars withdraw their shining. The LORD utters His voice before His Army; His Camp is very great; He is strong Who executes His Word; for the Day of Jehovah is great & very terrible; who can survive it? Now, says the LORD , turn to Me with all your heart, with fasting, with weeping, with mourning: rend your heart, not your garments, turn to the LORD your God; He is gracious & merciful, slow to anger, abundant in lovingkindness, & repents of the evil (*that is the judgment of doom, calamity, etc.*). Who knows whether He will not turn & repent (*change*), & leave a blessing behind Him, a meal-offering & a drink-offering to the LORD your God? Blow the trumpet (*shophar*) in Zion, sanctify a fast, call a solemn-assembly; gather the people, sanctify the assembly, assemble the old-men, gather the children, and those that suck the breasts; let the bridegroom go forth from his chamber, & the bride out of her closet. Let the priests, the Ministers of the LORD, weep between the porch & the altar, let them say, 'Spare Yur People, LORD, give not Yur Heritage to reproach, that the nations (*Gentiles*) should rule over them: wherefore should they say among the peoples, 'Where is their God'? Then was the LORD jealous for His Land, & had pity on His People. The LORD answered & said to His people, 'Look, I will send you grain, & new wine, & oil, you shall be satisfied therewith; I will no more make you a reproach among the Gentiles; I will remove far off from you the northern, & will drive it into a land barren & desolate, its forepart into the eastern sea (*Persian Gulf*), its hinder part into the western sea (*Great Mediterranean Sea*); its stench shall come up, its ill savor shall come up, because it (*He*) has done great-things'. Fear not, Land (*Ground, Soil*), be glad & rejoice; the LORD has done great-things. Be not afraid, beasts of the field; the pastures of the wilderness (*desert*) do spring, for the tree bears its fruit, the fig-tree & the vine do yield their strength. Be glad then, you Children of Zion, rejoice in the LORD your God; for He gives you the former rain in just measure, & He causes to come down for you the rain, the former rain & the latter rain, in the first. 'The floors shall be full of wheat, the vats shall overflow with new wine & oil. I will restore to you the years that the locust ate, the canker-worm, the caterpillar, & the palmer-worm, My Great Army which I sent among you. You shall eat in plenty & be satisfied, & shall praise the Name of Jehovah your God, Who dealt wondrously with you; My People shall never be put to shame. You shall know I am in the midst of Israel, that I am the LORD your God, there is no other; My People shall never be put to shame. ***Afterward, I will pour-out My Spirit on all flesh; your sons & your daughters shall prophesy, your old-men shall dream dreams, your young-men shall see visions: also on the servants & on the handmaids in those days will I pour-out My Spirit. I will show wonders in the heavens & in the earth: blood, fire, & pillars of smoke. The sun shall be turned to darkness, the moon to blood, before the great & terrible Day of Jehovah comes***'. And whoever shall call on the Name of Jehovah shall be delivered; for in mount Zion & in Jerusalem there shall be those who escape, as Jehovah said, & among the Remnant, those whom the LORD calls.

'In those days, & in that time, when I shall bring back the captivity of Judah & Jerusalem, I will gather all nations, & will bring them down into the Valley of Jehoshaphat (`Emeq Yehoshaphat, Valley of Jehovah's-Judgment; shaphat = judge, govern, decide); and I will execute judgment on them there for My People & My Heritage Israel, whom they scattered among the Gentiles: & they have parted (*partitioned, divided*) My Land, & cast lots for My People, & gave a boy for a harlot (*prostitute*), & sold a girl for wine, that they may drink. What are you to Me, Tyre, & Sidon, & all the regions of Philistia? will

you render Me a recompense? & if ye recompense Me, swiftly & speedily will I return your recompense on your own head. As you took My Silver & My Gold, & carried into your temples My goodly precious-things, & sold the children of Judah & the children of Jerusalem to the sons (*children*) of the Grecians, that you may remove them far from their border; I will stir them up out of the place where you have sold them, & will return your recompense upon your own head I will sell your sons & your daughters into the hand of the children of Judah, they shall sell them to the men of Sheba, to a nation far off: for the LORD has spoken it. Proclaim this among the Gentiles; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, 'I am strong'. 'Hurry, come, all nations round about, gather yourselves together': 'thither cause Yur mighty-ones to come down, LORD'. 'Let the Gentiles stir themselves, & come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round-about. Put in the sickle; the harvest is ripe: come, tread; the winepress is full, the vats overflow; their wickedness is great. Multitudes, multitudes in the Valley of Decision (`Emeq Charutz; charutz = sharp, thresh, decide, cut, slaughter)! for the Day of Jehovah is near in the Valley of Decision. The sun & the moon are darkened, the stars withdraw their shining'. 'The LORD will roar from Zion, & utter His Voice from Jerusalem; the heavens & the earth shall shake: but the LORD will be a Refuge to His People, a Stronghold to the children of Israel'. 'So shall you know that I am the LORD your God, dwelling in Zion My Holy Mountain: then shall Jerusalem be holy, no strangers pass through her anymore. In that day, the mountains shall drop down sweet wine, the hills shall flow with milk, & the brooks of Judah shall flow with waters; a fountain shall come forth from Jehovah's House, & shall water the Valley of Shittim. Egypt shall be a desolation, Edom shall be a desolate wilderness, for the violence done to the children of Judah, they have shed innocent blood in their land. Judah shall abide forever, Jerusalem from generation to generation. I will cleanse their blood, that I have not cleansed: for the LORD dwells in Zion'.

Some observations: The Book itself says nothing of Joel for us to know when he lived & prophesied; his name means the same as Elijah, God-Jehovah, Jehovah is God, who prophesied during the reign of King Jehoshaphat of Judah & King Jehu of Israel, which suggest to some that Joel ministered during that time into the period of Elisha under King Joash of Judah. The conflict in 1st Kings 22 of the Kings of Israel & Judah against King of Syria at Ramoth-Gilead during the ministry of the Prophet Micaiah ben-Imlah is the background for Joel's prophesy. Given the lack of info & details we turn to the meaning of the names to suggest the spiritual interpretation of this prophetic book. We also insist that in support of Isaiah, like Hosea, the predictive conflict with Assyria is the primary Divine concern, for Assyria would be the Hand of Judgment on the Northern Kingdom of Israel, & lead to the doom of Judah in the Babylonian Captivity, which both is the basis of Messiah's time & ministry. The Divine speaking appears in Red & covers about 1/2 the Book.

3. AMOS: Chapters 1-9.

Words (Visions) of Amos, who was among the Herdsmen of Tekoa, which he saw concerning Israel in the Days of King Uzziah of Judah, & in the Days of King Jeroboam Ben-Joash of Israel, 2 Years before the Earthquake. He said, Jehovah will roar from Zion, & utter His Voice from Jerusalem; the pastures of the shepherds shall mourn, the top of Carmel shall wither. The LORD says: 'For 3 or 4 Transgressions (Evils, Sins, Crimes, Violations; pesha`) of Damascus, I will not turn-away (return, reverse, avert, evert) its punishment; because they have threshed Gilead with threshing instruments of iron: but I will send a fire into the House of Hazael, it shall devour the Palaces of Ben-Hadad. I will break the bar of Damascus, cut off the inhabitant from the Valley of Aven, & him who holds the Sceptre from the House of Eden; the People of Syria shall go into Captivity to Kir, says the LORD'. The LORD says: 'For 3 or 4 Transgressions of Gaza, I will not turn-away its punishment; because they carried-away captive the whole people, to deliver them up to Edom: I will send a fire on the Wall of Gaza, and it shall devour its palaces. I will cut off the inhabitant from Ashdod, & him who holds the Sceptre from Ashkelon; I will turn My Hand against Ekron; the Remnant of the Philistines shall perish, says the Lord ('*Adonai*) Jehovah'. The LORD says: 'For 3 or 4 Transgressions of Tyre, I will not turn-away its punishment; because they delivered up the whole people to Edom, & remembered not the brotherly covenant: but I will send a fire on the Wall of Tyre, it shall devour its Palaces'. The LORD says: 'For 3 or 4 Transgressions of Edom, I will not turn-away its punishment; because he pursued his brother with the sword, & cast off all pity, his anger did tear perpetually, he kept his wrath forever: I will send a fire on Teman, it shall devour the Palaces of Bozrah'. The LORD says: 'For 3 or 4 Transgressions of the Children of Ammon, I will not turn-away its punishment; because they have ripped up the women with child of Gilead, that they may enlarge their border. I will kindle a fire in the Wall of Rabbah, it shall devour its Palaces, with shouting in the day of battle, with a tempest in the day of the whirlwind; their King shall go into Captivity, he & his Princes together', says Jehovah.

The LORD says: 'For 3 or 4 Transgressions of Moab, I will not turn-away its punishment; because he burned the bones of the King of Edom into lime: but I will send a fire on Moab, it shall devour the Palaces of Kerioth; Moab shall die with tumult, with shouting, with the sound of the trumpet (shophar, ram's-horn); I will cut off the judge from its midst, & slay all his princes with him, says the LORD'. The LORD says: 'For 3 or 4 Transgressions of Judah, I will not turn-away its punishment; because they have rejected the Law of the LORD, & have not kept His statutes, their lies caused them to err, after which their fathers did walk: I will send a fire on Judah, it shall devour the Palaces of Jerusalem'. The LORD says: 'For 3 or 4 Transgressions of Israel, I will not turn-away its punishment; because they sold the righteous for silver, the needy for a pair of shoes (*sandals*) --they who pant-after the dust of the earth on the head of the poor, & turn-aside the way of the meek: a man & his father go to (lay with, visit, fornicate) the maiden, to profane My Holy Name: they lay themselves down beside every altar on clothes taken in pledge; in the House of their God they drink the wine of such as have been fined. I destroyed the Amorite before them, whose height was like the height of the cedars, & he was strong as the oaks; I destroyed his fruit from above, & his roots from beneath. I brought you up out of the land of Egypt, led you 40 years in the wilderness (desert), to possess the land of the Amorite. I raised up of your sons for prophets, of your young men for Nazirites. Is it not even thus, Children of Israel? says the LORD. You gave the Nazirites wine to drink, & commanded the prophets, saying, 'Prophesy not'. I will (press-in-your-place), as a cart presses that is full of sheaves. Flight shall perish from the swift; and the

strong shall not strengthen his force; neither shall the mighty deliver himself; neither shall he stand that handles the bow; he that is swift of foot shall not deliver (escape); neither shall he that rides the horse deliver himself; he who is courageous among the mighty shall flee-away naked in that day', says the LORD.

'Hear this Word that Jehovah spoke (*dibber, dabar = word*) against you, Children of Israel, against the whole Family which I brought up out of the Land of Egypt, saying, 'You only have I known of all the Families of the earth: I will visit on you all your iniquities'. Shall two walk together, except they agreed? Will a lion roar in the forest, when he has no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare on the earth, where no gin (*trap*) is for him? shall a snare spring-up (*sprung, triggered, set-off*) from the ground, & taken nothing at all? Shall the trumpet (*shophar, ram's-horn*) be blown in a city, & the people not be afraid? shall evil (*ruin, calamity*) befall a city, & the LORD has not done it? The Lord *('Adonai*) Jehovah will do nothing, except He reveal His Secret to His Servants the Prophets. The lion has roared; who will not fear? The Lord Jehovah spoke (*debir, dabar*); who can but prophesy? 'Publish in the Palaces at Ashdod, in the Palaces in the Land of Egypt, say, Assemble yourselves on the Mountains of Samaria, what great tumults are therein, what oppressions in its midst. They know not to do right, says the LORD, who store up violence & robbery in their Palaces'. The Lord Jehovah says: 'An adversary, round about the land; he shall bring-down yur strength, yur Palaces shall be plundered'. The LORD says: 'As the shepherd rescues out of the mouth of the lion two legs, or a piece of an ear, so shall the Children of Israel be rescued who sit in Samaria in the corner of a couch, on the silken cushions of a bed. Hear, & testify against the House of Jacob', says the Lord Jehovah, the God of Hosts. 'In the day that I shall visit the Transgressions of Israel on him, I will also visit the Altars of Beth-El; and the Horns of the Altar shall be cut off, & fall to the ground. I will strike the Winter-house with the Summer-house; and the Houses of Ivory shall perish, & the Great Houses shall have an end', says the LORD.

Hear this Word, Kine (*Bulls*) of Bashan, that are in the Mountain of Samaria, who oppress the poor, crush the needy, say to their Lords, 'Bring, and let us drink'. The Lord Jehovah swore by His Holiness, that, 'the days shall come on you, that they shall take you away with hooks, & your residue with fish-hooks. You shall go out at the breaches, every one straight before her; you shall cast (thrown, tossed, driven, dragged) into Harmon', says the LORD. 'Come to Beth-el, & transgress; to Gilgal, multiply transgression; and bring your sacrifices every morning, your tithes every 3 days; offer a sacrifice of thanksgiving of what is leavened, proclaim freewill-offerings & publish them: for this pleases you, Children of Israel', says the Lord Jehovah. 'I also have given you cleanness of teeth in all your cities, lack of bread in all your places; yet have you not returned to Me', says the LORD. 'I withheld the rain from you, when there were yet 3 months to the harvest; and I caused it to rain on one city, caused it not to rain on another city: one piece (*part, area*) was rained on, the piece whereon it rained not withered. So 2 or 3 cities wandered to one city to drink water, & were not satisfied: yet have you not returned to Me', says the LORD. 'I smote you with blasting & mildew: the multitude of your gardens & your vineyards & your fig-trees & your olive-trees has the palmer-worm (gazam-locust) devoured: yet have you not returned to Me', says the LORD. 'I sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, & have carried away your horses; I made the stench of your camp to

come up even into your nostrils: yet have you not returned to Me', says the LORD. 'I have overthrown among you, as when God overthrew Sodom & Gomorrah, you were as a brand plucked out of the burning: yet have you not returned to Me', says the LORD. 'I will do to yu, Israel; I will do this to yu, prepare to meet yur God, Israel. For, He who forms the mountains, creates the wind, declares to man (*adam*) what is his thought, who makes the morning darkness, & treads on the high-places of the Earth' --Jehovah, the God of Hosts ('*Elohe-Tzba'oth*), is His Name.

Hear this Word which I take-up (*lift-up, raise*) for a Lamentation (*dirge, elegy*) over (*against, about*) you, House of Israel. The Virgin (*Bethulah; unmarried virgin young woman or daughter*) of Israel is fallen; she shall no more rise: she is cast down upon her Land; there is none to raise her up. The Lord Jehovah says: 'The city that went forth 1,000 shall have 100 left, what went forth 100 shall have 10 left, to the House of Israel. the LORD says to the House of Israel, 'Seek Me, & you shall live; seek not Beth-El, nor enter into Gilgal, pass not to Beer-sheba: for Gilgal shall surely go into Captivity, Beth-El shall come to nought'. Seek the LORD, & live; lest He break out like Fire in the House of Joseph, & it devour, & there be none to quench it in Beth-El. You who turn justice to wormwood, & cast down righteousness to the earth, Who makes the Pleiades (*Kimah*) & Orion (*Kesil*), & He turns the shadow of death into the morning, & He makes the day dark with night; Who calls for the waters of the sea, and pours them out upon the face of the earth (Jehovah is His Name); Who brings sudden destruction upon the strong, so that destruction comes on the fortress. They hate him who reproves in the gate, they abhor him who speaks uprightly. 'As you trample upon the poor, & take exactions from him of wheat: you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink the wine thereof. I know how manifold are your transgressions, & how mighty are your sins --who afflict the just, take a bribe, turn aside the needy in the gate. The prudent shall keep silence in such a time; for it is an evil time'. 'Seek good, & not evil, that you may live; & the LORD, the God of Hosts, will be with you', as you say. 'Hate the evil, & love the good, & establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious to the Remnant of Joseph. The LORD, the God of Hosts, the Lord (*Adonai*): Wailing shall be in all the broad ways; and they shall say in all the streets, 'Alas! Alas!' (*Woe, Woe*) & they shall call the husbandman (*farmer, tiller*) to mourning, & such as are skilful in lamentation to wailing. In all vineyards shall be wailing, I will pass through the midst of yu', says the LORD. 'Woe to you that desire the Day of Jehovah! Why would you have the Day of Jehovah? It is darkness, not light. As if a man did flee from a lion, & a bear met him; or went into the house & leaned his hand on the wall, and a serpent bit him. Shall not the Day of Jehovah be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feasts, I will take no delight in your solemn assemblies. Though you offer Me your burnt-offerings & meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take away from Me the noise of yur songs; for I will not hear the melody of yur viols. Let justice roll down as waters, righteousness as a mighty stream. Did you bring to Me sacrifices & offerings in the wilderness 40 years, House of Israel? You have borne the Tabernacle of your King & the Shrine of your Images, the Star of your 'God' ('*elohim*), which you made to yourselves. I will cause you to go into captivity beyond Damascus, the LORD, Whose Name is the God of Hosts (*Elohe-Tsabaoth*)'.

Woe to-them-who-are-at-ease (*leisure-ones, arrogant-ones, care-free-ones*) in Zion, who-are-secure (*who-trust*) in the mountain of Samaria (*Shomron*), the notable-men (*distinguished, noble, elite*) of the chief (*first, head, beginning*) of the nations (Gentiles, Goiyim), to whom the House of Israel come! Pass to Calneh, & see; from there go to Hamath the great (Rabbah); then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border? --you who put far away the evil day, & cause the seat of violence to come near; who lie upon beds of ivory, & stretch themselves on their couches, eat the lambs out of the flock, the calves out of the midst of the stall; who sing idle songs to the sound of the viol (*nebel, harp, lute, guitar, etc*.); that invent (*design*) for themselves instruments of music, like David; who drink wine in bowls, & anoint themselves with the chief (*best*) oils; but they are not grieved for the Affliction of Joseph. They shall go captive with the first that go captive; & the revelry of them who stretched themselves shall pass away. The Lord Jehovah swore by Himself, the LORD, the God of hosts: 'I abhor the Excellency of Jacob, & hate his Palaces; I will deliver up the city with all that is therein. If there remain 10 men in one house, they shall die. When a man's uncle shall take him up, even he who burns him, to bring out the bones out of the house, & shall say to him who is in the innermost parts of the house', 'Is there any with yu'? and he shall say, '*No*'; then shall he say, 'Hold yur peace (*Keep quiet*); we must not make mention of the Name of Jehovah'. The LORD commands, & the Great House shall be smitten with breaches, & the Little House with clefts (cracks). Shall horses run on the rock? will one plow with oxen? that you have turned justice into gall, & the fruit of righteousness into wormwood; you who rejoice in a thing of nought, who say, 'Have we not taken to us horns by our own strength'? 'I will raise up against you a nation, House of Israel, says the LORD, the God of Hosts; & they shall afflict you from the entrance of Hamath (*northern border of the Northern Kingdom near Syria*) to the brook (*stream, wady*) of the Arabah (*desert, wilderness, arid-plains; southern border of Israel, the Northern Kingdom*)'.

The Lord (*'Adonai*) Jehovah (showed) me: He formed locusts in the beginning of the shooting up of the latter growth; & it was the latter growth after the King's Mowings (*Shearings*). When they made an end of eating the grass of the land, then I said, 'Lord Jehovah, forgive, I beseech Yu: how shall Jacob stand? for he is small'. The LORD repented concerning this: 'It shall not be', says the LORD. The Lord (*'Adonai*) Jehovah (showed) me: He called to contend by fire; it devoured the great deep, & would have eaten up the land. Then said I, 'Lord Jehovah, cease, I beseech thee: how shall Jacob stand? for he is small'. The LORD repented concerning this: 'this also shall not be', says the Lord Jehovah. He showed me: the Lord stood beside a wall made by a plumb-line, with a plumb-line in His hand. The LORD said unto me, 'Amos, what do yu see'? I said, 'A plumb-line'. The Lord said, 'I will set a plumb-line in the midst of My People Israel; I will not again pass by them anymore; the High Places of Isaac shall be desolate, the Sanctuaries of Israel shall be laid waste; I will rise against the House of Jeroboam with the sword'. Then Amaziah the Priest of Beth-El sent to King Jeroboam of Israel, saying, 'Amos conspired against yu in the midst of the House of Israel: the Land is not able to bear all his words'. Amos says, 'Jeroboam shall die by the sword, & Israel shall surely be led away captive out of his Land'. Amaziah said to Amos, 'Seer (*Prophet*), go, flee-away into the Land of Judah, there eat bread, & prophesy there: prophesy not again any more at Beth-El; for it is the King's Sanctuary, it is a Royal House'. Amos replied to Amaziah, 'I was no Prophet, neither was I a Prophet's son; but I was a herdsman, and a dresser of sycamore-trees: & Jehovah took me from following the flock, & the LORD said to me, 'Go, prophesy to My People Israel'.

Now hear the Jehovah's Word (*Speaking, Message*): 'Yu say, 'Prophesy not against Israel, & drop (*dump, drip*) not against the House of Isaac: yur Sons & yur Daughters shall fall by the sword, yur Land shall be divided by line; & yu will die in a land that is unclean, & Israel shall surely be led away captive out of his Land'.

The Lord Jehovah showed me: A Basket of Summer Fruit. He said, 'Amos, what do yu see'? I said, 'A basket of summer fruit'. He said to me, 'The end is come on My People Israel; I will not again pass by them anymore. The Songs of the Temple shall be wailings in that day', says the Lord Jehovah: the dead-bodies shall be many: in every place shall they cast them forth with silence. Hear this, you who swallow up the needy, & cause the Poor of the Land to fail, saying, 'When will the new moon be gone, that we may sell grain? & the sabbath, that we may set-forth wheat, making the ephah small, & the shekel great, & dealing falsely with balances of deceit; that we may buy the poor for silver, & the needy for a pair of shoes (*sandals*), & sell the refuse (*straws, waste, chaff*) of the wheat'? The LORD swore by the Excellency of Jacob, 'Surely I will never forget any of their works'. Shall not the Land tremble for this, every one mourn who dwells therein? It shall rise-up wholly like the River; and it shall be troubled & sink again, like the River of Egypt. 'In that day', says the Lord Jehovah, 'I will cause the sun to go down at noon, & I will darken the earth in the clear day. I will turn your feasts into mourning, & all your songs into lamentation; I will bring sackcloth on all loins (waists), & baldness on every head; I will make it as the mourning for an only son, the end thereof as a bitter day. The days come', says the Lord Jehovah, 'I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing Jehovah's Words. They shall wander from sea to sea, from the north even to the east; they shall run to & fro to seek the Word of Jehovah, & shall not find it. In that day shall the fair virgins and the young men faint for thirst. They who swear by the Sin of Samaria, & say, 'As yur 'god', Dan, lives; &, As the Way of Beer-Sheba lives; they shall fall, & never rise up again'.

I saw the Lord standing beside the Altar: & he said, 'Smite the Capitals (Knobs) , that the thresholds (*doorway, entrance*) may shake; & break them in pieces on the head of all of them'; I will slay the last of them with the sword: there shall not one of them flee-away, there shall not one of them escape. Though they dig into Sheol, thence shall My Hand take them; though they climb up to heaven, thence will I bring them down. Though they hide themselves in the top of Carmel, I will search & take them out thence; & though they be hid from My Sight in the bottom of the sea, thence will I command the Serpent, & it shall bite them. Though they go into Captivity before their enemies, thence will I command the sword, & it shall slay them: I will set Mine Eyes on them for evil, & not for good'. The Lord, Jehovah of Hosts, He who touches the Land & it melts, & all who dwell therein shall mourn; it shall rise up wholly like the River, & shall sink again, like the River of Egypt; He Who builds His Chambers in the Heavens, founded His Vault on the Earth; He Who calls for the Waters of the Sea, & pour them out on the Face of the Earth; Jehovah is His Name. 'Are ye not as the Children of the Ethiopians to Me, Children of Israel'? says the LORD. 'Have not I brought up Israel out of the Land of Egypt, & the Philistines from Caphtor, & the Syrians from Kir? The Eyes of the Lord Jehovah are on the Sinful Kingdom, I will destroy it from off the Face of the Earth; except that I will not utterly destroy the House of Jacob', says the LORD. 'I will command, & I will sift the House of Israel among the Nations (Gentiles), like as its sifted in a sieve, yet shall not the least kernel fall upon the earth. All the Sinners of My People shall die by the

sword, who say', 'The evil shall not overtake nor meet us'. 'In that day will I raise up the Tabernacle of David that is fallen, & close up the Breaches thereof; I will raise up its Ruins, I will build it as in the days of old; that they may possess the Remnant of Edom, & all the nations (Gentiles) who are called by My Name', says the LORD Who does this. 'The days come', says the LORD, 'the plowman shall overtake the reaper, the treader of grapes him who sows seed; & the mountains shall drop (drip. flow) sweet wine, all the hills shall melt. I will bring back the Captivity of My People Israel, & they shall build the waste cities, & inhabit them; they shall plant vineyards, drink the wine thereof; they shall also make gardens, & eat the fruit of them. I will plant them in their Land, & they shall no more be plucked up out of their Land which I have given them', says the LORD yur God.'

We have completed the first 3 Minor Prophets, HoJoAm, *Hojoam*, Hosea, Joel, Amos as the first unit or set of the Minor Prophets as One Book. These 3 Prophets cover the period of 100 years, from King Jehu & Queen Athaliah after the death of King Jehoshaphat, & from the Prophets Elijah & Elisha, to the doom & Captivity of the 10 Tribes of Israel under King Hoshea & under King Hezekiah, with the Prophets Isaiah & Micah, with King Sargon of Assyria Conquest of Israel. Amos is not to be confused with Isaiah's father. With this brief notice we pass on to the next 3 Minor Prophets, ObJoMi, *Objomi*.

4. OBADIAH: Chapter 1.

The Vision of Obadiah (*Servant-Jehovah; `abad, `obed = serve, work*). Thus says the Lord ('*Adonai*) Jehovah concerning Edom: 'We have heard tidings (*hearings, oracles, news; from shama`, shema = hear, listen, heed*) from the LORD, an ambassador (*representative*) is sent among the Nations (*Gentiles*), 'Arise, let us rise up against her in battle'. I have made yu small among the Nations (*Gentiles*): yu are greatly despised. The pride of yur heart deceived yu, yu who dwell in the clefts of the rock, whose habitation is high; who says in his heart, 'Who shall bring me down to the ground'? Though yu mount on high as the eagle, & thy nest be set among the stars, I will bring yu down from thence, says the LORD. If thieves came to yu, if robbers by night (how yu are cut off!), would they not steal till they had enough? if grape-gatherers came to yu, would they not leave some gleaning grapes? How Esau searched! how are his hidden treasures sought-out! All the men of yur confederacy have brought yu on yu way, even to the border: the men who were at peace with yu have deceived yu, & prevailed against yu; yur bread lay a snare under yu: there is no understanding in him. Shall I not in that day, says the LORD, destroy the wise-men out of Edom, & understanding out of the Mount of Esau? Thy mighty-men, Teman, shall be dismayed, to the end that every one may be cut off from the Mount of Esau by slaughter. The violence done to yur Brother Jacob, shame shall cover yu, yu will be cut-off forever. In the day that yu stood on the other side, in the day that strangers carried away his substance, & foreigners entered into his gates, and cast lots upon Jerusalem, yu was as one of them. But look not on the day of yur Brother in the day of his disaster, rejoice not over the Children of Judah in the day of their destruction; neither speak proudly in the day of distress. Enter not into the gate of My People in the day of their calamity;

look not on their affliction in the day of their calamity, neither lay on (*loot, rob*) their substance in the day of their calamity. Stand not in the crossway, to cut off those of his who escape; deliver not up those of his that remain in the day of distress. For the Day of Jehovah is near upon all the Nations (Gentiles): as thou hast done, it shall be done unto thee; thy dealing shall return upon yur own head. For as you have drunk on My Holy Mountain, so shall all the Nations drink continually; yea, they shall drink, & swallow down, & shall be as though they had not been. But in Mount Zion there shall be those who escape, it shall be holy; and the House of Jacob shall possess their Possessions. The House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, & they shall burn among them, & devour them; & there shall not be any remaining to the House of Esau; for the LORD has spoken it. They of the South shall possess the Mount of Esau, & they of the Lowland the Philistines; & they shall possess the Field of Ephraim, & the Field of Samaria; & Benjamin, Gilead. The captives of Host of the Children of Israel, that are the Canaanites, even unto Zarephath; & the captives of Jerusalem, who are in Sepharad, shall possess the Cities of the South. Saviours shall come up on Mount Zion to judge the Mount of Esau; & the Kingdom shall be the LORD's.

The Book of Obadiah, the shortest book of the Old Testament, gives us no detail to determine anything about the Prophet Obadiah, & even his name maybe a title or play on the meaning the Lord's Servant. Since no reference is made to the reign of a King the dating is dubious. From its content we know his ministry was to Judah & Jerusalem in relations to Edom or Esau, yet still quite related to Israel & Jacob as a whole. I for one turn to Jeremiah 49 & Lamentations 4 to settle the age in which he prophesied. The language, the words & sentences, is allied to Isaiah & Jeremiah rather than to Ezekiel (except the period referred to in Ezekiel 25-36 reinforce that the ministry of Obadiah is Judah not Israel, Jerusalem & not Samaria; thus he prophesied between Isaiah & Ezekiel) & Daniel. The history of the invasion & assault on Jerusalem as the Edomites ignored their need for help is the background for the Divine judgment issued. This points to the Assyrian & Egyptian & Arabians excursions into Judah & Jerusalem, especially to loot the Temple wealth & King's riches. The Babylonian destruction & Captivity of the Jews does not fit.

5. JONAH: Chapters 1-4.

Jehovah's Word to Jonah Ben-Amittai, saying, 'Arise, go to Nineveh (*capital of Assyria, east of the Tigris River near Mosul in northern Iraq; 700 miles from Jerusalem; 500 miles from Baghdad; Jerusalem to Baghdad is 600 miles; Amman Jordan to Baghdad is 500 miles; Damascus to Nineveh or Mosul is 500 miles; Jerusalem to Sea of Galilee or Lake Tiberius or to Haifa is 100 miles; Jerusalem to Tel Aviv is 50 miles; Sea of Galilee or Tiberius to Tel Aviv is 80 miles; Great Mediterranean Sea is 2300 miles across from east to west; from north to south coasts varies greatly, with great portions from 300 to 500 miles across*), that Great City, & cry (*proclaim, shout*) against it; for their wickedness is come up before Me'. Jonah fled to Tarshish (*unknown location, port, city; 3 popular & common places are held to be*

Jonah's Tarshish, one on the east coast of the Great Sea of north Israel, Lebanon, & Syria; another on the west coast of Iberia or Spain; the third in the middle of the northern coasts) from the presence (*face*) of Jehovah; and he went down to Joppa (*now Tel Aviv; Tel Aviv to northern coasts of Israel, Lebanon, & Syria is some 150 miles by air; the ancient Phoenicians of Tyre & Sidon were great sea merchants of the Great Sea & sailed from coasts to coasts of the Great Sea, or from Iberia-Spain to Sidon & Tyre; with commerce with Asia or Near East, northern Africa, & Europe, as far as Spain then into the coasts north of western Spain, including the British Isles, & the western coasts of north Africa*), and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. The LORD sent out a great wind on the Sea (that is, the Great Sea), and there was a mighty tempest on the Sea, so that the ship was like to be broken. Then the mariners (*sailors, shipmates, sea-merchants*) were afraid, and cried (*pleaded, prayed, begged*) every man to his 'god'; and they cast forth the wares (*cargo*) that were in the ship into the Sea, to lighten it. But Jonah was in the innermost-parts (*deepest-parts*) of the ship; he rested, & was fast asleep. The shipmaster came to him, & said to him, 'What do yu mean, sleeper? arise, call on yur God, if so be that God will think on us, that we perish not'. They said everyone to his fellow, 'Come, let us cast lots, that we may know for whose cause this evil (calamity, disaster) is on us. So they cast lots, and the lot fell upon Jonah. They said to him, 'Tell us, please, why is this evil (*tragedy*) on us; what is yur occupation? from where do yu come? what is yur country? of what people are yu'? He said to them, 'I am a Hebrew; I fear Jehovah, the God of Heaven, Who made the Sea & the dry-land (*dry-ground*)'. Then were the men exceedingly afraid, & said to him, 'What is this yu have done'? For the men knew that he was fleeing from the presence of the LORD, because he told them. They said to him, 'What shall we do to yu, that the Sea may be calm to us'? for the Sea grew more & more tempestuous. He said to them, 'Take me up, & cast me forth into the sea; so shall the sea be calm to you: for I know that for my sake this great tempest is on you'. The men rowed hard to get them back to the land; but they could not: for the Sea grew more and more tempestuous against them. They cried to the LORD, & said, 'We beseech (*beg*) Yu, LORD, we beseech (beg) Yu, let us not perish for this man's life, & lay not on us innocent blood; for Yu, LORD, did as it pleased Yu. So they took up Jonah, & cast him forth into the Sea; & the Sea ceased from its raging. The men feared LORD exceedingly; they offered a sacrifice to the LORD, & made vows. The LORD prepared (*appointed*) a great-fish (*whale, big-fish*) ('*The Mediterranean is home to increasingly rare populations of cetaceans (marine-mammals). Here are the eight whale & dolphin species you can discover with Tethys Research Institute in the Ligurian Sea (south of Genoa)*': *Fin whale, Sperm whale, Striped dolphin, Bottlenose dolphin, Risso's dolphin, Long-finned pilot whale, Short-beaked common dolphin, Cuvier's beaked whale*) to swallow up Jonah; & Jonah was in the belly of the fish (*whale, big-fish*) three days & three nights (*Hebrew days are reckoned from sunset to sunrise to sunset; a few hours of one day may represent the whole day, so 3 days & nights may literally be as low as 30 hours: 3 hours before sunset = 1 day, 12 + 12 ours the 2nd day, 3 hours before sunrise on the 3rd day = 30 hours, consisting of daylight, night to night, daylight; the first partial day & the 3rd partial day counting as whole days & nights*).

Jonah prayed to Jehovah his God out of the fish's (*whale's*) belly. He said, '**I called (*pleaded*) by reason of mine affliction to the LORD, He answered me; Out of the belly of Sheol (*hell, hades, grave*) cried I, Yu heard my voice. Yu tossed me into the depth, in the heart of the seas, the flood**

was round-about me; All Yur waves & Yur billows passed over me. I said, *'I am cast out from before Yur eyes; I will look-again toward Yur Holy Temple*'. The waters compassed me about, to the soul; The deep was round about me; The weeds were wrapped about my head. I went down to the bottoms of the mountains; The earth with its bars on me forever: Yu brought up my life from the pit, LORD my God. When my soul fainted within me, I remembered the LORD; my prayer came to Yu, to Yur Holy Temple. They who regard lying vanities Forsake their own mercy. I will sacrifice to Yu with the voice of thanksgiving; I will pay what I have vowed. Salvation is of Jehovah'. The LORD spoke to the fish (*whale, big-fish*), & it vomited-out Jonah on the dry-land. (*No whale, big-fish, large fish is known to be capable of swallowing a man; to survive in the stomach of a whale or large-fish without air is a problem; the gastric juices are a problem; an unknown species of a giant-fish with different a anatomy has not been found; 'Ambergris - or 'whale vomit' - is a product of the sperm whale, as only the mammal makes a key component: ambrein' is not favorable; females of large-whales birth their calves which are much larger than a man; logistics of a large whale getting near shore; Nineveh has no shore lines connected to any sea. The possibility of a special creation or parabolic story is left us; and is challenging*.)

Jehovah's Word to Jonah the 2nd time, saying, 'Arise, go to Nineveh, that Great City, & preach (*call, proclaim, read*) to it the preaching (*proclamation*) that I bid (speak, dobir, dabar) yu'. Jonah arose, & went to Nineveh (*from Tyre & Sidon to Nineveh & Mosul is some 600 miles by land along trade routes, at 25 miles a day is about 1 month travel*), according to Jehovah's Word. Nineveh was an exceeding Great City, of 3 days' journey (*from the Tigris River to furthest east border of old Nineveh is some 15 to 20 miles; if the 1st & 3rd days a partial it is 3 days walking & preaching; the inner City of Nineveh was half the distance*). Jonah began to enter into the City a day's journey, and he cried (*preached*), & said, 'Yet 40 days, & Nineveh shall be overthrown'. The People of Nineveh believed God; they proclaimed a fast, put on sackcloth, from the greatest of them even to the least of them. The tidings (news) reached the King of Nineveh, he arose from his Throne, laid his Robe (Royal Robe) from him, & covered himself with sackcloth, & sat in ashes. He made proclamation & published through Nineveh by the Decree of the King and his Nobles, saying, 'Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man & beast, let them cry mightily to God: let them turn everyone from his evil way, from the violence that is in his hands. Who knows whether God will not turn & repent, & turn away from His fierce Anger, that we perish not'? God saw their works, that they turned from their evil way; & God repented of the evil which He said He would do unto them; and He did it not. (40 days later:)

It displeased Jonah exceedingly, & he was angry. He prayed (*complained*) to the LORD, & said, '**please, LORD, was not this my saying, when I was in my country? Therefore I hurried to flee to Tarshish; for I knew that Yu are a gracious God, & merciful, slow to anger, & abundant in lovingkindness, & repent of the evil (*judgment, vengeance*). LORD, take, I beseech (beg) Yu, my life from me; for it is better for me to die than to live**'. The LORD said, 'Is it well to be angry'? Jonah went out of the City, sat on the east side of the city, & there made him a booth, & sat under it in the shade, till he might see what would become of the City. Jehovah God prepared (*appointed*) a gourd, & made it to come up over Jonah, that it might be a shade over his head, to deliver him from

his evil case (*attitude, feeling*). So Jonah was exceeding glad because of the gourd. But God prepared (*appointed*) a worm when the morning rose the next day, & it smote the gourd, that it withered. When the sun arose, that God prepared (*appointed*) a sultry (*hot, humid*) east wind; & the sun beat upon the head of Jonah, that he fainted, & requested for himself that he might die, & said, 'It is better for me to die than to live'. God said to Jonah, 'Do yu do well to be angry for the gourd'? He said, 'I do well to be angry, even to death'. The LORD said, 'Yu care for the gourd, for which yu labored not, neither made it grow; which came up in a night, & perished in a night: & should not I care for Nineveh, that Great City, wherein are more than 60,000 persons that cannot discern between their right hand & their left hand; & also much cattle'?

We will not consider the larger pitcher of this story in regards to the Divine Preparation or Appointments of the whale, gourd, worm, & wind to deal with the Prophet Jonah. Neither is it proper at this time to consider Jonah's reason for his avoidance, reluctance, & disobedience against the Lord's forgiveness & mercy toward Nineveh, but save that for our reflections. What we might point out is that Jonah's experience in the whale's belly is clearly a death experience, whether in a coma or dying. It appears from the words of Jonah's prayer that his initial experience was of the sea, the belly of the sea, which in drowning he was entering death; his salvation began in the whale's belly, in which both death & resurrection took place. The miracles, like all biblical miracles, are significant in what the mean, not merely their occurrence, & in the Bible they all are held together by Divine Power or they break, & all fall apart. Enough is given to give credence to the story as real & literal, & not of necessity religious fiction, or a Jewish Parable. Jonah ministered to a Gentile power which was an expanding imperial nation already a threat to the Middle East nations & peoples. In 50 years they would conquer Israel & Samaria, & in 100 years Nahum would record their downfall at the hands of Babylon. In other words, Jonah's ministry did not avert the Northern Kingdom fall & end by Assyria. Therefore we again insist that Jonah best supports Jeremiah rather than Isaiah or Ezekiel.

6. MICAH: Chapters 1-7.

Jehovah's Word (*Vision*) to Micah the Morashtite in the Days of Jotham, Ahaz, and Hezekiah, Kings of Judah, which he saw concerning Samaria & Jerusalem (*Micah was contemporary with Isaiah & Hosea; his ministry was directed to Samaria & Jerusalem; Isaiah directed to Judah & Hosea supporting that message with his own ministry adding King Jeroboam II.*). Hear, Peoples, all of you: listen, Earth, & all that therein is: and let the Lord Jehovah be witness against you, the Lord from His Holy Temple. The LORD comes forth out of His Place, & will come down, & tread on the High-Places of the Earth. The mountains shall be melted under Him, the valleys shall be cleft, as wax before the fire, as waters that are poured down a steep place. The Transgression of Jacob is all this, for the Sins of the House of Israel. What is the Transgression of Jacob? is it not Samaria? what are the High-places of Judah? are they not Jerusalem? 'I will make Samaria as a heap of the field, as places for planting vineyards; I will pour down the stones thereof into the valley, and I will uncover the foundations thereof. Her graven images shall be beaten to pieces, her hires (*prices*) shall be burned with fire, her idols will I lay desolate; for of the hire (*price*) of a harlot (*prostitute, whore, by*

adultery & fornication) she gathered them, the hire (*price*) of a harlot shall they return. For this will I lament & wail; I will go stripped & naked; I will make a wailing like the jackals, & a lamentation like the ostriches. For her wounds are incurable; for it is come even to Judah; it reaches to the gate of My people, even to Jerusalem. Tell it not in Gath, weep not at all: at Beth-le-Aphrah have I rolled Myself in the dust. Pass away, inhabitant of Shaphir, in nakedness & shame: the inhabitant of Zaanan is not come forth; the wailing of Beth-Ezel shall take from you its stay (*standing, support, stability*). The inhabitant of Maroth waits anxiously for good, because evil is come down from the LORD to the Gate of Jerusalem. Bind the chariot to the swift steed, inhabitant of Lachish: she was the beginning of Sin to the Daughter of Zion; for the Transgressions of Israel were found in yu. Yu will give a parting gift to Moresheth-Gath: the Houses of Achzib shall be a deceitful thing to the Kings of Israel. I will yet bring to yu, inhabitant of Mareshah, him who shall possess yu: the Glory of Israel shall come even to Adullam. Make bald, cut off yur hair for the children of yur delight: enlarge yur baldness as the eagle; for they are gone into Captivity from yu'.

Woe to them who devise iniquity & work evil on their beds! when the morning is light, they practise it, because it is in the power of their hand. They covet fields, & seize them; & houses, & take them away: they oppress a man & his house, even a man and his heritage. The LORD says: 'Against this family do I devise evil (ruin), from which you shall not remove your necks, neither shall ye walk haughtily; for it is an evil time. In that day shall they take up a parable against you, & lament with a doleful lamentation, say, 'We are utterly ruined': he changes the portion of My People: how he removes from Me! to the rebellious he divides our fields. Yu shall have none that shall cast the line by lot in the Assembly of the LORD. Prophesy not, they prophesy. They shall not prophesy to these: reproaches shall not depart. Shall it be said, 'House of Jacob, Is the Spirit of the LORD straitened? are these His doings? Do not My Words do good to him who walks uprightly? But of late My People is risen up as an enemy: you strip the robe from off the garment from them who pass by securely, averse from war. The women of My People you cast out from their pleasant houses; from their young children you take away My Glory forever. Arise, depart; for this is not your resting-place; because of uncleanness that destroys, even with a grievous destruction. If a man walking in a spirit of falsehood do lie: 'I will prophesy to yu of wine & of strong drink'; he shall even be the Prophet of this People. I will surely assemble, Jacob, all of yu; I will surely gather the Remnant of Israel; I will put them together as the sheep of Bozrah, as a flock in the midst of their pasture; they shall make great noise by reason of men. The breaker is gone up before them: they have broken forth & passed on to the gate, & are gone out thereat; & their King is passed on before them, & the LORD at the head of them.

I said, 'Listen please, Heads of Jacob, & Rulers of the House of Israel: is it not for you to know justice? you who hate the good, & love the evil; who pluck off their skin from off them, & their flesh from off their bones; who also eat the flesh of My People, & flay their skin from off them, & break their bones, & chop them in pieces, for the pot, & flesh within the caldron'. Then shall they cry to the LORD, but He will not answer them; He will hide His face from them at that time, according as they have wrought evil in their doings. the LORD says concerning the Prophets that make My People to err; that bite with their teeth, & cry, Peace; & whoso puts not into their mouths, they even prepare

war against him: 'It shall be night to you, that you shall have no Vision; it shall be dark to you, that ye shall not divine (*predict*); & the sun shall go down upon the Prophets, & the day shall be black over them. The seers shall be put to shame, the diviners (*predictors*) confounded; they shall all cover their lips; for there is no Answer of God'. **As for me, I am full of Power by Jehovah's Spirit, of judgment, & might, to declare to Jacob his Transgression, to Israel his Sin. Listen please, Heads of the House of Jacob, Rulers of the House of Israel, who abhor justice, & pervert all equity. They build up Zion with blood, & Jerusalem with iniquity. The Heads thereof judge for reward, & the Priests thereof teach for hire, & the Prophets thereof divine (*predict*) for money: they lean on the LORD, & say, 'Is not the LORD in the midst of us? no evil shall come upon us'. Zion will for your sake be plowed as a field, & Jerusalem shall become heaps, the Mountain of the House as the high-places of a forest.**

In the Latter Days, the Mountain of the LORD's House shall be established on the top of the mountains, & it shall be exalted above the hills; & peoples shall flow to it. Many nations (*Gentiles*) shall go & say, '**Come, let us go up to the Mountain of the LORD, to the House of the God of Jacob; He will teach us of His ways, we will walk in His paths**'. 'For out of Zion shall go forth the Law, the Word of the LORD from Jerusalem; He will judge between Many peoples, & decide concerning strong nations afar off: they shall beat their swords into plowshares, their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine & under his fig-tree; and none shall make them afraid': for the mouth of the LORD of Hosts has spoken. For all the peoples walk everyone in the name of his 'god'; and we will walk in the Name of the LORD our God for ever & ever. 'In that day', says the LORD, 'will I assemble what is lame, I will gather is driven-away, & what I have afflicted; I will make what was lame a Remnant, & what was cast far off a strong nation': the LORD will reign over them in Mount Zion from henceforth even forever. And yu, Tower of the Flock, the Hill of the Daughter of Zion, to yu shall it come, the former Dominion shall come, the Kingdom of the Daughter of Jerusalem. Why do yu cry out aloud? Is there no King in yu, is yur counsellor perished, that pangs have taken hold of yu as of a woman in travail (*pregnancy, labor*)? Be in pain, & labor to birth, Daughter of Zion, like a woman in travail; for now shall yu go forth out of the City, & shall dwell in the field, & shall come even to Babylon: there shall yu be rescued; there will the LORD redeem yu from the hand of yur enemies. Many nations are assembled against yu, who say, 'Let her be defiled, let our eye look on Zion'. They know not the thoughts of the LORD, neither understand they His counsel; for He gathered them as the sheaves to the threshing-floor. 'Arise and thresh, Daughter of Zion; for I will make yur horn iron, I will make yur hoofs brass; yu shall beat in pieces many peoples: & I will devote their gain to the LORD, their substance to the Lord of the Whole Earth'.

Yu shall gather in troops, Daughter of Troops: he (*the enemy, invader*) hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek. '**Beth-Lehem Ephrathah, who are least among the 1,000s of Judah, out of yu shall One Come-forth to Me Who is to be Ruler in Israel; Whose goings-forth are from of old, from Everlasting (*Eternity*). He will give them up, till the time that she who travails has given-birth: then the residue (*rest, remnant*) of his brothers shall return to the Children of Israel. He (*Messiah*) shall stand, feed (*shepherd, tend*) in the Strength of**

the LORD, in the Majesty of the Name of Jehovah His (*Messiah's*) God: and they (*Israel*) shall abide (*continue, survive*); for now shall He (*Messiah*) be Great to the Ends of the Earth. And He (*Messiah*) shall be Peace (*Shalom, Safety, Salvation*). When the Assyrian shall come into our Land (northern Israel), when he (*Assyria*) shall tread in our Palaces (*in Samaria*), then shall we raise against him (Assyria) 7 Shepherds, & 8 Principal Men (*these from the Nations against Assyria like Babylon, Medes, Persians, etc.*). They shall waste the Land of Assyria with the sword, & the Land of Nimrod in its entrances: he (*Cyrus the Persian King of Babylon*) shall deliver us from the Assyrian, when he comes into our Land, and when he treads within our Border. The Remnant of Jacob shall be in the midst of many Peoples as dew from the LORD, as showers on the grass, that wait not for man, nor wait for the sons of men. The Remnant of Jacob shall be among the Nations (*Gentiles, in Assyria, Babylon, Persia, etc.*), in the midst of many Peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, treads down and tears in pieces, & there is none to deliver. Let yur hand be lifted up above yur adversaries, let all yur enemies be cut off. In that day, says the LORD, that I will cut off yur horses out of the midst of yu, & will destroy yur chariots: I will cut off the cities of yur Land, & will throw down all yur strongholds. I will cut off witchcrafts from yur hand; yu shall have no soothsayers: I will cut off yur graven images & yur pillars out of the midst of yu; yu shall no more worship the work of yur hands; I will pluck up yur Asherim out of the midst of yu; I will destroy yur Cities. I will execute Vengeance in Anger & Wrath on the Nations (Gentiles) who listened not'.

Hear what Jehovah says: 'Arise, contend before the mountains, let the hills hear yur voice. Hear, mountains, Jehovah's Controversy, you enduring foundations of the earth'; for the LORD has a controversy with His people, He will contend with Israel. 'My People, what have I done to yu? Wherein have I wearied yu? testify against Me. I brought yu up out of the Land of Egypt, redeemed yu out of the House of Bondage; I sent leading yu Moses, Aaron, & Miriam. My People, remember now what King Balak of Moab devised, what Balaam ben-Beor answered him; from Shittim to Gilgal, that you may know the Righteous-acts of the LORD.' Wherewith shall I come before Jehovah, and bow myself before the High God? shall I come before him with burnt-offerings, with calves a year old? Will the LORD be pleased with 1,000s of rams, with 10,000s of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has showed yu, man (adam), what is good; and what doth the LORD require of yu, to do justly, to love kindness, to walk humbly with yur God? The Voice of the LORD cries to the city, & Wisdom will see yur name: hear the Rod, & who has appointed it. Are there treasures of wickedness in the house of the wicked, & a scant measure that is abominable? Shall I be pure with wicked balances, & with a bag of deceitful weights? Its rich-men are full of violence, its inhabitants spoke lies, their tongue is deceitful in their mouth. 'I have struck yu with a grievous wound; I have made yu desolate because of yur sins. Yu shall eat, but not be satisfied; yur humiliation shall be in yur midst: thou shall put-away, but shall not save; what yu save will I give up to the sword. Yu shall sow, but shall not reap; yu shalt tread the olives, but shalt not anoint with oil; the vintage, but shall not drink the wine. The Statutes of Omri are kept, & all the Works of the House of Ahab, & you walk in their counsels; that I may make yu a desolation, its inhabitants a hissing: you shall bear the Reproach of My People' (*Jehu ben Jehoshaphat ben-Nimshi, who became King, destroyed the House of Ahab & Omri & Zimri, according to the prophecies of the*

Prophet Jehu ben-Hanani & of Elijah & Elisha; this also in relations to the Field of Naboth the Jezreelite in the Valley of Jezreel where Jehu ended the House of Ahab & Jezebel & killed King Ahaziah of Judah terminating the alliance between both Kingdoms & Houses; as a precursor to the Assyrian destruction & dispersion).

Woe is me! I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat; my soul desires the first-ripe fig. The godly man is perished out of the earth, there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Their hands are on what is evil to do it diligently; the prince asks, & the judge for a reward; the great man, he utters the evil desire of his soul: they weave it together. The best of them is as a brier; the most upright than a thorn hedge: the day of yur watchmen, even yur visitation, is come; now shall be their perplexity. Trust not in a neighbor; put ye not confidence in a friend; keep the doors of thy mouth from her that lies in yur bosom. The son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. As for me, I will look to the LORD; I will wait for the God of my Salvation: my God will hear me. Rejoice not against me, mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD will be a Light to me. I will bear the indignation of the LORD because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, shall watch His Righteousness. Then mine enemy shall see it, shame shall cover her who said to me, 'Where is the LORD yur God'? Mine eyes shall see on her; she shall be trodden down as the mire of the streets. A day for building yur walls! in that day shall the decree be far removed. In that day shall they come to yu from Assyria & the Cities of Egypt, & from Egypt even to the River, & from sea to sea, mountain to mountain. Yet shall the land be desolate because of them who dwell therein, & the fruit of their doings. 'Feed yur people with yur rod, the Flock of yur Heritage, which dwell solitarily, in the forest in the midst of Carmel: let them feed in Bashan & Gilead, as in the days of old. As in the days of yur Exodus from the land of Egypt will I show to them marvellous-things'. The Nations (Gentiles) shall see & be ashamed of all their might; they shall lay their hand on their mouth; their ears shall be deaf. They shall lick the dust like a serpent; like crawling things of the earth they shall come trembling out of their close places; they shall come with fear to the LORD our God, & shall be afraid because of yu. Who is a God like to Yu, Who pardons iniquity, & passes over the Transgression of the Remnant of His Heritage? He retains not His Anger forever, because He delights in Lovingkindness (Mercy). He will again have compassion on us; He will tread our iniquities under foot; & '**Yu will cast all their Sins into the depths of the sea. Yu will perform the Truth to Jacob, the lovingkindness to Abraham, which Yu swore to our Fathers from the days of old**'.

We have now analyzed & digested the 2nd set of the Minor Prophets, we move on to the 3rd set: NaHaZe, Nahaze, Nahum, Habakkuk, & Zephaniah which will be supportive of the Book of Ezekiel. But before we move on, we should remark that in Micah you have the prophetic experience similar to Isaiah & Jeremiah where the Prophet becomes typical of Messiah, & at times difficult to discern who is speaking. We will consider more of this in greater details in our future reflections after Malachi.

7. NAHUM: Chapters 1-3.

The Burden of Nineveh. The Book of the Vision of Nahum the Elkoshite. Jehovah is a Jealous God & avenges; the LORD avenges & is full of wrath; the LORD takes vengeance on His Adversaries; he reserves for His Enemies. The LORD is slow to anger, great in power, will by no means clear: The LORD has His Way in the whirlwind & in the storm, & the clouds are the dust of His feet. He rebukes the sea, makes it dry, & dries up all the rivers: Bashan languishes, & Carmel; the Flower of Lebanon languishes. The mountains quake at Him, the hills melt; the earth is upheaved at His Presence, the world, & all that dwell therein. Who can stand before His Indignation? who can abide in the fierceness of His Anger? His Wrath is poured out like fire, the rocks are broken-asunder by Him. The LORD is good, a Stronghold in the day of trouble; He knows them who take refuge in Him. But with an over-running flood He will make a full end of her place, & will pursue His Enemies into darkness. What do you devise against the LORD? He will make a full end; affliction shall not rise up the 2nd time. For entangled like thorns, drunken as with their drink, they are consumed utterly as dry stubble. There is one gone forth out of thee, who devises evil against the LORD, who counsels wickedness. The LORD says: 'Though they be in full strength, & likewise many, they shall be cut down, He shall pass-away. I have afflicted yu, I will afflict yu no more. & now will I break his yoke from off yu, & will burst yur bonds in sunder'. The LORD gave commandment concerning yu, no more of yur name be sown: 'out of the House of yur 'Gods' will I cut off the Graven Image & the Molten Image; I will make yur grave; for yu are vile.' On the mountains the feet of him who bringeth good-news, who publishes peace! Keep yur feasts, Judah, perform yur vows; the wicked-one shall no more pass-through yu; he is utterly cut off'.

He who dashes in pieces is come up against yu: guard the fortress, watch the way, make yur waist strong, fortify yur power mightily. The LORD restores the Excellency of Jacob, as the Excellency of Israel; for the emptiers have emptied them out, & destroyed their vine-branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots flash with steel in the day of his preparation, the cypress (*fir, fig, for spears or shafts*) are brandished (*wave, stagger, quake*). The chariots rage in the streets; they rush to & fro in the broad ways: the appearance of them is like torches; they run like the lightnings. He remembers his nobles: they stumble in their march; they make haste to its wall, & the mantelet (*cloak, shoulder-vest*) is prepared. The gates of the rivers are opened, and the palace is dissolved. It is decreed: she is uncovered, she is carried away; her handmaids moan as with the voice of doves, beating upon their breasts. Nineveh hath been from of old like a pool of water: yet they flee away. Stand, stand, but none looks back. Take the spoil of silver, take the spoil of gold; for there is no end of the store, the glory of all goodly furniture. She is empty, & void, & waste; the heart melts, the knees smite together, anguish is in all waists, the faces of them became pale. Where is the den of the lions, & the feeding-place of the young lions, where the lion the lioness walked, the lion's whelp (*cubs*), and none made them afraid? The lion did tear in pieces enough for his whelps (cubs) & strangled for his lionesses, & filled his caves with prey, his dens with ravin (plunder). I am against yu, says the LORD of Hosts, I will burn her chariots in the smoke, the sword shall devour yur young lions; I will cut off yur prey from the earth, & the voice of yur messengers (*angels, malaks*) shall no more be heard.

Woe to the Bloody City! it is all full of lies & rapine (*plunder, robbery*); the prey departs not. The noise of the whip, the noise of the rattling of wheels, & prancing horses, & bounding chariots, the horseman mounting, the flashing sword, the glittering spear, and a multitude of slain, & a great heap of corpses, there is no end of the bodies; they stumble on their bodies; --because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, who sells Nations through her whoredoms, families through her witchcrafts. I am against yu says the LORD of hosts, 'I will uncover yur skirts on yur face; I will show the Nations (*Gentiles*) yur nakedness, and the Kingdoms yur shame. I will cast abominable filth on yu, & make yu vile, & will set thee as a gazing-stock. They who look on yu shall flee from yu, & say, 'Nineveh is laid waste: who will bemoan her'? whence shall I seek comforters for thee?' Are yu better than No-Amon (*Thebes (Luxor) of Egypt near the Nile River; conquered by Assyria in the 7th century*), that was situate among the rivers, that had the waters round about her; whose rampart was the Sea (*Great Sea*), her wall was of the Sea (*Great Sea*)? Ethiopia & Egypt were her strength, it was infinite; Put & Lubim were thy helpers. Yet was she carried-away, she went into Captivity; her young children were dashed in pieces at the head of all the streets; they cast lots for her honorable men, all her great men were bound in chains. Yu shall be drunken; yu shall be hid; yu shall seek a stronghold because of the enemy. Yur fortresses shall be fig-trees with the first-ripe figs: if they be shaken, they fall into the mouth of the eater. Yur people in the midst are women; the gates of yur land are set wide open to yur enemies: the fire devoured yur bars. Draw water for the siege; strengthen yur fortresses; go into the clay, tread the mortar; make strong the brickkiln. There shall the fire devour yu; the sword shall cut yu off; it shall devour yu like the canker-worm (*yeleq-locust*): make yurself many as the canker-worm (*yeleq-locust*); make thyself many as the locust (*arbeh-locust, swarm-locust*). Yu multiplied yur merchants above the stars of heaven: the canker-worm (*yeleq-locust*) ravages, & flees-away. Thy Princes are as the locusts, & thy Marshals as the swarms of grasshoppers, which encamp in the hedges in the cold day, but when the sun arises they flee away, and their place is not known where they are. Thy shepherds slumber, King of Assyria; yur Nobles are at rest; yur People are scattered upon the mountains, there is none to gather them. There is no assuaging of yur hurt: yur wound is grievous: all who hear the report clap their hands over yu; for upon whom hath not yur wickedness passed continually?

After 100 years the Prophet's desire on Nineveh was fulfilled, & the course of history as well the dispensation was changing in preparation of Messiah.

8. HABAKKUK: Chapters 1-3.

The Burden (*Vision*) which Habakkuk the Prophet did see. 'LORD, how long shall I cry, & Yu not hear? I cry out to Yu of violence, & Yu will not save. Why do Yu show me iniquity, & look on perverseness? destruction & violence are before me; & there is strife, and contention rises up. The law is slacked, justice never goes forth; the wicked compass about the righteous; justice goes forth perverted'. 'You among the nations, look, & wonder marvellously; for I am working a work in your days,

which ye will not believe though it be told you. I raise up the Chaldeans (*Chaldean of Chaldea or Babylon beginning with Nebuchadnezzar conquered Assyria)*, that bitter & hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs. They are terrible & dreadful; their judgment & their dignity proceed from themselves. Their horses also are swifter than leopards, are more fierce than the evening wolves; their horsemen press proudly on: their horsemen come from far; they fly as an eagle that hastes to devour. They come all of them for violence; the set of their faces is forwards; they gather captives as the sand. He scoffs at Kings, Princes are a derision to him; he derides every stronghold; he heaps up dust, & takes it. Then shall he sweep by a wind, & shall pass-over, & be guilty, he whose might is his 'God' *('Eloah*)'. 'Are Yu not from everlasting (*eternity*), LORD my God ('Elohim), my Holy One? we shall not die. LORD, Yu ordained him (*Babylon, Chaldea*) for judgment; & Yu, Rock (*Tzur*), established him (*Babylon, Chaldea*) for correction. Yu are of purer eyes than to watch evil, & cannot look on perverseness, why do Yu look upon them who deal treacherously, & hold-Yur-peace *(& silent*) when the wicked swallows up the man who is more righteous than he; & make men as the fishes of the sea, as the creeping-things (*crawlers*) that have no ruler over them? He (*wicked, Assyrian*) takes up all of them with the angle (*fish-hook*), he catches them in his net, & gathers them in his drag (*drag-net*): he (*wicked, Babylonian, Chaldean)* rejoices & is glad. He (*wicked, Babylonian, Chaldean's*) sacrifices to his Net, burns incense to his Drag; because by them his portion is fat, his food plenteous. He (*wicked, Babylonian, Chaldean*) will empty his net, & spare not to slay the nations continually'?

I will stand on my watch, & set me on the tower, & will look forth to see what He will speak with me, & what I shall answer concerning my complaint. The LORD answered me, 'Write the Vision, and make it plain on tablets (*clay-tablets*), that he may run that reads it. The Vision is for the appointed time, it rushes toward the end, & shall not lie: though it delay, wait for it; because it will surely come, it will not delay'. 'His soul is puffed up; it is not upright in him; but the righteous shall live by his Faith. Wine is treacherous, a Haughty Man, who keeps not at home, who enlarges his desire as Sheol (*hell, Hades, grave*), he is as death, & cannot be satisfied, but gathers to him Nations, & heaps to him Peoples. Shall not all these take up a Parable against him, & a taunting Proverb against him, & say', 'Woe to him who increases (*gains, appropriates*) what is not his! how long? who loads (*enlarges*) himself with pledges (*promises, securities*)! Shall they not rise up suddenly who shall bite yu, awake who shall vex yu, yu shall be booty to them? Yu plundered many Nations, the Remnant of the Peoples shall plunder yu, because of men's blood, & for the violence done to the Land, to the City & to all that dwell therein. Woe to him who gets an evil gain (*batza` betza`, gaining-gain, foreclosure, repossession*) for his house, that he may set his nest (*nest-egg, profits, savings*) on high, that he may be delivered from the hand of evil (*i.e., his own ruin*)! Yu devised shame to yur house, by cutting off (*robbing*) many Peoples, & sinned against yur soul. The stone shall cry out of the wall, the beam out of the timber shall answer it. Woe to him who builds a town with blood, establishes a city by iniquity! Is it not of the LORD of hosts that the Peoples labor for the fire, the Nations weary themselves for vanity? The earth shall be filled with the Knowledge of the Glory of the LORD, as the waters cover the sea. Woe to him who gives his neighbor drink (*liquor*), that adds yur venom, & make him drunk, that thou may look on their nakedness (*shame, vulnerability*)! Yu are filled with Shame, not Glory: drink also, & be as one uncircumcised (i.e., *Gentiles outside the Covenant*); the Cup of the LORD's Right-Hand shall come-round to yu, & Foul-Shame shall be on yur Glory. The violence done to Lebanon shall cover yu, & the Destruction of the Beasts, which made

them afraid; because of Men's Blood, & the Violence done to the Land, to the City & to all that dwell therein. What profits the Graven-Image, that its maker has graven it; the Molten-Image, even the Teacher of Lies, that he who fashions its form trusts therein, to make Dumb Idols? Woe to him who says to the wood, 'Awake'; to the dumb stone, 'Arise'! Shall this teach? It is overlaid with gold & silver, there is no breath (*spirit, life*) at all in the midst of it'. The LORD is in His Holy Temple: let all the Earth keep silence before Him.

Prophet Habakkuk's Prayer, (*on Shigionoth*). 'Jehovah, I have heard the report of Yu, & am afraid: LORD, revive Yur work in the midst of the years; In the midst of the years make it known; In wrath remember mercy. God came from Teman, the Holy One from Mount Paran'. **Selah**. 'His Glory covered the Heavens; the Earth was full of His Praise. Brightness was as the light; He had rays from His Hand; There was the hiding of His Power. Before Him went the pestilence, fiery bolts went forth at His Feet. He stood, & measured the Earth; He looked, & drove asunder the Nations (*Gentiles*); the Eternal Mountains were scattered; the Everlasting Hills did bow; His goings were of old. I saw the Tents of Cushan in affliction; the Curtains of the Land of Midian did tremble'. 'Was LORD displeased with the Rivers? Was Yur Anger against the Rivers, Or Yur Wrath against the Sea, That Yu rode on Yur Horses, on Yur Chariots of Salvation? Yur Bow was made quite bare; The Oaths to the Tribes were a Word (*Sayings. Utterances*)'. **Selah**. 'Yu cleaved the Earth with Rivers. The Mountains saw, & were afraid; The Tempest of Waters passed by; The Deep uttered its Voice, & lifted up its Hands on High. The Sun & moon stood still in their Habitation, At the Light of Yur Arrows as they went, At the Shining of Yur Glittering Spear. Yu marched through the Land in Indignation; Yu threshed the Nations in Anger. Yu went forth for the Salvation of Yur People, For the Salvation of Yur Anointed; Yu wounded the head out of the House of the Wicked Man, Laying bare the Foundation even to the Neck'. **Selah**. 'Yu pierced with his own Staves the Head of his Warriors: They came as a Whirlwind to scatter me; Their Rejoicing was as to devour the Poor secretly. Yu tread the sea with Yur Horses, The heap of Mighty Waters. I heard, my Body trembled, My Lips quivered at the Voice; Rottenness enters into my Bones, I tremble in my Place; I must wait quietly for the Day of Trouble, For the coming up of the People who invades us (*i.e., Babylonian Chaldeans*)'. 'Though the Fig-tree shall not flourish, Neither shall Fruit be in the Vines; The Labor of the Olive shall fail, the Fields shall yield no Food; The Flock shall be cut off from the Fold, there shall be no Herd in the Stalls: Yet I will rejoice in the LORD, I will joy in the God of my Salvation. Jehovah Adonai is my Strength; He makes my Feet like Hinds', & will make me to walk upon my High Places'.

We see in Habakkuk that the principal enemy is Chaldea & not Assyria. The spiritual types of the true Enemy is seen in both Gentile Powers. The Messianic spirit is quite pronounced.

9. ZEPHANIAH: Chapters 1-3.

Jehovah's-Word which came to Zephaniah Ben-Cushi, Ben-Gedaliah, Ben-Amariah, Ben-Hezekiah, in the Days of Josiah Ben-Amon, King of Judah. 'I will utterly consume all things from off the face of the ground, the LORD. I will consume man & beast; I will consume the birds of the heavens, &

the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the face of the ground, says the LORD. I will stretch out My Hand on Judah, on all the Inhabitants of Jerusalem; I will cut off the Remnant of Baal from this place, the name of the Chemarim with the Priests; them who worship the Host of Heaven on the housetops; them who worship, who swear to the LORD the swear by Malcam; them who are turned back from following the LORD; those who have not sought the LORD, nor inquired after him'. Hold yur peace at the presence of the Lord Jehovah; the Day of the LORD is at hand: The LORD prepared a Sacrifice; He consecrated His Guests. 'In the Day of Jehovah's sacrifice, I will punish the Princes, & the King's Sons, & all such as are clothed with foreign apparel. In that Day I will punish those who leap over the threshold (entrance, doorway), who fill their master's house with violence & deceit'. 'In that Day', says the LORD , 'there shall be the noise of a cry from the Fish Gate, a wailing from the 2nd Quarter, a great crashing from the hills. Wail, Inhabitants of Maktesh; the People of Canaan are undone; they who were laden with silver are cut off. At that time, that I will search Jerusalem with Lamps; I will punish the men that are settled on their lees, that say in their heart, 'the LORD will not do good, neither will he do evil'. Their wealth shall become a spoil, their houses a desolation: they shall build houses, but shall not inhabit them; they shall plant vineyards, but shall not drink its wine. The great Day of the LORD is near, it is near & hurries greatly, the Voice of the Day of the LORD; the mighty man cries there bitterly. That Day is a Day of Wrath, a Day of Trouble & Distress, a Day of Wasteness & Desolation, a Day of Darkness & Gloominess, a Day of Clouds & thick Darkness a Day of the Trumpet & Alarm, against the Fortified Cities, against the High Battlements. 'I will bring distress on men, they shall walk like blind men, because they have sinned against the LORD; their blood shall be poured out as dust, their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the Day of the LORD's Wrath; but the whole Land shall be devoured by the Fire of His Jealousy': for He will make an End, a terrible End, of all them who dwell in the Land'.

Gather together, & assemble, Nation that hath no shame; before the decree bring forth, & the day pass as the chaff before the fierce anger of the LORD come on you before the Day of the LORD's anger come on you. Seek the LORD , you meek of the earth, who have kept His ordinances; seek righteousness, seek meekness: it may be you will be hid in the Day of the LORD's Anger. Gaza shall be forsaken, Ashkelon a desolation; they shall drive out Ashdod at noonday, Ekron shall be rooted up. Woe to the Inhabitants of the Sea-Coast, the Nation of the Cherethites (*as in Ezek. 25 the Philistines on the coast*)! The Word of the LORD is against you, Canaan, the Land (*i.e., inland territory of the Philistines*) of the Philistines; 'I will destroy yu, that there shall be no Inhabitant. The Sea-Coast shall be Pastures, with Cottages for Shepherds & Folds for Flocks. The Coast shall be for the Remnant of the House of Judah; they shall feed thereon; in the Houses of Ashkelon shall they lie down in the evening; for the LORD their God will visit them, & bring back their Captivity. I have heard the reproach of Moab, and the reviling of the Children of Ammon, wherewith they have reproached My People, & magnified themselves against their Border. As I live, says the LORD of Hosts (*Jehovah Tzebaoth*), the God of Israel, Surely Moab shall be as Sodom, the children of Ammon as Gomorrah, a possession of nettles, & salt-pits, and a perpetual desolation: the Residue of My People shall make a prey of them, & the Remnant of My Nation shall inherit them. This shall they have for their pride because they have reproached & magnified themselves against the People of the LORD of Hosts'. The LORD will be terrible (*terrifying*) to them; for He will famish all the 'Gods' (*Elohim*) of the Earth; men shall worship Him, everyone from his place, even all the Isles of the

Nations (*Gentiles*). You Ethiopians also, you shall be slain by My Sword. He will stretch out His hand against the North (*i.e., north & north-east of Israel*), & destroy Assyria, & will make Nineveh a desolation, & dry like the wilderness. Herds shall lie down in the midst of her, the beasts (*animals, wild-life*) of the Nations: both the pelican & the porcupine shall lodge in the capitals (*tops, knobs*) thereof; voice shall sing in the windows; desolation shall be in the thresholds (*entrances*): for He hath laid bare the cedar-work. This is the joyous City that dwelt carelessly, who said in her heart, I am, & there is none besides me: how is she become a Desolation, a Place for Beasts to lie down in! everyone who passes by her shall hiss, & wag his hand.

Woe to her who is rebellious & polluted! to the oppressing City! She obeyed not the Voice; she received not Correction; she trusted not in the LORD; she drew not near to her God. Her Princes in the midst of her are roaring lions; her Judges are evening wolves; they leave nothing till the morrow. Her Prophets are light & treacherous persons; her Priests have profaned the Sanctuary; they have done violence to the Law. The LORD in the midst of her is righteous; He will not do iniquity; every morning doth He bring His Justice to light, He fails not; but the unjust knows no shame. 'I have cut off Nations; their battlements are desolate; I have made their streets waste, so that none passes by; their Cities are destroyed, so that there is no Man, so that there is no Inhabitant. I said, 'Only fear Me; receive correction'; so her dwelling shall not be cut off, all that I have appointed concerning her: but they rose early & corrupted all their doings'. 'Wait ye for Me', saith Jehovah, 'until the day that I rise up to the prey; for My Determination is to gather the Nations (*Gentiles*), that I may assemble the Kingdoms, to pour upon them Mine Indignation, even all My fierce Anger; for all the earth shall be devoured with the fire of My Jealousy. Then will I turn to the Peoples of a pure Language, that they may all call on the Name of the LORD , to serve Him with one consent. From beyond the rivers of Ethiopia My Suppliants, the Daughter of My Dispersed, shall bring Mine Offering. In that day shall yu not be put to shame for all yur doings, wherein yu transgressed against Me; then I will take away out of the midst of yu yur proudly exulting ones, yu shall no more be haughty in My Holy Mountain. But I will leave in the midst of yu an afflicted & poor People, they shall take refuge in the Name of the LORD . 'The Remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed & lie down, none shall make them afraid. Sing, Daughter of Zion; shout, Israel; be glad & rejoice with all the heart, Daughter of Jerusalem. The LORD has taken away yur judgments, He has cast out yur enemy: the King of Israel, even the LORD, is in the midst of yu; yu shall not fear evil anymore. In that day it shall be said to Jerusalem, 'Fear not; Zion, let not yur hands be slack. The LORD yur God is in the midst of yu, a Mighty One Who will save; He will rejoice over yu with joy; He will rest in His Love; He will joy over yu with singing'. I will gather them who sorrow for the solemn assembly, who were of yu; the burden upon her was a reproach. At that time I will deal with all them who afflict yu; and I will save what is lame, & gather what was driven away; I will make them a Praise & a Name, whose shame hath been in all the earth. At that time will I bring you in, & at that time will I gather you; I will make you a Name and a Praise among the Peoples of the Earth, when I bring back your Captivity before your eyes, says the LORD.

Nahaze completes the 3rd set of the Minor Prophets which compliments Ezekiel & the experience of the Captivity, & the Return to the Homeland still in the future as a promise & hope. The

period is less than 100 years for the 3 Prophets. The Messianic appearances in type & inferences become more prominent. We turn to the last 3 Books of Haggai, Zechariah & Malachi or as an acronym HaZeMa or *Hazema*, the 4th set, which compliments the Book of Daniel. This set covers about 100 years from the post-Captivity under the reign of King Darius the Mede, following King Cyrus the Persian to the rise of the Greek power. This period closes the Old Testament & the universal accepted date of about 400 B.C. Daniel had died, the City & Walls of Jerusalem rebuilt, & the end of the Prophetical Ministry & Dispensation till we come to the New Testament.

10. HAGGAI: Chapters 1-2.

In the 2nd Year of King Darius, in the 6th Month, in the 1st Day of the Month, Jehovah's Word (Speaking) came by Prophet Haggai to Zerubbabel Ben-Shealtiel, Governor of Judah, and to Joshua Ben-Jehozadak, the High Priest, saying, Thus speaks Jehovah of Hosts, saying, 'This people say, 'The time is not come, the time for the LORD's House to be built'. Then came the LORD's Word (Speaking) by the Prophet Haggai, saying, 'Is it a time for you yourselves to dwell in your ceiled houses, while this house lies waste'? The LORD of Hosts says: 'Consider your ways. You have sown much, & bring in little; you eat, but you have not enough; you drink, but you are not filled with drink; you clothe, but there is none warm; and he who earns wages earns wages for a bag with holes'. The LORD of Hosts says: 'Consider your ways. Go up to the mountain, bring wood, & build the House; & I will take pleasure in it, I will be glorified, says the LORD. You looked for much, & it came to little; when you brought it home, I did blow on it. Why'? The LORD of Hosts says. 'Because of My House that lies waste, while you run every man to his own house. Therefore for your sake the heavens withhold the dew, & the earth withholds its fruit. I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on that which the ground bringeth forth, on men, on cattle, on all the labor of the hands'. Then Zerubbabel the Ben-Shealtiel, & Joshua Ben-Jehozadak, the High Priest, with all the Remnant of the People, obeyed the Voice of the LORD their God, the Words of the Prophet Haggai, as the LORD their God had sent him; & the People did fear before the LORD. Then spake Haggai Jehovah's Messenger (Angel) in Jehovah's Message to the People, saying, 'I am with you', says the LORD. The LORD stirred up the spirit of Zerubbabel Ben-Shealtiel, Governor of Judah, & the spirit of Joshua Ben-Jehozadak, the High Priest, & the spirit of all the Remnant of the People; they came & did work on the House of the LORD of Hosts, their God, in the 24th day of the month, on the 6th, in the 2nd year of Darius the King.

In the 7th, in the 20th of the month, came the LORD's Word by the Prophet Haggai, saying, 'Speak now to Zerubbabel the Ben-Shealtiel, Governor of Judah, & to Joshua Ben-Jehozadak, the High Priest, & to the Remnant of the People, saying, '*Who is left among you that saw this house in its former glory? how do ye see it now? is it not in your eyes as nothing? Yet now be strong, Zerubbabel*', says the LORD; '*be strong, Joshua, Ben-Jehozadak, the High Priest; be strong, People of the Land, says the LORD, & work: for I am with you*', says the LORD of Hosts, '*the Word that I covenanted with you when you came out of Egypt, & My Spirit abode among you: fear not*'. The LORD of Hosts says: 'Yet once, it is a little while,

and I will shake the heavens, & the earth, the sea, & the dry land; I will shake Nations; the precious things of Gentiles shall come; I will fill this House with Glory', says the LORD of Hosts. 'The silver is Mine, the gold is Mine', says the LORD of Hosts. 'The latter Glory of this House shall be greater than the former', says the LORD of Hosts; 'in this Place will I give Peace', says the LORD of Hosts. In the 24th of the 9th, in the 2nd year of Darius, came the word of the LORD by the Prophet Haggai, saying, The LORD of Hosts says: 'Ask now the Priests concerning the Law, saying, If one bear (carry) holy flesh in the skirt of his garment, & with his skirt do touch bread, or pottage, or wine, or oil, or any food, shall it become holy'? And the Priests answered & said, 'No'. Then said Haggai, 'If one that is unclean by reason of a dead-body touch any of these, shall it be unclean'? And the Priests answered, 'It shall be unclean'. Then answered Haggai & said, 'So is this people, so is this Nation before Me', says the LORD of Hosts; & so is every work of their hands; that which they offer there is unclean'. 'Please consider from this day & backward before a stone was laid on a stone in the LORD's Temple. Through all that time, when one came to a heap (*measure, amount, sum*) of 20, there were but 10; when one came to the winevat to draw out 50, there were but 20. I struck you with blasting, with mildew, with hail in all the work of your hands; yet not to Me', says the LORD. 'Consider, please, from this day and backward, from the 24th of the 9th, since the day that the Foundation of the LORD's Temple was laid, consider it. Is the seed yet in the barn? the vine, & the fig-tree, & the pomegranate, & the olive-tree have not brought forth; from this day will I bless'. The LORD's Word came the 2nd time to Haggai in the 24th of the month, saying, 'Speak to Zerubbabel, Governor of Judah, saying, I will shake the heavens & the earth; I will overthrow the Throne of Kingdoms; I will destroy the strength of the Kingdoms of the Nations; I will overthrow the chariots, & those who ride in them; the horses & their riders shall come down, every one by the sword of his brother. In that day', saith the LORD of Hosts, 'will I take yu, Zerubbabel, My Servant, Ben-Shealtiel, says the LORD, & will make yu as a Signet; for I have chosen yu, says the LORD of Hosts'.

The consideration in the Book of Haggai is the Rebuilding of the House of God, the Lord's Temple. that the Nation of Israel in the representation dispensationally in the Jewish Remnant of the Returned Exiles, so that in the united power they would survive till the Days of Messiah. Both Zerubbabel & Joshua prefiguring Messiah as Prince & Priest. The slow process of Re-establishing the National unity & life in the Rebuilding of the Temple & Repair of the City & the Wall of Jerusalem was witness of how the Captivity had almost extinguished national pride & vitality. Israel was now Jewish; & the Jew was all that was left to await Messiah & His Kingdom.

11. ZECHARIAH: Chapters 1-14.

In the 8th Month, in the 2nd Year of Darius, Jehovah's Word came to Zechariah Ben-Berechiah, Ben-Iddo, the Prophet, saying, the LORD was sore displeased with your fathers. Therefore say to them, the LORD of Hosts says: 'Return to Me', says the LORD of hosts, 'I will return to you', says the LORD of Hosts. 'Be ye not as your fathers, to whom the Former Prophets cried (preached, proclaimed), saying, 'The LORD of Hosts says, 'Return from your evil ways, & from your evil doings: but

they did not hear, nor listen to Me, says the LORD. Your Fathers, where are they? & the Prophets, do they live forever? But My Words & My Statutes, which I commanded My Servants the Prophets, did they not overtake your Fathers? they turned & said, 'Like as the LORD of Hosts thought to do to us, according to our ways, & according to our doings, so has He dealt with us'. On the 24th day of the 11th month, Shebat, in the 2nd year of Darius, Jehovah's Word came to Zechariah Ben-Berechiah, Ben-Iddo, the Prophet, saying, **I saw in the night, a Man Riding on a Red Horse, he stood among the myrtle-trees that were in-the-bottom (*shady-place, depths, lower or beneath*); behind him were horses, red, sorrel (*brown, hazel*), & white. 'I asked, my Lord, what are these'? And the Angel (*Messenger*) that talked with me said**, 'I will show yu what these are'. The Man who stood among the myrtle-trees answered, 'These are they whom the LORD sent to walk to & fro through the Earth (Land)'. They answered the LORD's Angel who stood among the myrtle-trees, & said, '***We have walked to & fro through the Earth (Land), & the Earth sits still, & is at rest***'. Then the LORD's Angel answered, 'LORD of Hosts, how long will Yu have No Mercy on Jerusalem & on the Cities of Judah, against which Yu had indignation these 70 years'? the LORD answered the Angel who talked with me with Good Words, Comfortable Words. The Angel who talked with me said to me, 'Cry (Preach, Proclaim), saying, 'The LORD of hosts says: 'I am jealous for Jerusalem & for Zion with a Great Jealousy. I am very sore Displeased with the Nations that are at ease; for I was but a little Displeased, & they helped forward the Affliction'. The LORD says: 'I am returned to Jerusalem with Mercies; My House shall be built in it', says the LORD of Hosts, 'a line shall be stretched forth over Jerusalem'. Cry yet again, saying, The LORD of Hosts says: 'My Cities shall overflow with prosperity'; the LORD shall comfort Zion, & shall choose Jerusalem. I lifted up Mine eyes, & saw, 4 Horns. I said to the Angel who talked with me, 'What are these'? He answered me, 'These are the Horns which have scattered Judah, Israel, & Jerusalem'. The LORD showed me 4 Smiths. Then said I, 'What come these to do'? & he spake, saying, 'These are the horns which scattered Judah, so that no man did lift up his head; but these are come to terrify them, to cast down the Horns of the Nations, which lifted up their Horn against the Land of Judah to scatter it'.

I lifted up mine eyes, & saw, a Man with a Measuring Line in his Hand. Then said I, 'Where are yu going? He said to me, 'To measure Jerusalem, to see what its breadth, & its length is. The Angel who talked with me went forth, & another Angel went out to meet him, & said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men & cattle therein. The LORD says, 'I will be to her a Wall of Fire round about, & I will be the Glory in the midst of her. Flee from the Land of the North, says the LORD; for I have spread you abroad as the four winds of the heavens', says the LORD. Zion, escape, yu who dwell with the Daughter of Babylon. The LORD of Hosts says: 'After Glory has He sent Me to the Nations (Gentiles) which plundered you; for he who touches you touches the Apple of His Eye. I will shake My Hand over them, & they shall be a spoil to those that served them; & you shall know that the LORD of Hosts has sent Me. Sing & rejoice, Daughter of Zion; I come, & I will dwell in the midst of yu, says the LORD. Many Nations shall join themselves to the LORD in that day, & shall be My People; I will dwell in the midst of yu, & yu shall know that the LORD of Hosts has sent Me to yu'. The LORD shall inherit Judah as His Portion in the Holy Land, & shall choose Jerusalem. Be silent, all flesh, before the LORD ; for He is waked up out of his Holy Habitation.

He showed me Joshua the High Priest standing before the LORD's Angel, & Satan (Adversary)standing at his right-hand to be his Adversary. The LORD said to Satan, 'Jehovah rebuke yu, Satan; Jehovah Who chose Jerusalem rebuke yu': is not this a Brand plucked out of the fire? Joshua was clothed with filthy garments, & was standing before the Angel. He spoke to those who stood before Him, saying, 'Take the filthy garments from off him'. & to him he said, 'I have caused yur iniquity to pass from yu, I will clothe yu with rich apparel'. I (*Messiah or Zephaniah*) said, 'Let them set a clean mitre (turban, crown) upon his head'. So they set a clean mitre upon his head, & clothed him with garments; & the LORD's Angel was standing by. The LORD's Angel protested to Joshua, saying, the LORD of Hosts says: 'If yu will walk in My Ways, if yu wilt keep My Charge, then yu shall judge My House, & shall also keep My Courts, & I will give yu a place-of-access (*settlement, court, lot*) among these that stand by'. 'Hear, O Joshua the High Priest, yu & yur fellows (*companions, friends, peers*) who sit before yu; for they are men who are a Sign: I will bring-forth My Servant the Branch (*Sprout, Growth, Seedling; Tzemach, not Netzer*). The Stone that I have set before Joshua; on One Stone are 7 Eyes: I will engrave its graving', says the LORD of Hosts, 'I will remove the iniquity of that land in one day. In that day', says Jehovah of Hosts, 'shall yu invite every man his neighbor under the vine & under the fig-tree'.

The Angel who talked with me came again, & woke me, as a man that is wakened out of his sleep. He said to me, 'What do yu see'? I said, 'I have seen, a Golden Candlestick (*Lampstand, Menorah*), with its Bowl on the top of it, & its 7 Lamps thereon; there are 7 Pipes (Branches, Arms)to each of the Lamps, which are on its top; & 2 Olive-trees by it, one on the right-side of the Bowl, & the other on its left-side'. I answered the Angel who talked with me, saying, 'What are these, my Lord'? Then the Angel who talked with me replied to me, 'Do yu no know what these are'? I said, 'No, my Lord'. He answered me, saying, 'This is the LORD's Word to Zerubbabel', saying, 'Not by might, nor by power, but by My Spirit', says the LORD of Hosts. 'Who are yu, Great Mountain? before Zerubbabel, a plain; & he shall bring forth the Top Stone with shouting of Grace, Grace, to it'. The LORD's Word came to me, saying, 'The hands of Zerubbabel have laid the Foundation of this House; his hands shall also finish it; and yu shall know that the LORD of hosts has sent me to you. Who has despised the Day of Small-things? these 7 shall rejoice, & shall see the Plummet in the hand of Zerubbabel; the Eyes of the LORD, which run to & fro through the Earth'. Then answered I to him, 'What are these 2 Olive-trees on the right-side of the Candlestick (*Lampstand, Menorah*) & on its left- side'? I answered the 2nd time, & said unto him, 'What are these 2 Olive-branches, which are beside the 2 Golden Spouts, that empty the Golden out of themselves'? He answered me, Do yu no know what these are? And I said, 'No, my Lord'. He replied, 'These are the 2 Anointed- ones, who stand by the Lord of the Earth'.

Again I lifted up mine eyes, & saw a Flying Roll. & he said to me, 'What do yu see? I answered, 'I see a Flying Roll; its length is 20 cubits (*30 feet*), & its width 10 cubits (15 feet)'. Then said he to me, 'This is the curse that goes-forth over the face of the whole Land: everyone who steals shall be cut-off on the one side according to it; everyone who swears shall be cut-off on the other side according to it. I will cause it to go-forth,' says the LORD of hosts, & 'it shall enter into the house of the thief, & into the house of him that swears falsely by My Name; & it shall abide in the midst of his house, & shall consume it with its timber & its stones'. The Angel who talked with me went-forth, & said to me, 'Lift up now thine eyes, & see what is this that goes-forth'. I said, 'What is it'? & he said, 'This is the Ephah that goeth forth'. He

said then, 'This is their appearance in the Land (& there was lifted up a Talent of Lead); & this is a Woman sitting in the midst of the Ephah. & he said, This is Wickedness': and he cast her down into the midst of the Ephah; he cast the Weight of Lead on its Mouth (*Entrance*). Then lifted I up mine eyes, & saw, there came forth Two Women, & the Wind was in their Wings; they had Wings like the wings of a stork; they lifted up the Ephah between Earth & Heaven. Then said I to the Angel who talked with me, 'Where do these carry the Ephah'? He replied, 'To build her a House in the Land of Shinar: & when it is prepared, she shall be set there in her own place'.

Again I lifted up mine eyes, and saw, There came Four Chariots out from between 2 Mountains; & the Mountains were Mountains of Brass. With the 1st Chariot were Red Horses; with the 2nd Chariot Black Horses; with the 3rd Chariot White Horses; with the 4th Chariot Grizzled (Greyish, Speckled, Mixed-color) Strong Horses. Then I asked the Angel who talked with me, 'What are these, my Lord'? The Angel answered & said to me, 'These are the 4 Winds of Heaven, which go forth from standing before the Lord of the Earth; wherein are the Black Horses goes forth toward the North Country; & the White went forth after them (i.e., Westward); & the Grizzled (Greyish, Speckled, Mixed-color) went forth toward the South Country. The Strong went forth, & sought to go that they might walk to & fro through the Earth': & he said, 'Go, walk to & fro through the earth'. So they walked to & fro through the Earth. Then he shouted to me, saying, 'They that go toward the North Country have quieted My Spirit in the North Country'. The LORD's Word came to me, saying, 'Take of them of the Captivity, Heldai, Tobijah, & Jedaiah; & come the same day, & go into the House of Josiah Ben-Zephaniah, where they are come from Babylon; take silver & gold, make crowns, & set them upon the Head of Joshua Ben-Jehozadak, the High Priest; speak to him, saying,' 'the LORD of Hosts says, 'The Man whose Name is the Branch (*Tzemach*): He shall grow up out of His place; He shall build the Temple of the LORD; He shall build the LORD's Temple; He shall bear the Glory, & shall sit & rule on His Throne; He shall be a Priest on His Throne; the Counsel of Peace shall be between them both. The Crowns shall be for Helem, Tobijah, Jedaiah, & Hen Ben-Zephaniah, for a Memorial in the LORD's Temple. They that are far off shall come & build in the LORD's Temple; & you shall know that the LORD of Hosts has sent me to you. & if you will diligently obey the Voice of the LORD your God.

The 4th year of King Darius, LORD's Word came to Zechariah in the 4th of the 9th month, in Chislev. Now Beth-El had sent Sharezer & Regem-melech, & their men, to entreat the favor of the LORD, speak to the Priests of the House of the LORD of Hosts, & to the Prophets, saying, 'Should I weep in the 5th month, separating myself, as I have done these so many years'? Then came the Word of the LORD of Hosts to me, saying, 'Speak to all the People of the Land, & to the Priests, saying, 'When you fasted & mourned in the 5th & in the 7th, these 70 years, did you at fast to me? When you eat, & drink, do not you eat for yourselves, & drink for yourselves? & not the Words which the LORD cried by the Former Prophets, when Jerusalem was inhabited & in prosperity, & its Cities round about her, & the South & the lowland were inhabited?' The Word of the LORD came to Zechariah, saying, the LORD of hosts spoke, 'Execute true judgment, & show kindness & compassion every man to his brother; oppress not the widow, nor the fatherless, the sojourner, nor the poor; & let none of you devise evil against his brother in your heart. But they refused to listen, & pulled away the shoulder, & stopped their ears, that they might not hear. They made their hearts as an adamant stone, lest they should hear the Law, and the

Words which the LORD of hosts sent by His Spirit by the Former Prophets: there came great Wrath from the LORD of hosts. As he cried, & they would not hear, so they shall cry, and I will not hear, said the LORD of hosts; but I will scatter them with a whirlwind among all the Nations (Gentiles) which they have not known'. The Land was desolate after them, so that no man passed through nor returned: for they laid the pleasant Land desolate.

The word of the LORD of Hosts came, saying, The LORD of Hosts says: 'I am Jealous for Zion with Great Jealousy, and I am Jealous for her with Great Wrath'. The LORD says: 'I am returned to Zion, & will dwell in the midst of Jerusalem: & Jerusalem shall be called The City of Truth; & the Mountain of the LORD of hosts, The Holy Mountain'. The LORD of Hosts says: 'There shall old men & old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. The streets of the City shall be full of boys & girls playing in its streets'. The LORD of hosts says: 'If it be marvellous in the eyes of the Remnant of this People in those days, should it also be marvellous in Mine Eyes'? says the LORD of Hosts. The LORD of Hosts says: 'I will save My People from the East Country, & from the West Country; I will bring them, they shall dwell in the midst of Jerusalem; they shall be My People, I will be their God, in truth & in righteousness'. The LORD of Hosts says: 'Let your hands be strong, you who hear in these days these Words from the mouth of the Prophets that were in the day that the Foundation of the House of the LORD of Hosts was laid, the Temple, that it might be built. Before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the Adversary: for I set all men every one against his neighbor. But now I will not be to the Remnant of this people as in the former days', says the LORD of Hosts. 'For the seed of peace; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the Remnant of this people to inherit all these things. As you were a curse among the Nations, House of Judah & House of Israel, so will I save you, & ye shall be a blessing. Fear not, let your hands be strong. The LORD of Hosts says: As I thought to do evil to you, when your fathers provoked me to wrath, says Jehovah of Hosts, & 'I repented not; so again have I thought in these days to do good to Jerusalem & to the House of Judah: fear you not. These are the things that you shall do: speak every man the truth with his neighbor; execute the judgment of truth and peace in your gates; let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the LORD. The Word of the LORD of hosts came to me, saying, The LORD of Hosts says: 'The Fast of the 4th, & the Fast of the 5th, & the Fast of the 7th, & the Fast of the 10th, shall be to the House of Judah joy & gladness, & cheerful Feasts; therefore love truth & peace'. The LORD of Hosts says: 'There shall come Peoples, and the Inhabitants of many Cities; the inhabitants of one shall go to another, saying, 'Let us go speedily to entreat the Favor (*Grace*) of the LORD, to seek the LORD of Hosts: 'I will go also'. 'Many peoples & strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the Favor (*Grace*) of the LORD'. The LORD of Hosts says: 'In those days 10 men shall take hold, out of all the languages of the Gentiles, they shall take hold of the skirt of a Jew, saying, 'We will go with you, for we have heard that God is with you'.

The Burden of Jehovah's Word on the Land of Hadrach, & Damascus its resting-place (for the eye of man & of all the Tribes of Israel is toward the LORD); Hamath, also, which borders thereon; Tyre & Sidon, because they are very wise. Tyre did build herself a stronghold, & heaped up silver as the dust, &

fine gold as the mire of the streets. The Lord will dispossess her, He will smite her power in the sea; she shall be devoured with fire. Ashkelon shall see it, & fear; Gaza also, & shall be sore pained; & Ekron, for her expectation shall be put to shame; the King shall perish from Gaza, Ashkelon shall not be inhabited. 'A bastard (*i.e., by illegitimate-birth, rape, or by incest*) shall dwell in Ashdod, and I will cut off the Pride of the Philistines. I will take away his blood out of his mouth, his abominations from between his teeth; he also shall be a Remnant for our God; he shall be as a Chieftain (*Elder*) in Judah, and Ekron as a Jebusite. I will encamp about My House against the army, that none pass through or return; no oppressor shall pass through them anymore: I have seen with Mine Eyes. Rejoice greatly, Daughter of Zion; shout, Daughter of Jerusalem: Yur King comes to yu; He is Just, & having Salvation; Lowly, Riding on donkey, on a colt the foal of a donkey. I will cut off the chariot from Ephraim, the horse from Jerusalem; the battle bow shall be cut off; & He shall speak peace to the Gentiles: His Dominion shall be from sea to sea, from the River to the Ends of the Earth. As for yu, because of the Blood of yur Covenant I have set free yur prisoners from the pit wherein is no water. Turn to the stronghold, you prisoners of hope: even to-day do I declare that I will render double unto yu. I have bent Judah for Me, I have filled the bow with Ephraim; I will stir up yur sons, Zion, against yur sons, Greece, & will make yu as the sword of a mighty man. The LORD shall be seen over them; His arrow shall go forth as the lightning; the Lord Jehovah will blow the trumpet, & will go with whirlwinds of the south. The LORD of Hosts will defend them; they shall devour, & shall tread down the sling-stones; they shall drink, & make a noise as through wine; they shall be filled like bowls, like the corners of the altar. The LORD their God will save them in that day as the Flock of His People; for the Stones of a Crown, lifted on high over His Land. How great is His goodness, how great is His beauty! grain shall make the young men flourish, & new wine the virgins.'

Ask of Jehovah Rain in the time of the Latter Rain, the LORD Who makes lightnings; He will give them showers of rain, to every one grass in the field. The Teraphim (*Idol, Image*) have spoken vanity, the diviners have seen a lie; they have told false dreams, they comfort in vain: they go their way like sheep, they are afflicted, because there is no shepherd. 'Mine Anger is kindled against the Shepherds, I will punish the He-goats'; for the LORD of Hosts visited His Flock, the House of Judah, & will make them as His goodly (*splendid, majestic*) Horse in the battle. From Him shall come forth the corner-stone, from Him the nail, from Him the battle bow, from Him every Ruler together. They shall be as mighty men, treading down in the mire of the streets in the battle; they shall fight, because the LORD is with them; the riders on horses shall be confounded. 'I will strengthen the House of Judah, I will save the House of Joseph, I will bring them back; for I have mercy on them; they shall be as though I had not cast them off: I am the LORD their God, I will hear them. Ephraim shall be like a mighty man, their heart shall rejoice as through wine; their children shall see it, & rejoice; their heart shall be glad in the LORD. I will hiss for them, & gather them; for I have redeemed them; they shall increase as they have increased. I will sow them among the Peoples; they shall remember Me in far Countries; they shall live with their children, & shall return. I will bring them again also out of the Land of Egypt, gather them out of Assyria; I will bring them into the Land of Gilead & Lebanon; & nothing shall be found for them. He will pass through the sea of affliction, & will smite the waves in the sea, & all the depths of the Nile shall dry up; & the Pride of Assyria shall be brought down, the Sceptre of Egypt shall depart. I will strengthen them in the LORD; they shall walk up & down in His Name', says the LORD.

Open yur doors, Lebanon, that the fire may devour yur cedars. Wail, fir-tree, for the cedar is fallen, because the goodly ones are destroyed: wail, you oaks of Bashan, for the strong forest is come down. A voice of the wailing of the shepherds! for their glory is destroyed: a voice of the roaring of young lions! for the pride of the Jordan is laid waste. The LORD My God says: 'Feed the flock of slaughter; whose possessors slay them, & hold themselves not guilty; they who sell them say', 'Blessed be the LORD, for I am rich'; 'their own Shepherds pity them not. I will no more pity the Inhabitants of the Land, says the LORD; 'I will deliver the men every one into his neighbor's hand, & into the hand of his King; they shall strike the Land, out of their hand I will not deliver them'. So I fed the Flock of slaughter, the poor of the Flock. I took to Me two staffs; the one I called Beauty, the other I called Bands; I fed the Flock. I cut off the 3 Shepherds in 1 month; for My soul was weary of them, & their soul also loathed Me. Then said I, I will not feed you: that which dies, let it die; & what is to be cut off, let it be cut off; let them who are left eat every one the flesh of another. I took My Staff Beauty, & cut it asunder, that I might break My Covenant which I made with all the Peoples.' It was broken in that day; & thus the poor of the Flock that gave heed to Me knew that it was the Word of the LORD. I said to them, 'If you think good, give me my hire; & if not, forbear'. So they weighed for my hire 30 silver-pieces. The LORD said to me, 'Cast it unto the Potter', the goodly-price (*value, price, cost, i.e., the average price for a field-slave*) that I was prized at by them. I took the 30 silver-pieces, & cast them to the Potter, in the House of the LORD. Then I cut asunder mine other Staff, even Bands, that I might break the brotherhood between Judah & Israel. the LORD said to me, 'Take again the instruments of a Foolish Shepherd. I will raise up a Shepherd in the Land, who will not visit those who are cut off, neither will seek those scattered, nor heal what is broken, nor feed what is sound; but he will eat the flesh of the fat-ones, & will tear their hoofs in pieces. Woe to the Worthless Shepherd who leaves (*abandons, deserts*) the Flock! the sword shall be on his arm, & on his right eye: his arm shall be clean dried up, & his right eye shall be utterly darkened'.

The Burden of the Jehovah's Word concerning Israel. The LORD says, Who stretches forth the heavens, & lays the Foundation of the Earth, forms the spirit of man within him: 'I will make Jerusalem a cup of reeling to the Peoples round-about, on Judah also shall it be in the siege against Jerusalem. In that day, I will make Jerusalem a burdensome stone for the Peoples; all that burden themselves with it shall be sore wounded; & the Nations of the Earth shall be gathered-together against it'. In that day, says the LORD, 'I will smite every horse with terror, & his rider with madness (*insanity, craziness*); I will open Mine Eyes on the House of Judah, & will smite every horse of the peoples with blindness. & the chieftains (*elders, leaders*) of Judah shall say in their heart, 'The Inhabitants of Jerusalem are my strength in the LORD of Hosts their God. 'In that day will I make the chieftains (*elders, leaders*) of Judah like a pan of fire among wood, like a flaming torch among sheaves; they shall devour all the peoples round about, on the right hand & on the left; & Jerusalem shall yet again dwell in their own place, even in Jerusalem.' The LORD also shall save the Tents of Judah first, that the Glory of the House of David & the Glory of the Inhabitants of Jerusalem be not magnified above Judah. In that day shall the LORD defend the Inhabitants of Jerusalem: he who is feeble among them at that day shall be as David; the House of David shall be as God, as the Angel (*Messenger*) of the LORD before them. 'In that day, I will seek to destroy all the Nations that come against Jerusalem. I will pour on the House of David, & on the Inhabitants of Jerusalem, the Spirit of Grace & of Supplication; & they shall look to (*on*) Me Whom they have Pierced (Wounded, Crucified)'; 'they shall mourn for Him, as one mourneth for his Only Son, & shall

be in bitterness for Him, as one that is in bitterness for his First-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-Rimmon in the Valley of Megiddon. The Land shall mourn, every family apart; the family of the House of David apart, their wives apart; the family of the House of Nathan apart, their wives apart; the family of the House of Levi apart, their wives apart; the family of the Shimeites apart, their wives apart; the families that remain, every family apart, their wives apart'.

In that Day (*i.e., Last Days or End Times, & so almost always in the Minor Prophets especially the later Minor Prophets*) there shall be a Fountain opened to the House of David & to the Inhabitants (*Citizens*) of Jerusalem, for sin & for uncleanness. In that Day, says the LORD of Hosts, I will cut off the names of the idols out of the Land, they shall no more be remembered; I will cause the Prophets & the Unclean Spirit to pass out of the Land. When any shall prophesy, then his father & his mother that birthed him shall say to him, 'Yu must not live; for yu spoke lies in the LORD's Name; his father and his mother that birthed him shall thrust him through when he prophesies. In that Day, that the Prophets shall be ashamed every one of his Vision, when he prophesies; neither shall they wear a hairy mantle to deceive (*i.e., imitating Elijah*): he shall say, 'I am no Prophet, I am a tiller of the ground; for I have been made a bondman (*slave, servant*) from my youth'. & one shall say to him, 'What are these wounds between thine arms'? Then he shall answer, 'Those with which I was wounded in the House of my Friends'. 'Awake, Sword, against My Shepherd, against the Man that is My Fellow (*Companion, Friend*)', says the LORD of Hosts: 'strike the Shepherd, & the Sheep shall be scattered; I will turn My Hand on the Little-ones (Children, Followers, Disciples)'. '& in the Land', says the LORD, '2 parts therein shall be cut off & die; but the 3rd shall be left therein. I will bring the 3rd part into the fire, & will refine them as silver is refined, & will try (*purify*) them as gold is tried (*purified*). They shall call on My Name, & I will hear them: I will say', '***It is My People***'; they shall say, '**the LORD is my God**'.

Jehovah's Day comes, when yur Spoil shall be Divided in the midst of yu. 'I will gather Nations (Gentiles) against Jerusalem to Battle; the City shall be taken, the Houses rifled, the Women ravished (raped); half of the City shall go forth into Captivity, the Residue (Remnant. Rest) of the People shall not be cut off from the City'. Then shall the LORD go forth, & fight against those Nations, as when he fought in the Day of Battle. His Feet shall stand in that Day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall be cleft in the midst thereof toward the east & toward the west, a very great valley; and half of the mountain shall remove toward the north, & half of it toward the south. You shall flee by the Valley of My Mountains; the Valley of the Mountains shall reach to Azel; you shall flee, like as you fled from before the earthquake in the days of King Uzziah of Judah; the LORD my God shall come, & all-Holy-ones (*Angels or Saints*) with (*to, for*) yu. In that Day, that there shall not be light; the bright-ones (*stars*) shall withdraw themselves: but it shall be one day which is known to the LORD; not day, not night; at evening time there shall be light. In that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, half of them toward the western sea: in summer & in winter shall it be. The LORD shall be King over all the Earth: in that day shall the LORD be One & His Name One. The Land shall be made like the Arabah (Wilderness, Desert), from Geba to Rimmon south of Jerusalem; she shall be lifted up, & shall dwell in her place, from Benjamin's Gate to the place of the First Gate, to the Corner Gate, & from the Tower of Hananel to the

King's wine-presses. Men shall dwell therein, there shall be no more curse; but Jerusalem shall dwell safely. This shall be the plague wherewith the LORD will strike all the Peoples that have warred against Jerusalem: their flesh shall consume away while they stand on their feet, their eyes shall consume away in their sockets, their tongue shall consume away in their mouth. In that Day, a great tumult from the LORD shall be among them; they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. Judah also shall fight at Jerusalem; and the wealth of all the Nations (Gentiles) round about shall be gathered together, gold, silver, & apparel, in great abundance. So shall be the plague of the horse, of the mule, of the camel, of the donkey, & of the beasts that shall be in those camps, as that plague. Everyone who is left of all the Nations that came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, & to keep the Feast of Tabernacles. & whoso of the families of the Earth goes not up to Jerusalem to worship the King, the LORD of hosts, on them there shall be no rain. If the family of Egypt go not up, & come not, no-rain on them; there shall be the plague wherewith the LORD will strike the Nations that go not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt, & the punishment of the Nations that go not up to keep the Feast of Tabernacles. In that Day shall there be upon the bells of the horses, '**Holy to Jehovah**'; the pots in the LORD's House shall be like the bowls before the altar. Every pot in Jerusalem & in Judah shall be Holy to the LORD of Hosts; they who sacrifice shall come & take of them, & boil therein: in that Day there shall be no more a Canaanite in the House of the LORD of Hosts.

If Daniel was not one of the Major Prophets, though a small Book, then Zechariah might reason to claim equal status as Last Key Book of the Old Testament. But Daniel is greater than Zechariah in the universal prophetic presentation of the entire Gentile Dispensation, whereas Zechariah on certain , periods, aspects, & conditions of the dispensation. In Zechariah, the Last Days or End Times establishes the Jewish Eschatology which would develop & dominate for the next 400 years; & of course established on the Book of Daniel. The interplay between the Lord & Angels & People & Prophet is very noticeable. Insights on the interpretation, or hermeneutical study, of the nature & scope of prophecy, in particular eschatology, or the End Times are many, but we must leave that to our Reflections in its proper place. But as noted in the Text Analysis of chapter 13, the use of Day in its many relations as '*that Day, the Day, etc*.', is deliberate & emphatic.

12. MALACHI: Chapters 1-4.

The Burden of Jehovah's Word to Israel by Malachi (My Messenger, Angel). 'I loved you', says the LORD. Yet you say, 'Wherein have Yu loved us'? 'Was not Esau Jacob's brother', says the LORD: 'yet I loved Jacob; but Esau I hated, & made his mountains a desolation, & his heritage to the jackals of the wilderness (desert)'. Whereas Edom saith, 'We are beaten down, but we will return rebuild the waste places'; the LORD of Hosts says, 'They shall build, but I will throw down; & men shall call them 'The Border of Wickedness', & 'The People against whom the LORD has Indignation for-ever'. Your eyes shall see, & ye shall say, 'the LORD be magnified beyond the Border of Israel'. 'A son honors his father, and a servant his master: if then I am a Father, where is Mine Honor? If I am a Master, where is My Fear'? says the LORD of Hosts to you, 'Priests, who despise My Name'. You say, 'Wherein have we despised Yur Name'?

'You offer Polluted Bread on Mine Altar. & you say, 'Wherein have we polluted Yu? In that you say, 'The Table of the LORD is contemptible'. 'When you offer the blind for sacrifice, it is no evil! when you offer the lame & sick, it is no evil! Present it to yur Governor; will he be pleased with yu? or will he accept yur person'? says the LORD of hosts. 'Please entreat the Favor (*Grace*) of God, that He may be gracious to us': 'this has been by your means: will He accept any of your persons'? says the LORD of Hosts. 'Oh that there were one among you who would shut the doors, that you might not kindle (*burn*) Mine Altar in vain! I have no pleasure in you', says the LORD of Hosts, 'neither will I accept an offering at your hand. From the rising of the sun to the going down of the same My Name is Great among the Gentiles; in every place incense is offered to My Name, a pure offering: My Name Great among the Gentiles', says the LORD of Hosts. 'You profane it', in that you say, 'The Table of the LORD is polluted, & its fruit, its food, is contemptible.' You say also, 'What a weariness is it'! 'You snuffed at it', says the LORD of Hosts; 'you have brought what was taken by violence, & the lame, & the sick; thus you bring the offering: should I accept this at your hand'? says the LORD. 'But cursed be the deceiver, who has in his flock a male, & vows, & sacrifices to the Lord a blemished-thing; **I am a Great King, says the LORD of hosts, & My Name is terrible (terrifying, awesome) among the Gentiles**'.

You Priests, this Commandment (*Mitzwah*) is for you. 'If you will not hear, if you will not lay it to heart, to give Glory to My Name, says the LORD of Hosts, I will send the Curse on you, I will Curse your Blessings; I have cursed them already, because you do not lay it to heart. I will rebuke your seed, will spread dung (*manure, feces*) on your faces, the Dung (*Manure, Feces*) of your Feasts; you shall be taken away with it. You shall know that I have sent this Commandment to you, that My Covenant may be with Levi', says the LORD of hosts. 'My Covenant (*Berith*) was with him of Life & Peace; I gave them to him that he might fear; & he feared Me, & stood in awe of My Name. The Law of Truth was in His mouth, unrighteousness was not found in his lips: he walked with Me in peace & uprightness, turned many away from iniquity'. The Priest's lips should keep knowledge, they should seek the Law (*Thorah Torah*) at his mouth; for he is the Messenger (*Malak, Angel*) of the LORD of hosts. 'You are turned aside out of the way; you caused many to stumble in the Law; ye have corrupted the Covenant of Levi', saith the LORD of hosts. 'I also made you contemptible & base before all the People, according as ye have not kept My Ways, but have had respect of persons in the Law'. Have we not all One Father? has not One God created us? why do we deal treacherously every man against his brother, profaning the Covenant of our Fathers? Judah dealt treacherously, & an abomination is committed in Israel & in Jerusalem; for Judah profaned the Holiness of the LORD which he loves, & married the Daughter of a Foreign 'God'. The LORD will cut off, to the man who does this, him who wakes & him who answers, out of the Tents of Jacob, him who offers an offering to the LORD of Hosts. You cover the Altar of the LORD with tears, with weeping, with sighing, that He regards not the offering any more, neither receives it with good will at your hand. Yet ye say, 'Wherefore'? Because Jehovah hath been witness between yu & the wife of yur youth, against whom yu dealt treacherously, though she is yur Companion, & the Wife of yur Covenant. Did he not make one, although he had the Residue of the Spirit? Wherefore one? He sought a godly seed. Take heed to your spirit, and let none deal treacherously against the wife of his youth. I hate putting-away (*separation, divorce*), says the LORD, the God of Israel, & him who covers his garment with violence, says the LORD of Hosts: take heed to your spirit, that ye deal not treacherously. You wearied the LORD with your words. Yet ye say, 'Wherein have we wearied Him'? In that you say,

'Everyone who does evil is good in the sight of the LORD, & He delights in them'; or 'where is the God of justice'?

'Look, , I send My Messenger (Malachi, Malaki, My Angel) (John the Baptist for Messiah the Son, Son for the Father; both Advents), He shall Prepare the Way before Me: & the Lord, Whom you seek, will suddenly come to his Temple; & the Messenger (*Angel*) of the Covenant', **Whom you desire**, 'He comes', says the LORD of Hosts. 'Who can abide the Day of His Coming (*Advent, Appearance*)? and who shall stand when He appears? for He is like a Refiner's Fire, & like Fuller's Soap (Washing Soap in processing cloth as wool, linen, etc): He will sit as a Refiner & Purifier of silver, He will purify the sons of Levi (Levites), and refine them as gold & silver; they shall offer to the LORD offerings in righteousness. Then shall the offering of Judah & Jerusalem be pleasant to the Lord as in the days of old, as in ancient years'. 'I will come near to you to judgment; I will be a Swift Witness against the sorcerers, against the adulterers, against the false swearers, against those who oppress the hireling in his wages, the widow, & the fatherless (*orphans, parentless*), who turn aside the sojourner (*foreigner, visitor, traveler, immigrant, alien*), & fear not Me, says the Lord of Hosts. For I, the LORD, change not; therefore you, sons of Jacob, are not consumed. From the days of your fathers you have turned-aside from Mine ordinances, & have not kept them. Return to Me, & I will return to you', says the LORD of hosts. But you say, 'Wherein shall we return'? 'Will a man rob God? yet you rob Me. But you say', 'Wherein have we robbed Yu'? 'In tithes (*i.e., giving of 10 %; often wrongly applied to those who rob God by applying & arrogating this to themselves as if they & their houses were God's*) & offerings. You are cursed with the Curse; for you rob Me, even this whole Nation. Bring the whole tithe into the store-house (places & storages of the Levitical Tithes & Offerings of the Law for God's House), that there may be Food (*i.e., not money*) in My House, prove (*test*) Me by this, says the LORD of Hosts, if I will not open you the Windows of Heaven, & pour you out a Blessing, that there shall not be room enough. I will rebuke the devourer for your sakes, he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field', says the LORD of Hosts. 'All Nations shall call you Happy (*Blessed, Favored, Chosen*); for you shall be a Delightsome (*Pleasing, Attractive*) Land', says the LORD of Hosts. 'Your words have been stout (*bold, proud, arrogant*) against Me', says the LORD. Yet you say, 'What have we spoken against Yu'? 'You said, 'It is vain to serve God; and what profit is it that we have kept His Charge (*Demands, Commands, Orders*), that we have walked mournfully before the LORD of Hosts'? Now we call the proud happy; they who work wickedness are built up; they who tempt (*test, prove*) God, & escape. **Then they who feared the LORD spake one with another; & the LORD listened, & heard, & a Book of Remembrance (*Memorial*) was written before Him, for them who feared the LORD, who thought on His Name**. 'They shall be Mine', says the LORD of Hosts, 'Mine own Possession, in the day that I make (create, *accomplish*); I will spare them, as a man spares his own son that serves him. Then shall you return & discern between the righteous & the wicked, between him who serves God & him who serves Him not'.

'The Day comes, it burns as a Furnace; all the proud, & all who work wickedness, shall be Stubble; the Day that comes shall burn them up', says the LORD of Hosts, 'it shall leave them neither root nor branch. But to you who Fear My Name shall the Sun of Righteousness arise with Healing in its (*His*) Wings; you shall go forth, & gambol (*play, run, jump, skip*) as calves of the stall. You shall tread down

the wicked; for they shall be ashes under the soles of your feet in the Day that I make *(create, accomplish)',* says the LORD of Hosts. '**Remember the Law (Torah) of Moses My Servant, which I commanded to him in Horeb (*i.e., Sinai*) for all Israel, even Statutes & Ordinances. *I will send you Elijah the Prophet before the great & terrible day of the LORD come. He shall turn the heart of the fathers to the children, & the heart of the children to their fathers; lest I come & strike the Earth with a Curse*.**'

We have now completed the final set of the Text Analysis of the 12 Minor Prophets, *Hazema,* & with this also the Minor Prophets (*Hojoam Objomi Nahaze Hazema*) along with the Anchor Book of Daniel the Prophet. We close the Prophetic Books of the Old Testament or the Prophets of the *Tanakh*. We must still add to the Minor Prophets the Selections & then the Reflections of both the Minor Prophets in relations to the Major Prophets, but also survey the Apocrypha of the Intertestamental period before the New Testament of Messiah. As with Zechariah the Book of Malachi looks forward the future times, the End Times or Last Days of the 2 Advents of Messiah. We are left with very clear & strong prophetic words of a Messianic Kingdom of which many things are not known & not revealed. The Books of Esther & Ezra-Nehemiah were nearly completed, 50 years or 2 generations had passed since Haggai & Zechariah; the state of the Jewish Nation as the Remnant with the completion of the Repairs & Rebuilding, was still in a degenerative condition, and dispensationally under complete dominion of the Gentiles. See Summary at the end of the work. (In the final edition, if & when allowed to complete, this section will also be enlarged & completed.)

Selections to 12 Minor Prophets: Pool,

1. Pool.

Annotations upon the Holy Bible; wherein the Sacred Text is Inserted, & Various Readings Annexed, together with the Parallel Scriptures; the More Difficult Terms in Each Verse are Explained, Seeming Contradictions Reconciled, Questions & Doubts Resolved, & the Whole Text Opened. vol. 2. O.T. Psalms-Malachi. Matthew Pool. Original, 1685. NY. RCB. 1853. gs

HOSEA: Argument: Without dispute our prophet is one of the obscurest and most difficult to unfold clearly and fully. Though he come not, as Isaiah and Amos do sometimes, nor as Ezekiel and Zechariah do frequently, with visions; yet his sententious and concise style, peculiar to himself, renders it many times difficult to find out first, and to declare next the genuine and undoubted sense of his words. In expounding this prophet, the expositor needs the candour of his reader, and the reader owes his expositor thanks if he make some darker passages fairly intelligible, though he do not demonstrate his exposition to be the only sense of the place. This latter is not pretended to; the former it is hoped the reader will find in the most, if not in every obscure passage. It was a very debauched age our prophet did live in, and you will find him very sharp against the vices of the ten tribes, and very plain and

open in his threats for their sins, which he saw punished; for he lived to see Samaria taken, and Hoshea made a prisoner, and the people carried captives. As it is not agreed when he began, so nor is it agreed how long he continued to prophesy.

The kings of Judah and of Israel, in whose time he first appeared a prophet, were of long reigns; the one forty-one (41), the other fifty-two (52); in which long space of time very different beginnings may be conjectured. All agree that he continued a prophet very long, seventy (70) years at least, and some add more years, and make them up ninety (90). The sum of what he prophesied is here given us in short heads, rather than in a continued discourse. And as it was preached in Israel, (though we read not of the places where Hosea either lived, or died, or did preach, it is most likely within the hearing of the court,) so it doth more particularly refer to Israel or the ten tribes: declaring to them what were their sins; advising them to repent; promising them mercy upon sincere repentance; threatening grievous judgments on their impenitence; foretelling their rejection if they did not amend; and, for the comfort of the godly, predicting mercy to them; intermixing many promises of the future kingdom and coming of the Messiah, to whom many should be converted, and by him be saved, and especially many of the two tribes, who hear from our prophet a more comfortable message (viz. of returning to their own land) than Israel, which must not expect any such return, i. e. for the whole body of the people. And he closeth his whole prophecy either with a form of confession and supplication for the remnant returned, or a prediction in what manner they would return, confess, supplicate, and rely upon God alone; to which duty performed, he adjoineth sweet and excellent promises, containing both temporal and spiritual blessings, chap. 14.

JOEL: Argument: Since so many undeterminable points of less moment occur in our prophet, as of what tribe he was, whether his father were a prophet, whether he prophesied in Jeroboam's or Hezekiah's time, whether contemporary with Hosea, Amos, and Isaiah; whether he preached to the ten tribes, or to the two tribes, or to both ; whether the locusts are literal only, or typical and significative of enemies, or how many years they continued, what nations they did prefigure, when the execution began, when it ended; or when he began, or how long he continued to prophesy; --we may well rest ourselves contented in the undisputable things of greater moment, such as are, the Divine authority with which he came, attested by himself, chap. 1:1, and confirmed to us by the apostle, Acts 2:17; Rom. 10:13, and by Christ himself, Matt. 24:29; Mark 13:24; Luke 21:25: all he spake is the word of God. The pernicious consequences of national sins, such as were visible on God's own people at this very time in parching droughts, devouring locusts, and famine; the only method for removing these judgments, fasting, prayer, and amendment of our life; the successive sufferings of the church under the several monarchies till the coming of the Messiah, with the wonderful preservation of the good during those times; the just and final decisions God will make for his against their oppressors in those kingdoms, doing it by raising the succeeding empire to punish and overthrow the precedent; the conversion of the Jews, the calling of the Gentiles; the advancement of the kingdom of the Messiah and communications of gifts and graces to his church; the final and universal decision of all things that concern God and his church on the one side, and their enemies on the other; the general judgment of quick and dead, are the great subjects he doth in plainer or darker terms set before us. In unfolding of the whole, whoso excludes the letter and historical reference will fail on one hand, and whoso excludes the typical and mystical reference will err as much on the other hand. In a due and just application of both lieth the true mean, which hath been aimed at in this enterprise, and how far attained is submitted to the judgment of those that read the ensuing annotations.

AMOS: Argument: If we might be allowed to make a conjecture at the quality of our prophet's sermons by the signification of his name, we must conclude that they contain heavy tidings and grievous judgments coming upon them to whom he is sent to preach; Amos in the Hebrew coming from a word which signifies to burden, to lay a weight or load on one. But we have a surer rule to judge the contents of his prophecy by. He is by some ancient writers, erring in this point, said to be the father of Isaiah; but besides that Isaiah was contemporary with Amos, which fairly argues it unlikely that Isaiah should be Amos's son, Amoz the father of Isaiah is quite another name, different from Amos, both in letters wherewith each is spelt, and in signification also. And if Isaiah were of the royal line, (as some say he was,) nephew to either Amaziah or Uzziah by a brother, it cannot be conceived how Amos, a plain herdsman of Tekoa, should be his father. It is certain he was either by birth, or education, or employment, or in all these respects, of the tribe of Judah, and as certain that by an immediate call from God he was taken off the herdsman's work and made a prophet, chap. 7:14,15. He did in deed, as he professed in word, come from the Lord, and in his name delivered his message to all those whom God sent him unto. And pursuant hereto he preacheth first against those nations who were borderers, and had been bitter, oppressive, and old adversaries to Israel and Judah, chap. 1:3, to the end, and chap. 2:1-3. By this express course, declaring future just executions upon Syria, Palestine, Tyre, Edom, Ammon, and Moab, the prophet doth much prevent the prejudices which Israel and Judah might have had against his person and doctrine. Now he may more freely and plainly reprove and threaten the sins of God's own people, since he hath so plainly reproved and threatened their enemies; and they who easily believed him a prophet in his predictions against foreigners, must in reason as easily believe him a prophet in his reproofs and predictions against themselves. He doth bestow the far greater part of his discourses on Israel, or the kingdom of the ten tribes, to whom he was principally sent; yet he doth prophesy against Judah also; and to both he is very sharp in his reproofs, impartial in his censures, earnest in his persuasions to repent, very full in his encouragements to this duty, and demonstratively evident in his charging sin upon them. He had Isaiah, Joel, and Hosea contemporary with him, though it appear not how long.

He is in many places sententious and concise, which makes the passages the more obscure. Though he do bring with him many things from his country employment in his reproofs, allusions, and arguments, yet fitted with admirable skill, and beautified with an inimitable eloquence, and fortified with that loftiness of style that proclaims itself to be from Him who gave man both judgment, fancy, and tongue, which is an intrinsic character of divinity in our prophet's writing. He was a person of most undaunted resolution, of a prudent conduct, and of spotless integrity, as appears by the contest he had with Amaziah chief of the priests of Beth-el, chap. 7:10, &c.

He lived when Judah’s affairs were tolerably well and prosperous, but when Israel's were in the highest meridian, when they thought themselves secure against all the dangers he foretold: Uzziah had pretty well recovered Judah, and settled it; Jeroboam had highly advanced Israel's fame, riches, and power. With their growth in these, sin grew as fast and as exorbitant, and called for judgments, which our prophet foretells very plainly in express words, chap. vii. 7:11, 17. and in very significant hieroglyphics, chap. 7-9. He foretells the earthquake, chap. 1:1; an emblem of those civil dissensions which shook their foundations, and half ruined them before the Assyrian conquered and captivated them. Which miseries lasted through an interregnum of eleven (11) years, say some; to be sure through the reign of Zachariah. Shalium, Menahem, Pekahiah, Pekah, and Hoshea, in whose time all these miseries were swallowed up in a greater, their perpetual captivity, which came upon them about fifty-four (54) or sixty-five (65) years after the death of Jeroboam the Second, near to whose court and within their hearing Amos preached many, perhaps most of his sermons; and therefore you may observe his reproofs, threats, and predictions seem to be calculated for that court, which was highly guilty of the sins he reproved, and were called to repent of them, which because they did not, they did deeply suffer both in the civil wars under those four usurpers and conspirators, Shallum, Menahem, Pekah, and

Hoshea, and most deeply in the Assyrian captivity. In the annotations you will find there is some reference to those times, with somewhat more particular application of the prophetic text to the circumstances of times he aimed at, than hath been by any learned pen I have happened to peruse: and would the brevity to which these annotations are bound have borne a larger account of those times, and a fuller accommodation of them to the prophetic discourses, I do not doubt but the truth of the prophet's charge, reproof, threats, and predictions against Israel would appear to every reader. Lastly, our prophet, as others, closeth the sad tragedy of this fleshly, sinning Israel with promise of a spiritual state under the Messiah, full of grace and peace.

OBADIAH: Argument: This short prophecy will not need any long prefatory argument. He concealeth his nation, family, and place of his birth and abode, which he would not have done had it much concerned us to know, or would it have added anything material to the authority and efficacy of his word. Yet perhaps we should be thought too slight, if we did not tell you, that some thought him to be a proselyted Edomite, filled with the prophetic Spirit, that he might be sent to declare God's judgments against Edom; but this suggestion will no more prove him an Idumean, than it will prove Jonah or Nahum to be proselyted Assyrians; or Isaiah, Amos, Jeremiah, and Ezekiel to be of so many different countries, because they prophesied against so many different nations. Some others will have him the same that was great with Ahab, but greater with God, hiding and feeding his prophets by fifty (50) in a cave. But this is too early for this prophet, as is noted in the annotations. And that he was captain of the band of fifty (50) whom, on his request, Elijah spared; or that he was one of those sent by Jehoshaphat, 2nd Chron. 17:7, to instruct the Jews, as is said by some; hath more against than can be said for it. But it is certain he was a prophet sent of God, and that his diligence and faithfulness answered his name, *Obadiah*, i.e. *the servant of the Lord*, whose message he delivered, though we are not certain when, in what king's reign, or what prophets he was contemporary with: some guess he was contemporary with Jeremiah, and they think the 37th and 39th chapters, besides Lam. 4:21, afford arguments to prove it; but if they did not live in the same time, they preached the same things against Edom, which were in due time fulfilled, though we cannot precisely define the time. It is indisputable, that Edom's cruelty, perfidiousness, pride, and rapine against Jacob were the principal causes of this Divine anger against Edom, and yet it admits some dispute when it was Edom did so barbarously lay wait for, cut off, or deliver up the fleeing Jews, whether when Shishak spoiled Jerusalem, or when Nebuchadnezzar sacked it and led the citizens captives. I rather think it had been a constant course observed by Edom to run in with all that invaded Judea, whether Philistines, Syrians, Assyrians, or Chaldeans, who were cruel enough, but yet Edom was more cruel; for this cause our prophet both threatens punishments upon them, and warns them of their approaching ruin. Some think the prophet warns Edom that they should not do what is here specified; I think he threatens because they had done it. In brief, the accommodating the particulars of this prophecy to their particular times and persons concerned, as it requires some good diligence and skill, so it will ever leave room for modesty towards those that it is likely will differ from us in accommodating them. Edom, type of all the church's enemies, shall be destroyed, and Christ's kingdom shall be set up; as Obadiah foretells, the church believeth, and so shouldst thou, reader.

JONAH: Argument: Our prophet owns himself by both his father's name and by his country; of this latter no great doubt is raised, though it appear not whether he was born in Gath-hepher, or whether it was the place of his abode when he was called to go envoy to the great city Nineveh; of the former, some do inquire whether it be an assumed name, and carry in it the character of some grace or

virtue which was eminently in the man, or whether it were the proper name of the person. *Amittai*, in the Hebrew, denotes *truth, veracity, or faith*, with the pronoun possessive of the first person, *My truth*. Though *Jonah*, a *dove* by name, denounce dreadful things against Nineveh, yet he doth it as God's prophet, and God tells us by Jonah's pen; he is the son of his truth. Whether Obadiah were his father, and had this significant name Amittai given him for his owning the truth of God, and his true prophets, in the times of Ahab's apostacy; and whether his mother were that widow, whose son Elijah did raise from the dead; and whether he were the person sent by Elijah to anoint Jehu, Elisha, and Hazael, as the Jewish writers affirm; is of no certain demonstrability, and if demonstrated would be of no great moment or use to us. It is clear that (though this be the only book left under his name) he was employed as a prophet in Israel before he was sent into Assyria; for, 2nd Kings 14:25, he prophesied the future prosperous successes of Jeroboam the Second, enlarging and establishing the borders of Israel; yet is it not certain to us, whether he appeared a prophet before Jeroboam's time, or in the beginning of his reign. Not far from this time we are sure we may date his time, and range him among the first of the prophets who have left their entire volumes behind them. By this also we may guess who was the king of Assyria, who gave such a rare example of repentance to all succeeding monarchs: it admits a dispute, whether it was Sardanapalus or Belesus, otherwise Pul-belochus, and Pul in Scripture history; if the time do not best suit to the latter (as I think it may) rather than to the former, yet I am sure the unparalleled retiredness of Sardanapalus, reported in history, seems to me a reason why it must be some monarch that, more like a gallant man, lived more free, open, and of easy access, that the news might, as it is suggested it did, come to his hearing in the first day: such temper, it is like, Pul-belochus was of. Whoever was the king, Jonah little expected the success he did find; he thought so great a king and city would not mind him, or else would deride or punish him; or else if they believed him, then they would repent, God would spare them, and Jonah would be cried out on as a false prophet; on this he declines the embassy, and till God taught him his duty in little case he will not do it. When a miracle hath set him on his work, and succeeds it, he grows passionate, and will die; God spares and Pardons him as well as Nineveh, (which yet falls to sin, and falls under the ruin foretold by Nahum,) and so leaves him a type of Christ's burial and resurrection, and an instance how far a good man may sometimes be from his duty, and that great passions may be in a prophet.

MICAH: Argument: It is by custom become necessary, in writing the arguments on the several prophets, to tell of what country the prophet was; and where the Holy Ghost observes it we may not slight it. Our prophet was, no doubt, of the tribe of Judah, but of what note his family was for riches, authority, or credit appears not to us; these might be eminent for any thing I know, but not mentioned, because his call to, his abilities for, and his discharge of the prophetic office, needed no credentials or countenance from any such external advantages. It is unquestionable he came from God; and his whole prophecy is of Divine authority; Jeremiah gave testimony to it, and cites some considerable authority from the opinion of certain elders of that time who held him to be a prophet sent of God, Jer. 26:17-19. He was not, as some were, confined to one kingdom, but had his commission enlarged to preach to the kingdom of Israel and Judah, which were now grown old in sin, and universally corrupted with idolatry and impiety, with inhumanity and cruel oppression, with falsehood and deceits, ingratitude to God and forgetfulness of him, vain confidences in the lying promises of false prophets and in their ceremonial services; all which Micah doth (as faithful in his office) openly, severely, and impartially discover, reprove, and threaten in princes, prophets, and all the people of both kingdoms; which are so closely joined by the prophet, that it requires a very steady and quick eye to discern which of the two is most directly concerned in the prophet's discourse, or whether both are equally intended, yet so as in order of time Israel first, and Judah next. His phrase, and connexions, and transitions are many times obscure, and fairly capable of different accounts, as everyone will see, who can and will read the

Hebrew text, and the paraphrases or commentaries of men learned in that kind of learning. The prophet's style is very lofty, as is his contemporary Isaiah, many times, and I little doubt they were quainted and conversed with each other: his discourses have a very particular respect to the temper of those times he lived in, and will be clearest understood by those that do distinctly read over and digest the history of Israel and Judah, as they are reported in 1st Kings and 2nd Kings, from the first apostacy of Israel from God and their revolt from the house of David. But more especially the stories of Judah, through the reigns of Jotham, Ahaz, and Hezekiah; and of Israel, through the times of Zachariah, Shallum, Menahem, Pekah, and Hoshea; in which most of the sins here reproved and threatened did reign, and which were, whilst Micah lived, punished according to his word with sword, famine, pestilence, and captivity: he lived to see Israel made a desolation and a hissing, and survived this dead kingdom about ten (10) years. Judah's calamity followed surely, and not slowly, for within one hundred and thirty (130) or one hundred and thirty-three (133) years Jerusalem was ruined and the Jews carried captives to Babylon. **Many passages of our prophet have both their literal and historical reference, and their spiritual and mystical: in this latter I have been sparing, because the design of the present work was to give the plain literal sense, yet I have seldom (if ever) omitted to point out the mystery. If anyone see more into this, and be larger in it than the author, let such one know, the author had his reasons why he said so little, though he saw more, of the mystical reference of the words to the Messiah, his birth, his kingdom, the redemption of the elect, the calling of the Gentiles, and other evangelical truths contained in our prophet, who did certainly preach the gospel as well as the law to his hearers.**

NAHUM: Argument: The prophet Nahum is one of those prophets whose family and country are concealed, and it would be more labour than profit to spend time on the inquiry after the one or other. He is styled *the Elkoshite*, and possibly born and bred in Elkosh, a town of Galilee, an obscure place, of which perhaps we had heard no more, had it not been written that this man was born there, to allude to that of the psalmist, Psal. 87:5. The time of his appearing in public to discharge his prophetic office is much more material, being a key to the whole prophecy. Now it is certain that Nahum was a prophet in office whilst the kingdom of Assyria was not only standing, but whilst it was standing in its glory and entire strength, whilst it was dangerous and terrible to its neighbours. It is to me evident that Nahum prophesied before the destruction of Sennacherib's army, for he foretelleth the death of Sennacherib, chap. 1:14. It is certain also he appeared after Hoshea and the ten tribes were carried captives by Shalmaneser. This was either in A.M. 3229, as Helvicus, or 3283, as Archbishop Usher and Doctor Lightfoot, in the ninth (9th) year of Hoshea, which was the sixth (6th) of Hezekiah, 2nd Kings 18:10, and some few years before the death of Shalmaneser, whose son Sennacherib succeeded, and invaded Egypt and Judah in the fourteenth (14th) year of Hezekiah, eight (8) years after Samaria was taken and the ten tribes were captivated; within which time, and probably toward the fifth (5th) of those eight (8), Nahum is sent a prophet to quiet, support, and encourage Hezekiah and his subjects against all the threats and power of the Assyrian tyrant, who threatened to destroy Judah and Jerusalem, from accomplishing whereof the tyrant shall be so far that God will turn it to his ruin; and here, as a very fit season, the prophet declareth the final and utter ruin of the Assyrian empire and its capital city Nineveh, as a just revenge for all their oppressions of their neighbours, but especially in revenge of their reiterated violence against Israel and Judah: on account of which good tidings the prophet hath his name *Nachum*, which in the Hebrew is from a word signifying *to comfort*; and also *to repent*; indeed repentance is preparatory to comfort; and though his preaching against Nineveh be the comfort of Jerusalem, no doubt he called Jerusalem to repent, which is probably collected from chap. 1:15, *O Judah, keep thy solemn feasts, perform thy rows*. This whole prophecy, except the 15th verse of this chapter, is directed against Nineveh, head city of the Assyrian kingdom, and against the whole kingdom; which, with all sorts

of men and women in it, are threatened with very sore and heavy judgments, with final desolation, or captivity, for their sins; all which was fulfilled by the Lord, using the Babylonian and Median power to overthrow this power of Assyria, and particularly by the joint forces of Nabopollassar and Astyages, as is by the most learned Archbishop Usher observed, in A.M. 3378. Yet others tell us the final ruin of the Assyrian kingdom, foretold by Nahum, came much sooner, and that in the death of Esarhaddon, or Assaradinus, the Assyrian monarchs did expire. But though I determine not the number of years during which this threatened monarchy did stand, yet, be they fewer or more, Nahum's prophecy was fulfilled in the destruction of Nineveh and the subversion of the Assyrian monarchy, and the Jews were no more infested by the Assyrian though they were by the Babylonish kingdom. The things then spoken of by Nahum do in the letter and historical part of them concern the times between the twelfth (12th) or fourteenth (14th) of Hezekiah and the end of the Assyrian monarchy. And a skilful observer of the histories of those times would be best able to interpret this prophet, nor shall any do it tolerably well without recourse to those histories, which, though not cited here at large, (which brief annotations admit not,) yet have not been quite neglected; and what errors in apply: ing the histories and computation of times are here committed, all will candidly excuse who know the obscurity and uncertainty of those times.

HABAKKUK: Argument: **The prophecy of Habakkuk seems to be an exact stating of that perplexed case, touching the seeming unequalness of the proceedings of God in the government of the world, in which the good suffer evil, and the evil rejoice in prosperity; the more righteous are afflicted, and the more unrighteous prosper; nay, the worst domineer over the best, among men**. This case baffled the wise among philosophers, and it much troubled David and Jeremiah, Psal. 73:2,3, &c.; Jer. 12:1,2; and hath ever been matter of some wonder to the best and wisest of men, as here it was to Habakkuk, who lived in the times of great impieties against God, and of great injustice amongst men. It is most probable he lived and prophesied in the days of Manasseh, when the wicked devoured the man that was more righteous than himself; and this is the subject of his complaint, chap. 1:1-4. Those grievous sins which then abounded, he declareth shall be punished by the Chaldeans, at which he again wondereth: it grieveth him to see, in Judah, the best afflicted by the worst; and it is as much grief to him to foresee the wicked nation of the Chaldeans prosper in the ruins of a more righteous nation, (from the 5th to the 11th verse of the first chapter.) which God commandeth him to foretell. On this he proposeth the case expressly, from verse 12 to the end of the chapter, and which God resolveth for him in the second chapter, where the sins of Judah and the sins of the Chaldeans are enumerated, and at once both are threatened with punishment; when the Chaldeans have punished Judah's sins, the Medes and Persians shall punish the same sins in the Chaldeans. In all which the unspotted righteousness and the admirable wisdom of God is seen, in the government of his church, chastised for her sins against God; and in his government of the world, sinning highly against God, and with greater wickedness acting the same or worse things than those for which by their means God had before punished his church. In fine, the prophet, with steady faith and fervent prayer, addresseth to God, and in most elegant manner recounting God's mercy and faithfulness to his people, chap. 3, leaves it both a foundation to our hope and pattern for our practice. He doth resolve, as we should, to wait for, rejoice in, and submit to the Lord, in greatest distresses and darkness of providence. An excellent subject for our meditations at this day, as well as in the days of our prophet, whose name seems to imply his wrestlings with these difficulties, or his laying hold, embracing of God; our safest course in such circumstances being to adhere to God. We can but guess at the time of his prophesying, and that we think is
rather in the time of Manasseh, than of Hezekiah, or Josiah, though possibly he might live and be a prophet in the first part of Josiah's reign. What tribe or what family he was of we pretend not to tell you,

since we cannot pretend to know; but we are sure he was not the pretended messenger that carried a mess of broth out of Judea into Babylon, for Daniel's dinner; and we think it a wonder any thinking man should now believe it, as it would at that day have been, if really done.

ZEPHANIAH: Argument: This prophet, by a somewhat larger account of his pedigree, gives us ground to guess of what family he might be; the last named may possibly be the good king Hezekiah; the names are the same in chap. 1:1, and 2nd Kings 18:1. By his freedom with princes and the king's children, reproving them and threatening them, chap. 1:8, with the loftiness of his style, may fairly be admitted a conjecture at somewhat more than ordinary in his descent: but whether of royal blood or not, he came with a Divine warrant, and with a prophetic spirit, sharply reproving all ranks of men for their sins; of which in particular idolatry, apostacy, and neglect to inquire for the true religion and the true God, and the sinful fashions of great ones in their habits, and the violent oppression of the great ones, are named, chap. 1:5,6, 8,9; which sins, and many others which then abounded amongst them, are threatened with severe punishments, and with utter desolation, which had already befallen some of the neighbouring nations named; and proposed as examples to the Jews, to move them to consider, repent, amend, and prevent the threatened judgments, which, unless they repent, will come suddenly. The prophet therefore affectionately exhorteth and presseth them to repentance, chap. 2, by examples of those he mentioneth, whose impenitence, added to their sins, ruined them. By promises, and encouragements to expect
mercy upon their hearkening to his counsel, he foretells the coming of the Messiah, the calling of the Gentiles, the preserving of a remnant of them amidst all the troubles and wasting judgments that should follow them, and a return out of captivity, with the re-establishing them as the church and people of God; which promise closeth his prophecy, and for which he calls on them to be thankful to and rejoice in their God, who in the midst of their sins, and his wrath for those sins, yet remembered his own mercies and covenant for them.

HAGGAI: Argument: HAGGA1 is the first prophet that appears in the name of the Lord of hosts, to awaken, reprove, direct, exhort, and encourage both the governor, high priest, and people, returned out of captivity, to the restoring and settling the worship of God, to the rebuilding the temple, whose foundations, together with the altar of burnt-offering, had been laid seventeen or eighteen years ago; but the finishing of the temple prohibited by Cambyses all the time of his being viceroy to his father Cyrus, and during his own reign; and neglected near two years in Darius Hystaspes’s time, through the covetousness of many, the coldness of some, and the cowardice of others among the Jews, who were all bent on their own private concerns, and pleaded it was not time to set about the building of God's temple, and who in all probability would have deferred it much longer had they been let alone : now therefore the Lord doth, in zeal for his own glory, and in mercy to his people, send his servant Haggai to awaken them to their duty, which was this, the building the temple, and restoring the pure worship of God. He reproves them for neglecting this; tells them this sin was the cause the penury and scarcity which afflicted them these fifteen or sixteen years past; assures them that, so soon as ever they begin the work, their ground, their cattle, their vines and olives, should wonderfully increase their store; promiseth God’s presence with them, and with it a supply of gold and silver, which are his, and he will, as he did by the bounty of Darius and the contributions of others, bring in to them; and though the external glory of this temple were less than that of the first temple, yet this second temple should exceed the first in glory for so much as their expected, longed-for, and the blessed Messiah should appear in it. All which, as they were weighty arguments in themselves considered, so, through the co-operation of the Spirit of God, they prevailed with his hearers, who set about the work; and when

opposed by their enemies, who sent to Darius to solicit him to renew the prohibition, he on the contrary confirms and enlargeth their charter granted by the grand Cyrus, and annexeth severe penalties on all that dare hinder this work; all which particularly, and at large, are set down in the sixth and seventh chapters of Ezra. And so in four years' time the temple is finished, the feast of dedication is celebrated, and the final issue answers to the name of the prophet who, sent of God, set it forwards, Haggai, who hath his name from the word that signifieth a feast, as if we should call him Festivus. He closeth all with a close prediction of many and long wars and seditions to come among the Gentiles, to the overthrow of the enemies of the Jews.

ZECHARIAH: Argument: Zechariah is the second prophet who cometh from God to the returned captives, and his errand to them was both to second Haggai's exhortations, and to reveal more fully than he doth all the future revolutions and events, to the final desolation of Jerusalem and the second temple by the Romans, and the rejection of the Jews for their sins against all the mercies of their God, and for their rejecting and murdering of the Messiah; who, rejected of the Jews, taketh in the Gentiles, and establisheth his church amongst them; which is revealed unto Zechariah, and communicated to the Jews by him; with a declaration of the future ruin of the Persian kingdom by the Grecians, and also of the wars of the Seleucidae and Lagidae, and their overthrow by the Romans; during the series of which times, the Jews shall be grown numerous, wealthy, and powerful, and, so long as they keep their covenant with God, shall do wonderful things, and be eminently owned of God, and be either wonderfully secured amidst these troubles, or more wonderfully victorious over those that trouble them. And indeed what Zechariah foretold, or promised to them, was in its time made good amongst them; his predictions were punctually fulfilled; if the promises were not, it was because the Jews by their sins cut themselves off from the promises, which may be observed in those intervals of times between Zechariah's prophesying and the coming of the Messiah. Now the first interval was above two hundred years, to the death of Alexander the Great; during which time the Jews enjoyed the common peace with the subjects of the Persian empire, and the particular favour of Alexander the conqueror during his life. These years were years of growth to the Jews. The next interval, through the wars of Alexander's divided captains, and between the Seleucidae and the Lagidae, was an interval of some great troubles, and yet of greater preservation to the Jews. The next interval is that of the Maccabees, during which those victories were gotten which do almost exceed our belief. But whilst thus times were changed, the Jews continued much the same, unthankful to God, cold in religion, and added to their sins daily; till at last God delivered them into the hands of the Romans, whose general, Pompey the Great, deposed Hyrcanus from the throne, and restored the high priesthood to him. From henceforth the Jews' sins and miseries grow together, till that was accomplished, chap. 14:2, the city Jerusalem taken, the houses rifled, &c. Thus by various intermixture of providences, God did try the Jews, whether they would, as became his people, repent of former sins, amend their future doings, believe his promises, and obey his precepts, that he might bless them ; so should all the good foretold by this prophet have crowned them. But if they failed (as they did) in those points of duty, then all the evil threatened should (as it did) overtake them, and, as Zechariah foretold, continue on them, as it doth to this day. This prophecy then contains the revolutions of the Jews, and the empires of Persia and Greece, and the Romans; in whose times the Jews, by killing the Lord of life, filled up their measure, and by whose hands God punished them, destroying their polity, razing their city, burning their temple, and captivating the people, which lasteth to this day. The better to represent all these at once to your view, take this following ***Scheme***.

Zechariah doth:

1. ***Exhort*** to **Present Repentance & Reformation**, (chap. 1, 2, 7, 8).

2. ***Promise*** { I. **Present Blessings**, (chap. 1, 2; 8:9-15). { II. **Future Mercy**, & { **a**. **Under Persian Government**, (chap. 8:3-7). **b**. **Alexander & Grecians**, (chap. 9:8). **c**. **In Maccabees' Times**, (chap. 9:12-15; 12:6).
3. ***Encourage*** { I. **Joshua**, (chap. 3). II. **Zerubbabel**, (chap. 4).
4. ***Threaten*** { I. **Enemies of Jews**, (chap. 1:21; 2:9; 9:1-8.; 12:1-4, 9). II. **Sinful & Impenitent Jews**, (chap. 4; 11:1; 14:1,2).
5. ***Foretell*** { I. **Messiah's Coming**, chap. 3:8-10; 6; viii. 19–21; ix. 9, 10; xiii. 7. **Jews' Rejecting Him**, chap. 11:10-12, &c.). III. **God's: Avenging this Sin on Jews**, chap. 14:1,2. **Calling in Gentiles**, (chap. 8:20-23; 12:10; 3:8,9; 6:12,13, &c.). **Continued Protection of Church of Christ among Gentiles,** (chap. 14:3), **to the End**.

All which, either in dark, yet significant, types or emblems, or else in plain and easily intelligible words, is represented to us by this prophet.

MALACHI: Argument: Concerning this prophet, some have thought (but without good and sufficient ground) that he was an angel in the form of a man; others think him to be Ezra; but as it is the plainer, so the surer, opinion that he was a prophet of that name, and a man distinct from Ezra, and sent the last of all the prophets. His time of appearing among the Jews cannot be determined precisely, but it is best guessed to have been about the times of Nehemiah's reforming the strange marriages, Neh. 13:23, 28, with Mal. 2:11, and when he reformed the sacrilegious detaining of tithes, Neh. 13:10,11, with Mal. 3:8, as Doctor Lightfoot observeth. Now this reformation of Nehemiah was about A.M. 3519, as Doctor Lightfoot, or 3545, as Helvicus, or 3589, as Archbishop Usher's Annals. Whatever was his time of appearing, it is certain he lived in a very vicious age, in which priests as well as people were leavened with either perverse thoughts of the Divine Providence, or brutish atheism, denying the Deity and Providence, contemptuous thoughts of the worship of God, sacrilegious practices, robbing God of tithes and offerings, shameless justifying these their practices, boundless or monstrous unfaithfulness to their wives, casting off Jewish to marry Gentile wives, or else superinducing the Gentile women, and enslaving the Jewish to them; casting off the law of God, or, which is equally bad, if not worse, wresting it to their own sinful sentiments. All which he doth severely reprove, and requires them to reform, and foretells the day of the Messiah's coming to sit as a refiner and purifier; whose appearing such sinners and sins would not be able to bear; and tells them of his forerunner, who in the spirit and power of Elias should come, and prepare a people for the Messiah: till then, (as their duty was,) he commands them in the name and by authority from God, that they remember the law of Moses, which God commanded in Horeb; hereby intimating some great change in the law at the coming of the Messiah; and intimating also, that they should expect no more prophet till the Great Prophet himself should come unto them.

2. Lowth.

A Commentary upon the Larger & Lesser Prophets: being a Continuation of Bishop Simon Patrick, (successively Bishop of Chichester & of Ely.). Isaiah-Malachi. William Lowth, Prebendary of Winchester. Simon Patrick (successively Bishop of Chichester and of Ely). 4th Ed. London. 1739.gs

HOSEA: General Preface to the Minor Prophets: *The twelve Minor Prophets were always comprised in one Book, called the* Book of the Prophets, *by St. Stephen, Acts* 7:42 and the Book of the twelve (12) Prophets, *by St.* Cyprian, *Epist*. 59. *The Son of* Syrach *speaks of them under one and the same Character*, Ecclus. 49:12. Let the Bones of the twelve (12) Prophets flourish out of their Place. *And both* Jewish *and* Christian *Writers*, *particularly* Josephus, *lib.* i. contr. Appion, *and St*. Jerome. Prolog. Galeat.

when they mention the Canonical Books of the Old Testament to be in number 22 (*a Number equal to the Letters of the* Jewish *Alphabet*) *comprehended the twelve (12) Minor Prophets under one Book*.

These twelve (12) Prophets are not placed exactly in the Order of Time when they lived, either in the Hebrew, *or* Greek *Copies: For* Jonah, *who was the eldest of them, is placed the 6th in Order both in the* Hebrew *and* Greek *Bibles; there being in other Respects some little difference between them; the Series of them standing thus in the* Greek: Hosea, Amos, Micah, Joel, Obadiah, Jonas; *but no Variation as to the rest.*

Hosea, *who is placed the first in Order, is as ancient as any of them, except Jonah; having prophesied before the Captivity of the* Ten Tribes, *to whom he chiefly directs his Prophecy, and threatens them with a sudden Destruction for their great and crying Sins, which be, in all probability, lived to see brought upon them.*

Hosea: Chapters: Arguments:

1: *Under the Figure of a Wife living in Whoredom, and bearing illegitimate Children, is represented the great Idolatry of the Ten Tribes, which provoked God to cast them off utterly; yet with the Promise of repairing that Loss, by bringing in the Gentiles into the Church: and afterwards of uniting* Israel *and* Judah *under one Head, the Messias. The Prophet does likewise foretel the Extinction of Jehu's Family.*

2: *The Prophet reproves the* Ten Tribes *for their Ingratitude to God their great Benefactor, and giving the Glory of all the good Things they postfeffed to their Idols; for which he threatens them with severe judgments, yet gives them fome Hopes of obtaining Mercy and Reconciliation.*

3: *Under the Figure of the Prophet's receiving bis adulterous Wife home again, and her continuing there in a State of Widowhood, yet with hopes of Reconciliation, is signified, that* Israel *(the Ten Tribes especially) shall be for several Ages without any external Form of Civil Government, or Publick Worship; yet with a Promise of being restored to their ancient Dignity and Privileges in the later Ages of the World.*

4: *The Prophet denounces Judgments against the Sins both of the People and Priests of the* Ten Tribes: *And exhorts* Judah *to take warning by Israel's Calamity.*

5. *This Chapter, and the next, to the 4th Verse, threatens Judgments both against* Israel *and* Judah *for their manifold Sins, till they repent: upon which they may conceive hopes of Pardon.*

6: *The three first Verses of this Chapter should have been joined to the 5th, as was observed in the* Argument *of that Chapter: In the following Verses God complains of their Incorrigibleness, and threatens his judgments as a just Consequent of their Sins.*

7: *The Prophet reproves the Sins of the Princes and great Men of* Israel, *and denounces Judgments against the People in general for their Hypocrisy.*

8: *God's Judgments are denounced both against* Judah *and* Israel, *for their Idolatries and other Impieties.*

9: *The Captivity of the* Ten Tribes *is foretold as a Judgment for their manifold Sins*.

10: *The Prophet continues to threaten Destruction to the* Ten Tribes *and their Idols, but withal exhorts them to Repentance and Reformation.*

11: *A Continuation of Threatenings against* Israel, *but yet with Promises of shewing them Mercy.*

12: *The Prophet reproves both* Israel *and* Judah *for their Impieties, and puts them in mind of God's Favours to their Father Jacob, for which they made most ungrateful Returns.*

13: *A Continuation of God's Threatenings for their Sins; to which are added gracious Promises of Deliverance from Death, to be fulfilled under the Gospel*.

14: *The Prophecy concludes with an earnest Exhortation to Repentance, and God's gracious Promises of Pardon and Blessing upon it.*

JOEL: Preface: *If it were certain that the* Minor Prophets *were placed in the Order of Time wherein, they lived, we might conclude that* Joel *prophesied before* Amos, *who was Contemporary with* Uzziah *King of* Judah. *Archbishop* Usher, *in his* Annals, *ad A.M.* 3197, *makes the same Inference, because* Joel *foretells that Drought, chap. 1 which* Amos *mentions as actually come to pass, chap. 4:7,8,9. But to that Argument it may be answered, that the Drought there spoken of might probably be peculiar to the Kingdom of* Israel. *And as to the Precedence which the present* Hebrew Copies give to Joel, *the* LXX *place him the Fourth (4th) in Order, and put* Amos *and* Micah *before him*.

If we consider the main Design of his Prophecy, we shall be apt to conclude, that it was uttered after the Captivity of the Ten Tribes; for he directs his Discourse only to Judah, *and speaks distinctly of the Sacrifices and Oblations that were daily made in the Temple.* Israel *is indeed mentioned,* chap. 3:2, *but it is in relation to future Times, not to their present Condition at the Time when* Joel *prophesied.*

Joel: Chapters: Arguments:

1: *A Description of a terrible* Famine *that is coming on the Land, occasioned by a long Drought, and the Locusts, and other noxious Kermin which that produced: With an Exhortation to proclaim a Fast to be observed by the People, that they may humble themselves under the Hand of God, and avert his Judgments.*

2: *The Prophet describes the Locusts, and other noxious Insects, which were the Cause of the Famine mentioned* Chap. 1 *as if they were a mighty Army, sent by God to destroy the Fruits of the Earth; and continues to exhort the People to Repentance, promising the Removal of these Calamities, and a Return of God's Blessings, upon their Reformation.*

3: *The following Prophecy relates to the* latter Times of the World, *when, upon their Conversion, God shall deliver the* Jews *from their Oppressors, and restore them to their own Land. The Prophet likewise foretells the Destruction of their Enemies, and other Unbelievers, in some decisive Battel, such as that mentioned*, Rev. 16:14. *and the glorious State of the Church that should follow.*

AMOS: Preface: Amos *was Contemporary with* Hosea, *tho' he did not probably live so long, but died before the Reign of* Hezekiah, *and the Captivity of the Ten Tribes. St.* Jerome *gives him this Character, that* **though he was rude in Speech, yet not in Knowledge**. *Several of his Expressions are taken from such Observations as are suitable to the Employment of a Shepherd: As, when he compares God's Anger to the Roaring of a Lion*, chap. 1:2, 3:8 *and the Gigantic Stature of the* Amorites *to the* Height of Oaks and Cedars, chap. ii. 9. *See also* chap. 5:8. *But still there are many beautiful Passages, in this Prophecy, where the Expressions are very Elegant, and the* Pathos *or Rhetoric very moving: such as are* chap. 2:9,10,11; 4:6, &c. 5:6-9; 6:1-7; 8:8-10; 9:2-6.

Amos: Chapters: Arguments:

1: *In this, and the Beginning of the 2nd Chapter, the Prophet denounces God's Judgments against the Countries bordering upon* Judea; *and then prophesies again* Judea *itself.*

2: *After two short Denunciations against* Moab *and* Judah, *the Prophet proceeds to the main Subject of his Prophecy, viz. to denounce God's Judgments against* Israel.

3: *This Chapter contains a Threatening of God's Judgments, first against the Twelve (12) Tribes in general, and then particularly against the Kingdom of* Israel, *whose Capital City was* Samaria.

4: *The Prophet reproveth the Ten (10) Tribes for Luxury and Oppression, for Idolatry and Impenitency, notwithstanding the severe Judgments already inflicted upon them.*

5: *Apathetical Lamentation for the Sins of Israel, which upon their Impenitency, the Prophet foresaw would end in their Destruction: where upon be earnestly exhorts them to a sincere Repentance and Reformation, without which all their outward Exercises of Religion would avail nothing.*

6: *A Reproof of those who indulge their Ease and Pleasures without a Kingdom of* Israel, ha*ving any Sense of God's afflicting Hand; which threatens Ruin and Desolation to the whole for their Pride and Incorrigibleness.*

7: *By three several Visions God represents to* Amos *the Judgments He is bringing upon* Israel, *which are mitigated by the Intercession of the Prophet, who being accused of Sedition by* Amaziah *the Priest of* Bethel, *to King* Jeroboam, *he denounces judgment against* Amaziah *and his Family.*

8: *The Prophet by a* 4th Vision *gives Notice of the Certainty and Nearness of the Destruction of the* Ten Tribes: *He reproves them for Oppression, and foretells that the Sun shall be darkened by an* Eclipse *upon their solemn Festivals, which shall turn their present Joy into Mourning; and shall be esteemed a Prognostication of more dismal Calamities to come; amongst which a* Famine of God's Word *here threatened, may be esteemed the greatest.*

9: *The Prophet seeth a* 5th Vision, *representing the final Destruction of the Kingdom of* Israel; *but be concludes his Prophecy with Promises of restoring the Kingdom of* David, *and the* Jewish *Nation, under the Messias, when the Church shall be enlarged by the Gentiles coming into.*

OBADIAH: Preface: Grotius, Huetius *in his* Demonstratio Evangelica, *and* Dr. Lightfoot *in his* Harmony of the Old Testament, *are of Opinion that* Obadiah *was Cotemporary with the elder Prophets*, Hosea, Joel and Amos: *The Reason they chiefly alledge is, that the Compilers of the Old Testament Canon, had a Regard to the Order of Time, in their placing the* Minor Prophets. *But this Reason seems to be of little Force, since we find that* Jonah *is placed the* 5th *in Order*, *nay the* 6th *in the* Greek *Copies*, who was confessedly antienter than any of those that are placed before him.

The more probable Opinion is, That Obadiah prophesied about the Time of the taking of Jerusalem: And thereupon, in foretelling the Destruction of Edom, he uses several Expressions which Jeremiah had done before him, speaking upon that Subject, Comp. Obad. ver. 1:8, with Jer. xlix. 49:9, 14,15,16. Ezekiel agrees with Jeremiah and Obadiah, in assigning the same Reason for the Judgments threatened against the Edomites, viz. their Insulting over the Jews in the Time of their Distress. See Ezek. 25:12; 35:5, &c.

Archbishop Usher in his Annals, ad A.M. 3419. supposes this Prophecy to have been fulfilled about 5 Years after the Taking of Jerusalem.

Obadiah: Chapter: Argument: The Prophet, after having denounced utter Destruction upon Edom, for their unnatural Enmity against the Jews, foretells the Restoration, and flourishing State in the latter Times.

JONAH: Preface: Jonah *was the ancientest of all the Prophets whose Writings are preserved in Scripture Canon. Bishop* Lloyd, *in his* Chronological Tables, *supposes him to have prophesied in the latter End of* Jehu's, *or the Beginning of* Jehoahaz's *Reign; at which Time the Kingdom of* Israel *was brought very low by the Oppressions of* Hazael, *King of* Syria: 2nd Kings 13:22. *This might be a proper Reason for* Jonah *to foretel the Success; which* Jehoahaz's *Grandson*, Jeroboam, *should have in restoring the coasts of* Israel: Ibid. Chap. 14:25. *He was of* Gath-hepher, *a Town in the Tribe of* Zebulon, Josh. 19:13. *not far from* Sephorim, *or* Dio-cæsarea, *as St.* Jerom *informs us in his* Commentary *upon* Jonah: *who adds, that* Jonah's Sepulchre *was shewed there in his Time. This Town was situate in* Galilee, *and so confutes that Observation of the* Pharisees, ***that out of* Galilee *there did arise no Prophet***, John 7:52. *He was sent to* Nineveh, *to denounce Destruction to that City, within 40 Days Time, if they repented not. But they*

complying with the Summons of the Prophet, God feared the executing his Judgments, till the Increase of their Iniquities made them ripe for Destruction, about 150 Years afterwards; as we shall see more particularly, Nahum *when we come to explain the Prophecy of* Nahum.

Jonah: Chapters: Arguments:

1: Jonah, *being sent by God to* Nineveh, *fleeth to Tarshish, meets with a Tempest, is thrown into the Sea, and swallowed by a Fish.*

2: *Prayer of* Jonah, *when he was in the Fish's Belly; and his Deliverance from thence.*

3: Jonah *is sent again to the* Ninevites, *and preacheth to them with good Success.*

4: Jonah *repining at God's Mercy in sparing the* Ninevites, *is reproved by the Type and Figure of the Gourd.*

MICAH: Preface: *The Prophet* Micah *was probably of* Judah *because he reckons the Time of his Prophesying by the Reigns of the Kings of* Judah. *He is called the* Morasthite *here, and* Jer. 26:18 *from the Place of his Nativity*, Morasthi, *which St*. Jerome *distinguishes from* Mareshah, *mentioned* chap. 1:15 *though he places them both in the Tribe of* Judah. Lib. de Locis Hebr.

Micah: Chapters: Argument:

1:*The Prophet begins with an awful Description of God's Coming to execute His Judgments, first upon* Samaria, *and then upon* Jerusalem.

2: *The Chapter begins with a Reproof for the Sins of Oppression, and Contempt of God's Word, but concludes with the Promise of a Restoration. Some learned Men think that the Reproofs of this Chapter relate to the Times of King* Ahaz.

3: *Both the Princes and Prophets of* Judah *are reproved for their Sins, and the Destruction of* Jerusalem *is foretold, as a Punishment for these Enormities*.

4: *The Prophet foretells the Proclamation of the Gospel, and the Increase of* Christ's *Kingdom in the latter Ages of the World: And exhorts God's People not to be discouraged at the Apprehension of their approaching* Captivity, *because the Church should in due Time surmount all Difficulties, and* **break in Pieces all the Kingdoms** *of the Earth; as* Daniel *afterwards prophesied*, chap. 2:35, 44.

5: *The Prophet, that he may comfort the Jews under the Calamities foretold in the last Chapter, foretells the* Birth of Christ, *whose Kingdom should at last become victorious over all its Enemies.*

6: *This Chapter relates to the Prophet's own Time: Wherein he first upbraids the People for their Ingratitude toward God; then he instructs them in the true Way of performing acceptable Service to Him. Lastly, be reproves them for their Injustice and Idolatry; and tells them, that these Sins are the Causes of their being unsuccessful in all their Undertakings.*

7: *The Prophet, speaking in the Person of the* Church, *laments the Decay of Piety, and Growth of Wickedness: Possessing her Soul in Patience by Faith, she foresees her future Restoration in the latter Times; a Subject with which most of the minor Prophets conclude their Prophecies.*

NAHUM: Preface: *The Destruction of* Nineveh *here prophesied of, is recorded in the Book of* Tobit, chap. 15. *It is said there to be taken by* Nebuchodonoser, *and* Assuerus; *which Account Archbishop* Usher *in his* Annals, A. M. 3378. *Dr*. Prideaux, Script. Connect. p. 47, 48, *and other learned Men, understand of* Nabupolasar, *Father to* Nebuchadnezzar (*called in the* Greek *Translation* Nebuchodonoser) *and* Cyaxares, *King of* Media, *called by* Daniel, Ahasuerus, Dan. 9:1. *This remarkable Transaction is placed by* Dr. Prideaux *in the 29th Year of King* Josiah, *about 24 Years before the*

Destruction of Jerusalem; *and the fixing it to this Time exactly agrees with the Account given by the Heathen Historians,* Herodotus, *and others; as St*. Jerome *has observed in his Preface upon* Jonah. *The* Ninevites *would not take Warning by* Jonah's *Prophecy; so not only Nahum, who probably lived in the Reign of* Hezekiah, *but also* Zephaniah, *who lived in the Time of* Josiah, *foretold the Destruction of* Nineveh, chap. 2:13.

Nahum: Chapters: Arguments:

1: *The Burden of* Nineveh *is the Title of this Prophecy, being the chief Subject of it: Though this Chapter is in the Nature of a Preface to the succeeding Prophecy; setting forth God's Goodness to His People, and His Severity towards His Enemies. Concerning the Sense of the Word* Burden, *see the Note upon* Jer. 23:33.

2: *This and the following Chapter contain a Description of the Taking of* Nineveh *by the* Babylonians *and* Medes: *See the Note upon chap*. 1:1.

3: *See the* ***Argument*** *of the foregoing Chapter.*

HABAKKUK: Preface: *The Prophet Habakkuk was probably Contemporary with* Jeremiah, *and prophesied in the Reign of* Josiah; *for the Subject of his Prophecy is the same with that of* Jeremiah, *and upon the same Occasion, viz. The Destruction of* Judah *and* Jerusalem *by the* Chaldeans, *for their heinous Sins and Provocations. We may observe, as* Nahum, *the preceding Prophet, foretold the Destruction of the* Assyrians, *who carried the Ten (10) Tribes captive; so* Habakkuk *foretells the judgments that shall come upon the* Chaldeans, *who completed the Captivity of the two remaining Tribes.*

Habakkuk: Chapters: Arguments:

1: *The Prophet complaining of the Growth of Iniquity among the* Jews*, God foreshows him the Desolations the* Chaldeans *will make in* Judea, *and the neighbouring Countries, as the Ministers of his Vengeance. The Prophet thereupon falls into a holy Expostulation with God about these Proceedings, moved thereunto, as it seems, by the Impatience of the* Jews, *who justified themselves in comparison of their Conquerors: To which he receives an Answer in the following Chapter.*

2*: In Answer to the Complaints of the Prophet in the foregoing Chapter, God tells him that He will in due Time perform the Promises made to His People, of Deliverance by the* Messiah; *and that in the mean Time good Men will support themselves by Faith: and then foreshows him the Ruin of their great Adversary, the* Babylonian *Empire, and the Judgment He will inflict upon them for their Covetousness, their Cruelty, and Idolatry.*

3: *The Prophet in this Hymn recounts, in a Poetical Style, God's wonderful Works, in conducting His People through' the Wilderness, and giving them Possession of the promised Land : from whence be encourages himself and other pious Persons, to rely upon God for making good his Promises to their Posterity in after Ages.*

ZEPHANIAH: Preface: *This Prophet lived in the Reign of* Josiah, *as he himself informs us, and prophesied chiefly against* Judah, *who continued very corrupt, notwithstanding the King's pious Zeal for Reformation, and the good Example he gave to his Subjects.*

Zephaniah: Chapters: Arguments:

1: *The Prophet denounces God's severe Judgments against* Judah, *for their Idolatry, and other heinous Sins.*

2: *The Prophet exhorts the* Jews *to Repentance before God's Judgments overtake them, which he likewise denounces against the Neighbouring Countries, the* Philistines, Edom, Moab, Ammon, Ethiopia,

and Assyria, *which were all subdued by* Nebuchadnezzar, *either before or after the Captivity of the* Jews, see Jer. 25:2O,2 I, 22-26. Ezek. 25, 29, 31 *and Dr*. Prideaux *under the* 21st, 3Ist, and 32d Years *of* Nebuchadnezzar.

3: Jerusalem *is severely reproved and threatened for her Sins: yet the Righteous are comforted with the Hopes of a general Conversion and Restoration of the Nation in God's due Time.*

HAGGAI: Preface: *Of what Family this Prophet was, he hath given us no Intimation: but the Time when he prophesied he has distinctly noted, viz. in the 6th Year of* Darius Hystaspes. *The Occasion of this Prophecy was the Stop that was put to the Building of the Temple, after the Foundation had been laid, according to the Commandment of* Cyrus, *about* 17 *Years before*.

Haggai: Chapters: Arguments:

1: *The Prophet reproveth the Peoples Delays in rebuilding the Temple, and tells them this their Neglect was the Cause they prospered no better: He encourages them to set about it, and promises God's Assistance in it.*

2: *The Prophet encourages the Builders by a Promise, that the* **Glory of the Second Temple should be greater than that of the First** ; *and that in the following Year, God would bless them with a fruitful Harvest. In the Conclusion be foretells the setting up the Kingdom of* Christ, *under the Name of* Zerubbabel.

ZECHARIAH: Preface: Zechariah *was the Son of* Barachiah, *and the Grandson of* Iddo: *he is called the Son of* Iddo, Ezra 5:1, 6:14, *the Grandson being often called the Son in the Scriptures; as hath been observed upon* Dan. 5:2. *He was Contemporary with* Haggai, *and prophesied in the 2nd Year of* Darius Hystaspes: *See the Note upon* Haggai 2:3 *and upon* Zech. 1:10. *There is an Iddo mentioned* Nehem. 12:4 *among those* Levites *that came from* Babylon *with* Zerubbabel; *from whence Dr.* Allix *infers, that the Prophet* Zechariah *his Grandson must have prophesied some considerable Time after the first return from the Captivity, and therefore would understand the* Darius *here mentioned to be* Darius Nothus. *This Argument is altogether inconclusive; for if* Iddo *was advanced in Years when he returned, he might have a Grandson 30 Years of Age in the 2nd Year of* Darius Hystasyes, *which was 16 or 17 after the 1st of* Cyrus. *And it appears that* Zechariah *was a young Man when he saw the Vision related at the beginning of this Prophecy; see* chap. 2:4. *Besides, there is no Necessity of supposing the Iddo that was Grand- father of* Zechariah, *to be the same Person that is mentioned in* Nehemiah. *In the Books of* Ezra *and* Nehemiah *there is mention of two* Ezra's; *compare* Ezra 7:1 *with* Neh. 12:1. *Of two* Nehemiah's: *compare* Nehem. 1:1 *with* chap. 3:16. *And there is a* Daniel *mentioned* Ezra 8:16 *a distinct Person from the famous Prophet of that Name: And it may as well be supposed that there were two* Iddo's.

The Design of the first Part of this Prophecy is the same with that of Haggai, *viz. To encourage the* Jews *to go on with Rebuilding of the Temple, by giving them Assurance of God's Assistance and Protection: from whence he proceeds to foretel the Glory of the Christian Church, the true Temple or House of God, under its great High Priest and Governor Christ Jesus, of whom* Zerubbabel *and* Joshua *the High Priest were Figures*. *The latter Part of the Prophecy, from* chap. 9 *probably relates to the State of the* Jews *under the Maccabees, and then foretells their rejecting the* Messias, *and their Conversion afterwards, and some remarkable Passages that should happen to them in the latter Ages of the World.*

Zechariah: Chapters: Arguments:

1: *After an Exhortation to Repentance, the Prophet relates two Visions shewed to him, implying the Restoration of the Jewish State, and Security from their Enemies, while they were Rebuilding the Temple.*

2: *The flourishing State of* Jerusalem *is foretold, and the* Jews, *still remaining at* Babylon, *are warned to leave it, that they may not be involved in the Calamities which are coming upon it.*

3: *Under the Figure of* Joshua *the High Priest, clothed with new Priestly Attire, is set forth the Glory of* Christ, *as the* Corner Stone *of the Church*.

4: *Under the Figure of the Golden Candlestick and two Olive Trees, is represented the Success of* Zerubbabel *and* Joshua, *in rebuilding and finishing the Temple*.

5: *By the Representation of a flying Roll, God's Judgments are denounced against Robbery and Perjury:* And the Jews are warned against such Sins as occasioned their former Captivity, for fear of incurring the same, or a worse Calamity.

6: *The* 1st *Vision in this Chapter, of the 4 Chariots drawn by several Sorts of Horses, denotes the Succession of the* 4 Empires. *The* 2nd, *concerning the* Crowns *put upon the Head of* Joshua, *sets forth the Glory of* Christ *the* ***Branch***, *who is to be both* King *and* High Priest *of the Church of God.*

7: *Some Jews were sent from* Babylon to enquire of the Priests and Prophets whether they were obliged to continue the Fasts *that had been appointed upon the Occasion of the Destruction of* Jerusalem, *and the ensuing Captivity. The Prophet is commanded to take this Occasion of enforcing upon them the Observance of the weightier* Matters of the Law, *viz*. Judgment and Mercy, *for fear of their incurring the fame Calamities their Fathers suffered upon their Neglect of those Duties.*

8: *God promises the continuance of his Favour to those that are returned from Captivity; so that upon the Removal of his Judgments, they need no longer continue the* Fasts *they had observed during the Captivity: And withal promises in due time a general Restoration of his People, and the Enlargement of his Church by the coming in of the Gentiles.*

9: *This Chapter begins a* New Prophecy: *foretelling the Conquests of* Alexander the Great *over* Syria, Phoenicia, *and* Palestine; *and God's Providence over His Temple during this turbulent State of Affairs*. **From thence the Prophet takes Occasion to describe, as in a** *Parenthesis*, the humble and peaceable Coming of the *Messias*; and then returning to his former Subject, declares the Conquests of the Jews, particularly the *Maccabees*, over the Princes of the *Grecian* Monarchy.

10: *The Prophet deters the Jews from seeking to Idols, by putting them in Mind of the Calamities Idolatry brought upon their Forefathers. Afterwards he foretells a general Restoration of the Jewish Nation.*

11: *The Prophet representing the Person of the* Messias, *declares the ungrateful Requitals the* Jews *had made him*, when he undertook the Office of a Shepherd, in guiding and governing them; how they rejected him, and valued him and his Labours at the mean Price of 30 Pieces of Silver. *Hereupon be threatens to destroy their City and Temple, and to give them up into the Hands of such Governors, as should have no regard either for their Spiritual or Temporal Welfare.*

12: *The former Part of this Chapter and several Passages in the 14th, relate to an Invasion made upon the Inhabitants of* Judea *and* Jerusalem, in the latter Times *of the World*, *probably after their* Return to, *and Settlement in their own Land, which is often spoken of by the Prophets. It is probably the same Attempt that is more largely described in the* 38th, and 39th *Chapters of* Ezekiel. Mr. Mede *and several other learned Men are inclined to understand that Prophecy of the Turks and their Confederates; see the Argument to those Chapters, and particularly* chap. 38:8, 12, *where the Expressions seem to point out the Time when that and the parallel Prophecies are to be fulfilled.*

13: *A general Promise of Pardon proclaimed to the Jews upon their* Conversion*, and particularly of their being cleansed from* Idolatry, *and the false pretenses to* Prophecy, *upon their belief in* Christ; *whose* Death *is foretold, and the saving of a* 3rd Part *of that People, after a severe Trial.*

14: *The Beginning of the Chapter is a Continuation of the taking of* Jerusalem *by the* Romans; *then follows the* Jews *final Victory over their Enemies in the latter Times. The Prophecy concludes with a Description of the* glorious State of Jerusalem, *which should follow*.

MALACHI: Preface: *The Prophet* Malachi *was in all likelihood Contemporary with* Nehemiah. *His Prophecy supposes the Temple to be built, and the Worship of God settled there; but blames the Priests and Levites for not attending upon the Publick Worship*, Chap. 1:10 *and the People for offering the* Lame *and the* Blind, ibid. ver. 7,8, *and robbing God of his Tithes and Offerings,* Chap. 3:10, *which agrees very well with the Abuses we read of*, Nehem. 10:33, 39; 13:10,11,12; *as his Reproving them for* marrying strange Wives, Cap. 2:11 *exactly answers* Nehem. 10:30; 13:23, &c.

Bishop Lloyd *dates this Prophecy something later than* Nehemiah's *Time, about* 397 *Years before* Christ; *at which Time, according to his Computation, the first Seven (1st 7s) of* Daniel's Weeks, *or 49 Years, were expired: which Time, as his Lordship explains the Words, was allotted for* sealing up the Vision and Prophecy: Dan. 9:24. i.e. *for completing the Canon of the* Old Testament. *The Words of* Malachi, chap. 4:4,5 *import, that after him the Jews were not to expect a* Succession of Prophets: *Whereupon he exhorts them carefully to observe the Law of Moses, and to look for no other Prophet, till* Elias *the Forerunner of the* Messias *should come*.

Malachi: Chapters: Arguments:

1: *God reproves the Jews for their Ingratitude, and blames both Priest and People for their irreverent and careless Performance of the Publick Worship.*

2: *The beginning of the Chapter is a Continuation of God's reproof to the Priests for their Unfaithfulness in their Office. From the 10th Verse he proceeds to reprove the People for* Marrying strange Women, *and even divorcing their former Wives, to shew their Fondness of such unlawful Marriages.*

3: *This and the next Chapter, which are not divided in some Translations, contain a Prophecy of the Coming of the* Messias, *and His Forerunner* John Baptist *under the Name of* Elias; *and the terrible Judgments which shall come upon the* Jews *for their rejecting the Gospel*.

4: *The Prophet foretells the* general Destruction *of the* Jewish *Nation, for rejecting the* Messias: *he comforts the well-disposed among them, and exhorts them to prepare themselves for His* Coming *by a strict Observance of the Law of* Moses *in the mean Time; since no Prophet was here after to be expected till that great One, who is to be* Christ's Forerunner.

3. Calvin.

Commentaries on the Twelve Minor Prophets, by John Calvin. Now First Translated from the Original Latin, by the Rev. John Owen, vicar of Thrussington, Leicestershire. Volumes 1-5, Hosea - Malachi. Edinburgh. Calvin Translation Society. 1846. gs. (Lessons & Familiar Expositions of the 12 Minor Prophets, Latin to French, 1563)

Translator's Preface: "It embraces the most difficult portion, in some respects, of '**The Old Testament**', and of that portion, as acknowledged by all, the most difficult is '**The Book of the Prophet**'. Probably no part of Scripture is commonly read with so little benefit as **'The Minor Prophets**', owing, no

doubt, to the obscurity in which some parts are involved. That there is much light thrown on many abstruse passages in this Work, and more than by any existing Comment in our language, is the full conviction of the writer."

BEFORE BABYLONIAN CAPTIVITY. BEFORE CHRIST. Minor Prophets: I-XII. Major Prophets: 1-4.

I. **Jonah**: 856-784.
II. **Amos**: 810-785.
III. **Hosea**: 810-725.
1. **Isaiah**: 810-698.
IV. **Joel**: 810-660.
V. **Micah**: 758-699.
VI. **Nahum**: 720-698.
VII. **Zephaniah**: 640-609.

BEFORE & DURING CAPTIVITY. B.C.

2. **Jeremiah**: 628-586.
VIII. **Habakkuk**: 612-598.
3. **Daniel**: 606-534.
IX. **Obadiah**: 588-583.
4. **Ezekiel**: 595-536

AFTER CAPTIVITY. B.C.

X. **Haggai**: 520–518.
XI. **Zechariah**: 520–518.
XII. **Malachi**: 436–420.

In the last Volume, the 4th [5th], will be given the two Indices appended to the original work. John Owen. Thrussington, September 1, 1846.

[[Revised Table: Order of Prophets: Non-Chronological: Logical:

Before Assyrian & Babylonian Captivity: B.C.: Major & Minor Prophets:
I: **ISAIAH**: 1. **Hosea**. 2. **Joel.** 3. **Amos**.

After Assyrian & Before & During Babylonian Captivity: B.C.: Major & Minor Prophets:
II: **JEREMIAH**: 4. **Obadiah.** 5. **Jonah.** 6. **Micah.**

Before & During Babylonian Captivity: B.C.: Major & Minor Prophets:
III**: EZEKIEL:** 7**. Nahum.** 8**. Habakkuk.** 9. **Zephaniah.**

During & After Babylonian Captivity: B.C.: Major & Minor Prophets:
IV: **DANIEL**: 10. **Haggai.** 11. **Zechariah.** 12. **Malachi.**]]

Calvin's Commentaries on 12 Minor Prophets:

Prophet HOSEA (Vol. 1): Argument: I have undertaken to expound '**The 12 Minor Prophets**'. They have been long ago joined together, and their writings have been reduced to one volume; and for this reason, lest by being extant singly in our hands, they should, as it often happens, disappear in course of time on account of their brevity.

Then the **Twelve (12) Minor Prophets** form but one volume. The first of them is Hosea, who was specifically destined for the kingdom of Israel: Micah and Isaiah prophesied at the same time among the Jews. But it ought to be noticed, that this Prophet was a teacher in the kingdom of Israel, as Isaiah and Micah were in the kingdom of Judah. The Lord doubtless intended to employ him in that part; for had he prophesied among the Jews, he would not have complimented them; since the state of things was then very corrupt, not only in Judea, but also at Jerusalem, though the palace and sanctuary of God were there. We see how sharply and severely Isaiah and Micah reproved the people; and the style of our Prophet would have been the same had the Lord employed his service among the Jews: but he followed his own call. He knew what the Lord had entrusted to him; he faithfully discharged his own office. The same was the case with the Prophet Amos: for the Prophet Amos sharply inveighs against the Israelites, and seems to spare the Jews; and he taught at the same time with Hosea.

We see, then, in what respect these four differ: Isaiah and Micah address their reproofs to the kingdom of Judah; and Hosea and Amos only assail the kingdom of Israel, and seem to spare the Jews. Each of them undertook what God had committed to his charge; and so each confined himself within the limits of his own call and office. For if we, who are called to instruct the Church, close our eyes to the sins which prevail in it, and neglect those whom the Lord hath appointed to be taught by us, we confound all order; since they who are appointed to other places must attend to those to whom they have been sent by the Lord's call.

We now, then, see to whom this whole book of Hosea belongs,—that is, to the kingdom of Israel. But with regard to the Prophets, this is true of them all, as we have sometimes said, that they are interpreters of the law. And this is the sum of the law, that God designs to rule by his own authority the people whom he has adopted. But the law has two parts, —a promise of salvation and eternal life, and a rule for a godly and holy living. To these is added a third part, that men, not responding to their call, are to be restored to the fear of God by threatenings and reproofs. The Prophets do further teach what the law has commanded respecting the true and pure worship of God, respecting love; in short, they instruct the people in a holy and godly life, and then offer to them the favour of the Lord. And as there is no hope of reconciliation with God except through a Mediator, they ever set forth the Messiah, whom the Lord had long before promised.

As to the third part, which includes threats and reproofs, it was peculiar to the Prophets; for they point out times, and denounce this or that judgment of God: "*The Lord will punish you in this way, and will punish you at such a time*." The Prophets, then, do not simply call men to God's tribunal, but specify also certain kinds of punishment, and also in the same way they declare prophecies respecting the Lord's grace and his redemption. But on this I only briefly touch; for it will be better to notice each point as we proceed.

I now return to Hosea. I have said that his ministry belonged especially to '**The Kingdom of Israel**'; for then the whole worship of God was there polluted, nor had corruption lately begun; but they were so obstimate in their superstitions, that there was no hope of repentance. We indeed know, that as soon as Jeroboam (I) withdrew the ten tribes from their allegiance to Rehoboam, the son of Solomon, fictitious worship was set up: and Jeroboam seemed to have wisely contrived that artifice, that the people might not return to the house of David; but at the same time he brought on himself and the whole people the vengeance of God. And those who came after him followed the same impiety. When such perverseness became intolerable, God resolved to put forth his power, and to give some signal proof of his displeasure, that the people might at length repent. Hence Jehu was by God's command anointed King of Israel, that he might destroy all the posterity of Ahab: but he also soon relapsed into the same idolatry. He executed God's judgment, he pretended great zeal; but his hypocrisy soon came to light, for he embraced false and perverted worship; and his followers were nothing better even down to Jeroboam (II), under whom Hosea prophesied; but of this we shall speak in considering the inscription of the book.

Prophet JOEL (Vol. 1): I Proceed now to explain **The Prophet Joel**. The time in which he prophesied is uncertain. Some of the Jews imagine that he exercised his office in the time of Joram, king of Israel, because a dreadful famine then prevailed through the whole land, as it appears evident from sacred history; and as the Prophet records a famine, they suppose that his ministry must be referred to that time. Some think that he taught under Manasseh, but they bring no reason for this opinion; it is, therefore, a mere conjecture. Others think that he performed his office as a teacher not only under one king, but that he taught, at the same time with Isaiah, under several kings. But as there is no certainty, it is better to leave the time in which he taught undecided; and, as we shall see, this is of no great importance. Not to know the time of Hosea would be to readers a great loss, for there are many parts which could not be explained without a knowledge of history; but as to Joel there is, as I have said, less need of this; for the import of his doctrine is evident, though his time be obscure and uncertain. But we may conclude that he taught at Jerusalem, or at least in the kingdom of Judah. As Hosea was appointed a Prophet to the kingdom of Israel, so Joel had another appointment; for he was to labour especially among the Jews, and not among the Ten Tribes: this deserves to be particularly noticed.

Now the sum of the Book is this: At the beginning, he reproves the stupidity of the people, who, when severely smitten by God, did not feel their evils, but on the contrary grew hardened under them: this is one thing. Then he threatens far more grievous evils; as the people became so insensible under all their punishments, that they were not humbled, the Prophet declares that there were evils at hand much worse than those they had hitherto experienced: this is the second thing. Thirdly, he exhorts the people to repentance, and shows that there was required no common evidence of repentance; for they had not lightly offended God, but by their perverseness provoked him to bring on them utter ruin: since, then, their obstinacy had been so great, he bids them to come as suppliants with tears, with sackcloth, with mourning, with ashes, that they might obtain mercy; for they were unworthy of being regarded by the Lord, except they thus submissively humbled themselves: this is the third subject. The fourth part of the Book is taken up with promises; for he prophesies of The Kingdom of Christ, and shows, that though now all things seemed full of despair, yet God had not forgotten the covenant he made with the fathers; and that therefore Christ would come to gather the scattered remnants, yea, and to restore to life his people, though they were now lost and dead. This is the sum and substance. But we shall see, as we proceed, that *The Chapters* have been absurdly and foolishly divided. He thus begins—.

Prophet AMOS (Vol.1): Lecture 49th: He shows himself the time when he began to discharge his office of a teacher; but it does not appear how long he prophesied. The Jews, indeed, think that his course was long; he continued his office, as they write, under four kings. But he mentions here only the reigns of Uzziah and Jeroboam. His purpose was to mark the time when he began to execute his office of a Prophet, but not to express how long he laboured for God in that office; and why he mentions only the beginning, we shall in its proper place notice. It is, indeed, certain, that he commenced his work under king Uzziah, and under king Jeroboam: and this also is to be noticed, that he was appointed a Prophet to the kingdom of Israel. For though he arose from the tribe of Judah, yet the Lord, as we shall see, set him over the kingdom of Israel. He sometimes turns his discourse to the tribe of Judah, but only, as it were, accidentally, and as occasion led him; for he mainly addressed the Ten Tribes. I now come to his words.

Prophet OBADIAH (Vol. 2): '**This Prophecy**' does not consist of many oracles, nor of many sermons, as other prophecies; but it only denounces on the Idumeans a near destruction, and then promises a restoration to the chosen people of God. But it threatens the Idumeans for the sake of administering consolation to the chosen people; for it was a grievous and hard trial for the children of Jacob, an elect people, to see the posterity of Esau, who had been rejected by God, flourishing both in wealth and power.

As then the children of Israel were miserable in comparison with their own kindred, the adoption of God might have appeared worthless; and this was in great measure the reason why the Israelites preferred the lot of others to their own; and thus envy and depraved emulation, as it happens for the most part, vitiated their minds: for adversity produces sorrow and weariness, and if the prosperity of others is observed by us, our sorrow is enhanced and our weariness is increased. When therefore the Israelites saw the Idumeans living at ease and beyond the reach of danger, and when they also saw them in the enjoyment of every abundance, while they themselves were exposed as a prey to their enemies, and were continually expecting new calamities, it could not have been, but that their faith must have utterly failed, or at least become much weakened. For this reason, the Prophet here shows, that though the Idumeans now lived happily, yet in a short time they would be destroyed, for they were hated by God; and he shows that this would be the case, as we shall see from the contents of this Book, for the sake of the chosen people. We now then perceive the design of the Prophet: as adversity might have weakened the Israelites, and even utterly broken them down, the Prophet here applies comfort and props up their dejected minds, for the Lord would shortly look on them and take due vengeance on their enemies. And the reason why this prophecy is levelled against the Idumeans only is this, that they, as we know, raged more cruelly than any others against the Israelites: for it is not said without a cause in Ps. 137:7, “Remember the children of Edom in the day of Jerusalem, who said, Make bare, make bare even to the very foundations. There were also others, no doubt, who were not friends to the Israelites, and had conspired with their enemies: but the Prophet there shows, that there was a furious hatred entertained by the Idumeans, for they acted as fans to excite the cruel rage of enemies.

Now at what time '**Obadiah**' prophesied, it does not appear, except that it is probable that this prophecy was announced, when the Idumeans rose up against the Israelites and dis
tressed them by many annoyances: for they seem to be mistaken who think that '**Obadiah**' lived before the time of Isaiah. (* Newcome supposes that he prophesied between the taking of Jerusalem in 587 before Christ and the destruction of Idumea, a few years later, by Nebuchadnezzar. Usher, as quoted by Newcome, places the destruction of Jerusalem in 588 B.C., and the siege of Tyre by the Babylonians three years later, that is, in 585; and it was during this siege, which lasted thirteen years, that the Idumeans, as well as the Sidonians, the Moabites, and the Ammonites, were subdued by the Babylonian power: so that the threatenings contained in this prophecy were soon executed. —Ed.*) It appears that Jeremiah (ch. 49) and this Prophet made use of the same thoughts and nearly of the same words, as we shall hereafter see. The Holy Spirit could, no doubt, have expressed the same things in different words; but he was pleased to join together these two testimonies, that they might obtain more credit.” (* Expositors are divided in their opinions as to the priority of the two Prophets, and consequently as to whom of the two was the copyist. As the time cannot be ascertained, our only mode of ascertaining this, are the passages themselves as given by each. It is said that Jeremiah has not presented them in so perfect a form as Obadiah, and that in the latter they appear as the naturally connected parts of his subject, and accordant in style and character with the rest of the prophecy. But the matter is of no great importance, and to discuss it can bring no benefit.—Ed. *) I know not whether Obadiah and Jeremiah were contemporaries, and on this subject we need not bestow much labour. It is sufficient for us to know, that this prophecy was added to other prophecies, that the Israelites might feel assured, that though their kindred the Idumeans might prosper for a time, yet they could not escape the hand of God, but would shortly be constrained to give an
account of their cruelty, inasmuch as they had without cause been all in a flame against the distressed and afflicted people of God.

Now our Prophet shows at the end that God would become the avenger of this cruelty, which the Idumeans had exercised; for though he chastised his own people, he did not yet forget his gratuitous covenant. Let us now come to the words.

Prophet JONAH (Vol. 3): Calvin's Preface: At what time ***Jonah*** discharged the office of a Teacher, we may in some measure learn from 2nd Kings 14; for it is certain that he is the person there mentioned in Sacred history, as he is expressly called the son of Amittai." (* "He was of Gath-hepher, in the tribe of Zebulun, a part of lower Galilee, Josh. 19:13. He prophesied in the reign of Jeroboam (II) the second, king of Israel, who began to reign 823 before Christ, and reigned in Samaria 41 years. See 2nd Kings 14:23-25." —Newcome. *) It is said there that Jeroboam, the son of Joash, had enlarged the borders of his kingdom, from the entrance into Hamath to the sea of the desert, according to the word of Jonah, the servant of God, the son of Amittai, who came from Gath. It was then at that time, or shortly before, that Jonah prophesied. And it is certain that he was not only sent to the 'Ninevites', but that he also was counted a Teacher among the people of Israel. And the beginning also of his Book seems to intimate what I have said that he was an ordinary Prophet among the people of Israel, for it begins with a copulative, '***And the word of the Lord came to Jonah***'. Though the Holy Spirit does in other places speak sometimes in this manner, yet I doubt not but that Jonah intimates that he was recalled from the discharge of his ordinary office, and had a new charge committed to him, to denounce, as we shall see, on the Ninevites a near destruction.

We must now then understand that Jonah taught among the people of Israel, but that he received a command to go to the Ninevites. Of this command we shall take notice in its proper place; but it is right that we should know that he was not then only made a Prophet, when he was given as a Teacher to the Ninevites, but that he was sent to the Ninevites after having for some time employed his labours for God and his Church.

This Book is partly historical and partly didactic. For Jonah relates what happened to him after he had attempted to avoid the call of God, and what was the issue of his prophecy: this is one thing. But at the same time he mentions the kind of doctrine which he was commanded to proclaim, and he also writes a Song of Thanksgiving. This last part contains doctrine, and is not a mere narrative. I come now to the words.

Prophet MICAH (Vol. 3): Among the Minor Prophets, ***Micah*** comes next, who is commonly called Michaiah. (* The confusion of the name has been through the Septuagint, in which Michaiah, the son of Imlah, about a hundred years before, is rendered (*Michaias*), as well as this Prophet. The son of Imlah in Hebrew is (*mikchaah*)), while our Prophet is (Mikah).–Ed. *) But he was the second, as they say, of this name; for the first was the Micaiah who had a contest with the wicked king Ahab; and he then exercised his Prophetic office. But the second was in the same age with ***Isaiah***, perhaps a little later: at least Isaiah had been performing his office some years before Micah had been called. It appears then that he was added to Isaiah, that he might confirm his doctrine; for that holy man had to do with ungodly men, with men of a hardened neck, yea, and so wicked, that they were wholly irreclaimable. That their doctrine therefore might be more entitled to credit, it pleased God that ***Isaiah*** and ***Micah*** should deliver their message at the same time, as it were, with one mouth, and avow their consent, that all the disobedient might be proved guilty.

But I will now come to his words: for the contents of this Book suggest what is useful for our instruction." (*"This Book," says *Henderson*, "may be divided into two parts: the first consisting of chapters 1-5; and the second, the two remaining chapters, which are more general and didactic in their character." *)

Prophet NAHUM (Vol. 3): Calvin's Preface: The time in which ***Nahum*** prophesied cannot with certainty be known. The Hebrews, ever bold in conjectures, say that he discharged his office of teaching under ***Manasseh***, and that the name of that king was suppressed, because he was unworthy of such an honour, or, because his reign was unfortunate, as he had been led into captivity. When anyone asks the Jews a reason, they only say, that it appears so to them. As then there is no reason for this conjecture, we must come to what seems probable.

They who think that he prophesied under ***Jotham*** , are no doubt mistaken, and can easily be disproved; for he here threatens ruin to the city ***Nineveh***, because the Assyrians had cruelly laid waste the kingdom of Israel; and it is for these wrongs that he denounces vengeance: but under Jotham the kingdom of Israel had not been laid waste. We indeed know that the Assyrians were suborned by Ahaz, when he found himself unequal to resist the attacks of two neighbouring kings, the king of Syria, and the king of Israel. It was then that the Assyrians penetrated into the land of Israel; and in course of time, they desolated the whole kingdom. At this period it was that ***Nahum*** prophesied; for it was his object to show, that God had a care for that kingdom, on account of his adoption or covenant; though the Israelites had perfidiously separated themselves from the people of God, yet God's covenant remained in force. His design then was to show, that God was the father and protector of that kingdom. As this was the Prophet's object, it is certain that he taught either after the death of Ahaz under Hezekiah, or about that time." (* "I conclude from chap. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says that his predictions came to pass one hundred and fifteen years afterwards. Ant. IX. xi. 3. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser." —Newcome. *)

He followed ***Jonah*** at some distance," as we may easily learn. (* The distance is supposed by chronologers to have been about 150 years.-Ed. *) Jonah, as we have already seen, pronounced a threatening on the city ***Nineveh***; but the punishment was remitted, because the Ninevites humbled themselves, and suppliantly deprecated the punishment which had been announced. They afterwards returned to their old ways, as it is usually the case. Hence it was, that God became less disposed to spare them. Though indeed they were aliens, yet God was pleased to show them favour by teaching them through the ministry and labours of ***Jonah***: and their repentance was not altogether feigned. Since then they were already endued with some knowledge of the true God, the less excusable was their cruelty, when they sought to oppress the kingdom of Israel. They indeed knew that that nation was sacred to God: what they did then was in a manner an outrage against God himself.

We now understand at what time it is probable that ***Nahum*** performed his office as a teacher; though nothing certain, as I have said at the beginning, can be known: hence it was, that I condemned the Rabbins for rashness on the subject; for they are bold enough to bring anything forward as a truth, respecting which there is no certainty.

I have already in part stated the design of the Prophet. The sum of the whole is this: When the Assyrians had for some time disturbed the kingdom of Israel, the Prophet arose and exhorted the Israelites to patience, that is, those who continued to be the servants of God; because God had not wholly forsaken them, but would undertake their cause, for they were under his protection. This is the substance of the whole.

With regard to ***Nineveh***, we have already stated that it was the capital of the empire, as long as the Assyrians did bear rule: for ***Babylon*** was a province; that is, Chaldea, whose metropolis was Babylon, was one of the provinces of the empire. The kingdom was afterwards taken away from Meroc-baladan. Some think that Nabuchodonosor was the first monarch of Chaldea. But I bestow no great pains on this subject. It may be, that Meroc-baladan had two names, and this was very common; as we know that the kings of Egypt were called Pharaohs; so the Assyrians and Chaldeans, though otherwise called at first,

might have taken a common royal name. Now ***Nineveh*** was so celebrated, that another kingdom could not have been established by the Babylonians without demolishing that city. We indeed know that it was very large, as we have stated in explaining Jonah. It was, as profane writers have recorded, nearly three days' journey in circumference. Then its walls were one hundred feet high, and so wide, that chariots could pass one another without coming in contact: there were one thousand and five hundred towers. We hence see that it was not without reason that this city was formerly so celebrated.

They say that ***Ninus*** was its founder; but this is proved to be a mistake by the testimony of Moses in Gen. 10. They also imagine that Semiramis was the first queen of Babylon, and that the city was built by her: but this is a fable. It may have been that she enlarged the city; but it was ***Babylon*** many ages before she was born. So also ***Ninus***may have increased and adorned ***Nineveh***; but the city was founded before his birth. Profane authors call it ***Ninus***, not Nineveh; probably the Hebrew name was corrupted by them, as it is often the case. However this may be, it is evident, that when Meroc-baladan, or his son, who succeeded him, wished to fix the seat of the empire at Babylon, he was under the necessity of destroying ***Nineveh*** to prevent rivalry. It thus happened, that the city was entirely demolished. Of this destruction, as we shall see, ***Nahum*** prophesied.

Prophet HABAKUK (Vol. 4): Calvin's Preface: Now follows The Prophet Habakkuk; but the time in which he discharged his office of a Teacher is not quite certain. (* Who Habakkuk was is uncertain. Some have concluded, from ch. 3:19, that he was of the tribe of Levi; but the premises do not warrant the conclusion. " He was probably," says *Adam Clarke*, "of the tribe of *Simeon*, and a native of Beth-zacar." The grounds for this probability are not stated. –*Ed*. *) The Hebrews, according to their usual manner, unhesitatingly assert that he prophesied under the king ***Manasseh***; but this conjecture is not well founded. We are however led to think that this prophecy was announced when the contumacy of the people had become irreclaimable. It is indeed probable, from the complaint which we shall have presently to notice, that the people had previously given many proofs of irremediable wickedness. To me it appears evident that the Prophet was sent when others had in vain endeavoured to correct the wickedness of the people. But as he denounces an approaching judgment on the ***Chaldeans***, he seems to have prophesied either under Manasseh or under the other kings before the time of ***Zedechiah***; but we cannot fix the exact time. (* *Newcome's* opinion is the following: "It seems probable that Habakkuk lived after the taking of Nineveh, as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. We have also reason to conclude that he prophesied not long before the Jewish captivity. See ch. 1:5; 2:3; 3:2, 6-19. He may therefore be placed in the reign of Jehoiakim, between the years 606 and 598 before Christ." *Henderson* agrees with this view. "Hunc librum canonicum esse constat, –tum 1 quia in Bibliis Hebrsaeis extat; tum 2. quia in N.T. allegatum, Acts 13:41; Rom. 1:17; Gal. 3:11; Heb. 10:38. It appears that this book is canonical, –1. because it is extant in Hebrew; 2. because it is quoted in the New Testament," &c. –Darnovius. *) The substance of the Book may be thus stated: In the first chapter he complains of the rebellious obstinacy of the people, and deplores the corruptions which then prevailed; he then appears as the herald of God, and warns the Jews of their approaching ruin; he afterwards applies consolation, as God would punish the Chaldeans when their pride became intolerable. In the second chapter he exhorts the godly to patience by his own example, and speaks at large of the near ruin of Babylon ; and in the third chapter, as we shall see, he turns to supplication and prayer. We shall now come to the words.

Prophet ZEPHANIAH (Vol. 4): Calvin's Preface: ***Zephaniah*** is placed the last of the Minor Prophets who performed their office before the Babylonian Captivity; and the inscription shows that he exercised his office of teaching at the same time with Jeremiah, about thirty years before the city was

destroyed, the Temple pulled down, and the people led into exile. Jeremiah, it is true, followed his vocation even after the death of Josiah, while Zephaniah prophesied only during his reign.

The substance of his Book is this: He first denounces utter destruction on a people who were so perverse, that there was no hope of their repentance; –he then moderates his threatenings, by denouncing God's judgments on their enemies, the Assyrians, as well as others, who had treated with cruelty the Church of God; for it was no small consolation, when the Jews heard that they were so regarded by God, that he would undertake their cause and avenge their wrongs. He afterwards repeats again his reproofs, and shortly mentions the sins which then prevailed among the elect people of God; and, at the same time, he turns his discourse to the faithful, and exhorts them to patience, setting before them the hope of favour, provided they ever looked to the Lord; and provided they relied on the gratuitous covenant which he made with Abraham, and doubted not but that he would be a Father to them, and also looked, with a tranquil mind, for that redemption which had been promised to them. This is the sum of the whole Book.

Prophet HAGGAI (Vol. 4): Calvin's Preface: After the return of the people, they were favoured, we know, especially with three Prophets, who roused their fainting hearts, and finished all predictions, until at length the Redeemer came in his appointed time. During the time of **The Babylonian Exile** the office of teaching was discharged among the captives by ***Ezekiel***, and also by ***Daniel***; and there were others less celebrated; for we find that some of the Psalms were then composed, either by the Levites, or by some other teachers. But these two, ***Ezekiel*** and ***Daniel***, were above all others eminent. Then ***Ezra*** and ***Nehemiah*** followed them, the authority of whom was great among the people; but we do not read that they were endued with the Prophetic gift.

It then appears certain that three only were divinely inspired to proclaim the future condition of the people.

Daniel had before them foretold whatever was to happen till the coming of Christ, and his Book is a remarkable mirror of God's Providence; for he paints, as on a tablet, three things which were to be fulfilled after his death, and of which no man could have formed any conjecture. He has given even the number of years from the return of the people to the building of the Temple, and also to the death of Christ. But we must come to the other witnesses, who confirmed the predictions of Daniel. The Lord raised up three witnesses –***Haggai, Zechariah***, and ***Malachi***. (* Prophecy ceased with these Prophets until the time of Christ. For it was God's purpose, by this *famine of the word*, (according to the prophetic language,) to render the Jews more desirous (appetentiores) of the Messiah, who was to surpass all the Prophets in the power of doing miracles." –Grotius. *)

The first (* We know nothing of the parentage of Haggai. He was probably born in Babylon during the captivity. He was sent particularly to encourage the Jews to proceed with the building of the temple, which had been interrupted for about fourteen (14th) years." –Adam Clark.*) condemned the sloth of the people; for, being intent on their own advantages, they all neglected the building of the Temple; and he shows that they were deservedly suffering punishment for their ingratitude; for they despised God their Deliverer, or at least honoured him less than they ought to have done, and deprived him of the worship due to him. He then encouraged them to hope for a complete restoration, and showed that there was no reason for them to be disheartened by difficulties, and that though they were surrounded by enemies, and had to bear many evils, and were terrified by threatening edicts, they ought yet to have entertained hope; for the Lord would perform the work which he had begun –to restore their ancient dignity to his people, and Christ also would at length come to secure the perfect happiness and glory of the Church. This is the sum of the whole. I now come to the words.

Prophet ZECHARIAH (Vol. 5): Calvin's Preface: ***The Prophecies of Zechariah*** come next. He was a fellow helper and colleague of ***Haggai***, and also of ***Malachi***, as it will presently appear. These three, then, were sent by God nearly at the same time, that they might assist one another, and that they might thus by one consent and one mouth confirm what God had committed to them. It was indeed of great service that several bore their testimony: their prophecies gained thus greater authority; and this was needful, for the people had to contend with various and most grievous trials. Satan had already raised up great opposition to them; but there were still greater evils at hand. Hence, to prevent them from despairing, it was necessary to encourage them by many testimonies.

But what our Prophet had especially in view was, to remind the Jews why it was that God dealt so severely with their fathers, and also to animate them with hope, provided they really repented, and elevated their minds to the hope of true and complete deliverance. He at the same time severely reproves them; for there was need of much cleansing, as they still continued in their filth. For though the recollection of their exile ought to have restrained them, and to have made them carefully to fear and obey God, yet it seemed to have been otherwise; and it will appear more fully as we proceed, that being not conscious of having been punished for their sins, they were so secure, that there was among them hardly any fear of God, or hardly any religion. It was therefore needful to blend strong and sharp reproofs with promises of favour, that they might thus be prepared to receive Christ. This is the substance of the whole. I shall now proceed to the words.

(* The following is taken from The Assembly's Annotations, slightly altered:

He Prophesied in Darius's:

2nd Year: 8th Month, (chap. 1:1-6). 11th Month, 24th Day, (ch. 1:7, to ch.7).

4th Year: 9th Month, 4th Day, (ch.7 to end).

He Speaks in: Types, Partly:

Hortatory: Generally: to all People, (ch. 1 & 2). Specially: to Joshua, (ch.3); to Zerubabel, (ch. 4).

Monitory: False Prophets (ch.5); Consolatory: Christ (ch. 6).

Plain Speech, Handling Their State:

Present: Answering Questions About Fasting (ch. 7 & 8);

Future: Under Christ: Incarnate (ch. 9 & 10); Crucified (ch. 11,12, & 13). After Christ (ch. 14). *)

Prophet MALACHI (Vol. 5): Lecture 169th: ***The Book of Malachi*** follows, whom many have imagined to have been an angel, on account of his name. We indeed know that (Mela'k)Melac, in Hebrew is an Angel; but how absurd is such a supposition, it is easy to see; for the Lord at that time did not send angels to reveal his oracles, but adopted the ordinary ministry of men; and as (y), iod (yod), is added at the end of the word, as it was usual in proper names, we may indeed hence include that it was the name of a man; at the same time I freely allow that it may have been added for some particular reason not known to us now. I am more disposed to grant what some have said that he was ***Ezra***, and that ***Malachi*** was his surname, for God had called him to do great and remarkable things.

However this may be, he was no doubt one of the Prophets, and, as it appears, the last; for at the end of his Book he exhorts the people to continue in their adherence to the pure doctrine of the Law: and this he did, because God was not afterwards to send Prophets in succession as before; for it was his purpose that the Jews should have a stronger desire for Christ, they having been for a time without any Prophets. (* "It is probable that he was cotemporary with Nehemiah. Compare ch. 2:11, with Neh. 13:23-27; and ch. 3:8, with Neh. 13:10." –*Newcome*. He must then be several years after ***Zechariah***, who began his Prophecy in the second (2nd) year of Darius Hystaspes, about sixteen (16) years after the first return from captivity, and ***Nehemiah*** returned from Persia in the twentieth (20th) year of Artaxerxes, about ninety (90) years after the first (1st) return, and about seventy-four (74) years

after ***Zechariah*** began to prophesy. –*Ed*. *) It was indeed either a token of God's wrath, or a presage of Christ's coming, when they were deprived of that benefit which Moses mentions in Deut. 18; for God had then promised to send Prophets, that the Jews might know that he cared for their safety. When therefore God left his people without Prophets, it was either to show his great displeasure, as during the Babylonian exile, or to hold them in suspense, that they might with stronger desire look forward to the coming of Christ.

However we may regard this, I have no doubt but he was the last of the Prophets; for he bids the people to adhere to the doctrine of the Law until Christ should be revealed.

The sum and substance of the Book is, that though the Jews had but lately returned to their own country, they yet soon returned to their own nature, became unmindful of God's favour, and so gave themselves up to many corruptions; that their state was nothing better than that of their fathers before them, so that God had as it were lost all his labour in chastising them. As then the Jews had again relapsed into many vices, our Prophet severely reproves them, and upbraids them with ingratitude, because they rendered to God their deliverer so shameful a recompense. He also mentions some of their sins, that he might prove the people to be guilty, for he saw that they were full of evasions. And he addresses the priests, who had by bad examples corrupted the morals of the people, when yet their office required a very different course of life; for the Lord had set them over the people to be teachers of religion and of uprightness; but from them did emanate a great portion of the vices of the age; and hence our Prophet the more severely condemns them.

He shows at the same time that God would remember his gratuitous covenant, which he had made with their fathers, so that the Redeemer would at length come.–This is
the substance of the whole: I come now to the words—.

4. Henderson.

The Book of the Twelve Minor Prophets, Translated from the Original Hebrew With a Commentary, Critical, Philological, by Ebenezer Henderson. W F Draper, Intro Biog 1868. gs

General Preface: The Minor Prophets are first mentioned as the Twelve (12) by Jesus the Son of Sirach. Under this designation, they also occur in the Talmudic tract, entitled Baba Bathra; and Jerome specifies, as the eighth (8th) in the second (2nd) division of the sacred books of the Jews, The Book of the Twelve Prophets, which, he says, they call *Thereasar*. Melito, who is the first of the Greek Fathers that has left us a catalogue of these books, uses precisely the same language. That they were regarded as forming one collective body of writings at a still earlier period, appears from the reference made by the protomartyr Stephen to the Book of the Prophets, when quoting Amos 5:27. The same style is employed by the Rabbins, who call Isaiah, Jeremiah, Ezekiel, and the Twelve, the Four (4) Latter Prophets. They are also spoken of as one book by Gregory Nazianzen, in his poem, setting forth the component parts of the sacred volume.

At what time, and by whom they were collected, cannot be determined with certainty. According to Jewish tradition, the collection of the sacred books generally is attributed to the men of the Great Synagogue, a body of learned Scribes, said to have been formed by Ezra, and continuing in existence till the time of Simon the Just, who flourished early in the third century before Christ In the opinion of many, Nehemiah completed this collection, by adding to those books which had already obtained a place in the canon, such as had been written in, or near his own times. If this actually was the

case, it cannot be doubted that he must have availed himself of the authority of Malachi in determining what books were really entitled to this distinction; and this Prophet who was the last in the series of inspired writers under the ancient dispensation, may thus be considered to have given to the canon the sanction of Divine approbation. Within a century and a half afterwards, they were translated into Greek, along with the rest of the sacred books, and have ever since obtained an undisputed place among the oracles of God.

To these twelve (12) prophetical books the epithet "Minor" has been applied, simply on the ground of their size, compared with those which precede them, and not with any view of detracting from their value, or of representing them as in any respect inferior in point of authority.

The books are not arranged in the same order in the Hebrew and Septuagint texts, and in neither is the chronology exactly observed, as may be seen from the following table, in which the mean time is assumed as the basis of the calculation :

HEBREW: 1.Hosea. 2. Joel. 3. Amos. 4. Obadiah. 5. Jonah. 6. Micah. 7. Nahum. 8. Habakkuk. 9. Zephaniah. 10. Haggai. 11. Zechariah. 12. Malachi.

LXX: 1. Hosea. 2. Amos. 3. Micah. 4. Joel. 5. Obadiah. 6. Jonah. 7. Nahum. 8. Habakkuk. 9. Zephaniah. 10. Haggai. 11. Zechariah. 12. Malachi.

CHRONOLOGICAL ORDER ? B.C.: 1. Joel. (865) 2. Jonah. (810) 3. Amos. (790) 4. Hosea. (750)
5. Micah. (730) 6. Nahum. (710) 7. Zephaniah. (630) 8. Habakkuk. (606) 9. Obadiah. (590)
10. Haggai. (520) 11. Zechariah. (520) 12. Malachi. (440)

Newcome, Boothroyd, and some other translators, have adopted the order which appeared to them to be chronologically correct; but in the present work that is retained which is found in the Hebrew Bible, and followed in the Vulgate, in all the authorized European versions, and in those of Michaelis, Dathe, De Wette, and others, simply on the ground of the facility of reference, which the other arrangement does not afford, but which is practically of greater importance than any advantage derivable from the change.

The Minor Prophets have generally been considered more obscure and difficult of interpretation than any of the other prophetical books of the Old Testament. Besides the avoidance of a minute and particular style of description and the exhibition of the more general aspects of events only, which are justly regarded as essentially characteristic of prophecy, and the exuberance of imagery, which was so admirably calculated to give effect to the oracles delivered by the inspired Seers, but which to us does not possess the vividness and perspicuity which it did to those to whom it was originally exhibited, there are peculiarities attaching more or less to each of the writers, arising either from his matter, or from the manner of its treatment, which present difficulties of no ordinary magnitude to common readers, and many that are calculated to exercise the ingenuity, and, in no small degree, to perplex the mind of the more experienced interpreter. We are frequently left to guess historical circumstances from what we otherwise know of the features of the times, and sometimes we have no other means of ascertaining their character than what are furnished by the descriptive terms employed in the predictions themselves. Though in such cases general ideas may be collected respecting the persons or things which are presented to view in the text, yet we want the historical commentary which would elucidate and give point to its various particulars. The accounts contained in the books of Kings and Chronicles are frequently too brief to furnish us with a key to many of the prophecies which were fulfilled during the period which they embrace; while the pages of profane history only slightly touch, if they touch at all,

upon events which the scope and bearing of the predictions determine to periods within the range of subjects professedly treated of by its authors.

Against none of these prophets has the charge of obscurity been brought with greater appearance of justice than against Hosea, whose prophecies are obviously, for the most part, mere compendia, or condensed notes of what he publicly delivered, though preserving, to a considerable extent, the logical and verbal forms which characterized his discourses. Besides a profusion of metaphors, many of which are derived from sources little accordant with the dictates of occidental taste, we find in his book a conciseness of expression, an abruptness of transition, a paucity of connecting particles, and changes in person, number, and gender, to which nothing equal occurs in any of the other prophets. The visions of Zechariah also are not without their difficulties; but these arise, not from the language, which is remarkably simple in its character, but from the symbols which represent certain historical scenes and events.

The period of time within which the authors of the books flourished, includes the entire prophetic cycle of more than four hundred years –Isaiah, Jeremiah, Ezekiel, and Daniel, having also lived in it. It is unquestionably the most eventful in the history of the Hebrews. It embraces the introduction of image-worship, and that of Phoenician idolatry, with all its attendant evils, among the Israelites; the regicidal murders and civil wars which shook their kingdom to its centre; the corruptions of the Jewish state in consequence of its adoption of the idolatrous practices of the northern tribes; the Assyrian and Egyptian alliances; the irruption of the Syrian, Assyrian, and Chaldean armies into Palestine; the Assyrian and Babylonian captivities; the Persian conquests; the release of the Jews, and their restoration to their own land; and the state of affairs at Jerusalem during the governorship of
Nehemiah. Upon all these various events and circumstances, the predictions, warnings, threatenings, promises, and moral lessons, have, in a multiplicity of aspects, a more or less pointed and important bearing. Events subsequent to this period likewise form the subjects of prophetic announcement –such as the progress of Alexander the Great; the successes of the Maccabees; the corruptions which prevailed in the last times of the Jewish state; the destruction of Jerusalem by the Romans; the dispersion, future conversion, and restoration of the Jews; and the universal establishment of true religion throughout the world. Intermingled with these topics, and giving to each a significance and interest which it could not otherwise have possessed, are some of the clearest and most illustrious predictions respecting the Messiah, in his divine and human, his sacerdotal and suffering, and his regal and allconquering character that are to be found in the Old Testament.

It is impossible seriously to peruse this collection of prophetical writings without discovering the Omniscient Eye to which all future events, with the most minute of their attendant circumstances, are present; the Omnipotent Arm, which, in the most difficult cases, secures the accomplishment of the Divine purposes; the glorious attributes of Jehovah as the Moral Governor of the universe, and the special Friend and Protector of his people; the deep depravity of the human heart; the multiform phases of moral evil; and the just retributions which befall mankind in the present state of existence. These, and numerous subjects of a kindred nature, furnish abundance of matter "*profitable for doctrine, for reproof, for correction, for instruction in righteousness*," which, while it is able to make "*men wise unto salvation, through faith which is in Christ Jesus*," is also admirably fitted to "*make the man of God perfect, thoroughly furnished unto all good works*." 2nd Tim. 3: 15-17.

The principles on which the Author has proceeded in preparing the present work are the same by which he was guided in composing his Commentary on the Prophet Isaiah. It has been his great aim to present to the view of his readers the mind of the Spirit as expressed in the written dictates of inspiration. With the view of determining this, he has laid under contribution all the means within his reach, in order to ascertain the original state of the Hebrew text, and the true and unsophisticated meaning of that text. He has constantly had recourse to the collection of various readings made by Kennicott and De Rossi; he has compared the renderings of the LXX, the Targum, the Syriac, the Arabic,

the Vulgate, and other ancient versions: he has availed himself of the results of modern philological research; and has conducted the whole under the influence of a disposition to place himself in the times of the sacred writers –surrounded by the scenery which they exhibit, and impressed by the different associations, both of a political and a spiritual character, which they embody. In all his investigations he has endeavored to cherish a deep conviction of the inspired authority of the books which it has been his object to illustrate, and of the heavy responsibility which attaches to all who undertake the interpretation of the oracles of God.

In no instance has the theory of a double sense been permitted to exert its influence on his expositions. The Author is firmly convinced, that the more this theory is impartially examined, the more it will be found that it goes to unsettle the foundations of Divine Truth, unhinge the mind of the biblical student, invite the sneer and ridicule of unbelievers, and open the door to the extravagant vagaries of a wild and unbridled imagination. Happily the number of those who adhere to the multiform method of interpretation is rapidly diminishing; and there cannot be a doubt, that, in proportion as the principles of sacred hermeneutics come to be more severely studied, and perversions of the word of God, hereditarily kept up under the specious garb of spirituality and a more profound understanding of Scripture, are discovered and exposed, the necessity of abandoning such slippery and untenable ground will be recognized, and the plain, simple, grammatical and natural species of interpretation, adopted and followed.

HOSEA: Preface: Respecting the origin -of this prophet nothing is known beyond what is stated in the title, ver. 1. If, as is now generally agreed, Jeroboam II died about the year B.C. 784, and Hezekiah began to reign about B.C. 728, it would appear from the same verse that the period of his ministry must have embraced, at the very least, fifty-six (56) years. To some this has seemed incredible, chiefly on the ground that his prophecies are comprised within the compass of fourteen brief chapters. It must be remembered, however, that the prophets were not uninterruptedly occupied with the delivery of oracular matter. Sometimes considerable intervals elapsed between their communications, although there can be no doubt that, having once been called to the office of public teachers, they devoted much of their time to the instruction of the people among whom they lived. Besides, there is no reason for believing the contents of the book are all that he ever uttered. They constitute only such portions of his inspired communications respecting the Israelites, as the Holy Spirit saw fit to preserve for the benefit of the Jews, among whose sacred writings they were incorporated.

Hosea was contemporary with Isaiah, Micah, and Amos, and, like the last mentioned prophet directed his prophecies chiefly against the kingdom of the ten tribes.

From the general tenor of his book, and from the history of the times contained in the Books of Kings, he manifestly lived in a very corrupt age. Idolatry, a fondness for foreign alliances, civil distractions, and vice of every description abounded, the impending judgments on account of which he was commissioned to announce.

Though he occasionally mentions Judah, yet the entire scene is laid in the land of Israel, where, there can be little doubt, he lived and taught.

With the exception of the first and third chapters, which are in prose, the book is rhythmical, and abounds in highly figurative and metaphorical language. The diction is exceedingly concise and laconic; so much so, that Jerome justly describes him as "*commaticus et quasi per sententias loquens*." (*speaking brief and concise sentences*) The *sentences are in* general *brief and unconnected*; the unexpected change of person is of frequent occurrence; number and gender are often neglected; and the sim similes and metaphors are frequently so intermixed, that no small degree of attention is required in order to discover their exact bearing and force. He is more scanty in his use of the particles than the other prophets, which adds not a little to the difficulty of interpreting his prophecies. In many

instances he is highly animated, energetic, and sublime. Of all the prophets he is, in point of language, the most obscure and hard to be understood.

Chapter 1: This chapter contains the inscription, ver. 1; a representation of the idolatrous kingdom of Israel under the image of a female, whom the prophet was ordered to marry, but who should prove false to him, 2, 3; and of the punishment with which it was to be visited by the symbolical names of the prophet's children, together with a distinct intimation that the kingdom of Judah should not be involved in the same destruction, 4-8. It concludes with a gracious promise of the joint restoration of all the tribes, and their flourishing condition in the land of their fathers, subsequent to the Babylonish captivity.

Chapter 2: The prophet proceeds in this chapter to apply the symbolical relation described in the preceding. He calls the Israelites to reform their wicked conduct, 1,2; threatens them with & series of calamities, the effect of which should be their repentance and return to the service of Jehovah, 3-15; and promises a gracious restoration to his favor, and the enjoyment of security and prosperity in their own land, 16-23.

Chapter 3: This chapter contains a new symbolical representation of the regard of Jehovah for his people, and of their condition at a period subsequent to their re-establishment in Canaan at the return from Babylon. The prophet is commanded to become reconciled to (Joiner, though she had proved unfaithful to him, as predicted chap. 1:2, ver. 1. He obeys the command, and purchases her from the individual with whom she was living in adultery, but stipulates that she was to wait for a lengthened period before she could he restored to the enjoyment of her conjugal rights, 2,3. In the two last verses, the symbolical proceeding is explained of a long period during which the Hebrews were to live without the celebration of their ancient rites, and at the same time be free from all idolatrous practices. The direct prediction respecting their conversion to the Messiah, ver. 5, clearly proves, that their condition during the present dispersion is intended.

Chapter 4: The prophet now addresses himself more directly to the castigation of the flagrant evils which abounded in the kingdom of Israel during the interregnum which followed upon the death of Jeroboam, and the reigns of Zechariah, Shallum, Menahem, and Pekahiah. He calls the attention of his countrymen to the divine indignation, and the causes of it, 1,2 denounces the judgments which were about to be executed upon them, 3; describes their incorrigible character, especially that of the priests, 4-11; and expatiates on the grossness of their idolatrous practices, 12-14. A solemn warning is then given to the members of the Jewish kingdom not to allow themselves to be influenced by their wicked example, 15-19.

Chapter 5: This chapter commences with an objurgation of the priests and the royal family, as the principal seducers of the nation to idolatry, 1,2. Then follows a description of the unblushing wickedness of the people, interspersed with denunciations of impending punishment, 3-7. The approach of the divine judgments is ordered to be proclaimed, and their certainty declared, 8, &. The prophet then abruptly turns to the two tribes and a half whose guilt and punishment he denounces; yet so as to shew that his predictions were chiefly directed against the northern kingdom, the rulers of which, like those of Judah, instead of looking to Jehovah for deliverance from civil calamities, applied in vain for foreign assistance, 10-14. The 15th verse sets forth the certainty and the beneficial effects of the divine judgments.

Chapter 6: The nation, in both its divisions, is here introduced as taking up language suitable to the circumstances described in the concluding verses of the preceding chapter, 1-3; but however appropriate it was to the condition of the people, that it was not the result of sound and thorough conversion, appears from ver. 4, in which they are expostulated with on the ground of their inconstancy. Notice is then taken of the means, both of a moral and a punitive nature, that had been employed for

their recovery, 5,6 ; their deceitful and wicked conduct, especially that of the Israelites, is placed in a strong light, 7-10; and a special denunciation of punishment is directed against the Jews, who flattered themselves with the hope that whatever might befall the northern tribes, no calamity would happen to them.

Chapter 7: The prophet continues his description of the wickedness of the ten tribes. Regardless of Jehovah, they persevered in falsehood and violence, 1,2; flattered their rulers, and thereby obtained their sanction to their nefarious conduct, 3, 5; and indulged to the utmost in licentiousness, 4-7. The murder of their kings successively is predicted, and their hardihood and folly are further set forth, 7-10. The prophet next adverts to their fruitless application for assistance to Egypt and Assyria, and their equally fruitless, because false professions of return to the service of God, 11-16.

Chapter 8: The prophet announces the sudden irruption of the Assyrians, 1; by whom the Israelites were to be punished, on account of their hypocrisy and apostasy, 2,3; their illegitimate government, and their idolatry, 4. He then exposes the folly of their idolatrous confidence, and predicts their captivity, 5-10; remonstrates with them for their devotion to the worship of idols, in opposition to the express and numerous prohibitions of the evil contained in the divine law, 11, 12; and insists that their pretended service of Jehovah, while in reality they forgot him, so far from being of any avail to them, would only bring destruction upon them, 13,14.

Chapter 9: The prophet checks the propensity of the Israelites to indulge in excessive joy on account of any partial relief from their troubles, 1; predicts the failure of the crops, etc. in consequence of the Assyrian invasion, 2; their removal to Egypt and Assyria, where they should have no opportunity, even if they were inclined, to serve Jehovah according to their ancient ritual, 3-5; and the hopelessness of their returning to enjoy the property they had left behind,6. He then announces the certain infliction of the divine judgments, and points out the true character of the false prophets, by whom the people had been led astray to their ruin, 7, 8. Illustrative references are next made to the early history of the Hebrew nation, accompanied with appropriate comminations couched in varied forms, in order to render them more affecting, 9-17.

Chapter 10: In this chapter the prophet continues to charge the Israelites with idolatry, anarchy, and want of fidelity, 1-4. He expatiates with great variety on the judgments that were to come upon them in punishment for these crimes, 5-11; and then abruptly turns to them in a direct hortatory address, couched in metaphorical language, borrowed from the mode of representation which he had just employed, 12. The section concludes with an appeal to the experience which they had already had of the disastrous consequences of their wicked conduct.

Chapter 11: To aggravate his representations of the guilt of the Israelites, the prophet adduces the divine benefits conferred upon them from the earliest period of their history, 1-4. He then threatens them with unavoidable punishment on account of their obstinacy, 5,6; but all of a sudden, introduces Jehovah, compassionating his rebellious children, and promising them a restoration from their captivity in foreign lands, 7-11.

Chapter 12: This chapter commences with renewed complaints against both Ephraim and Judah, more especially against the former, 1,2. The conduct of their progenitor Jacob is then adduced in order to excite them to apply, as he did, for the blessings which they required, 3,4; to copy which they are further encouraged by the unchangeable character of Jehovah, 5,6. The prophet next reverts to the deceitful and hypocritical character of the ten tribes, notwithstanding the numerous means that had been employed to promote true piety, 7-10; renews his castigation of their idolatrous practices, 11; again appeals to the kindness of God to the nation in its obscure origin in the person of Jacob, 12,13; and denounces anew the judgments that were to be inflicted upon it, 14.

Chapter 13: After contrasting the prosperity of the tribe of Ephraim, during the period of its obedience to the divine laws, with the adversity which it had suffered in consequence of idolatry, 1, the prophet proceeds in the same manner, as in the preceding chapter, to intermingle brief descriptions of

sin and guilt, 2, 6, 9, 12; denouncements of punishment, 3, 7, 8, 13, 15,16; and promises of mercy, 4, 9, 14.

Chapter 14: This chapter contains an urgent call to repentance, the supplication and confession expressive of which are put in a set form of words into the mouths of the penitents, 1-3. To encourage them thus to return to God, he makes the most gracious promises to them, 4-7; their entire abandonment of idolatry is then predicted, and the divine condescension and goodness are announced, 8; and the whole concludes with a solemn declaration, on the part of the prophet, respecting the opposite consequences that would result from attention or inattention to his message.

JOEL: Preface: We possess no further knowledge of Joel than what is furnished by the title of his book, or may be gathered from circumstances incidentally mentioned in it. That he lived in Judah, and, in all probability, at Jerusalem, we may infer from his not making the most distant reference to the kingdom of Israel; while, on the other hand, he speaks of Jerusalem, the temple, priests, ceremonies, etc. with a familiarity which proves them to have been before his eyes.

With respect to the age in which he flourished; opinions have differed. Bauer places him in the reign of Jehoshaphat; Credner, Winer, Krahmer, and Ewald, think he lived in that of Joash; Vitringa, Carpzov, Moldenhauer, Eichhorn, Holzhausen, Theiner, Rosenmuller, Knobel, Hengstenberg, Gesenius, and De Wette, in that of Uzziah; Steudel and Bertholdt in that of Hezekiah; Tarnovius and Eckermann assign the period of his activity to the days of Josiah; while the author of Sedar Olam, Jarchi, Drusius, Newcome, and Jahn, are of opinion that he prophesied in the reign of Manasseh. The most probable hypothesis is, that his predictions were delivered in the early days of Joash; that is, according to Credner, B.C. 870-865. No reference being made to the Babylonian, the Assyrian, or even the Syrian invasion, and the only enemies of whom mention is made being the Phoenicians, Philistines, Edomites, and Egyptians, it seems evident that Joel was unacquainted with any but the latter. Had he lived after the death of Joash, he could scarcely have omitted to notice the Syrians when speaking of hostile powers, since they not only invaded the land, but took Jerusalem, destroyed the princes, and carried away immense spoil to Damascus, 2nd Chron. 24:23,24. The state of religious affairs as presented to view in the book is altogether in favor of this position. No mention is made of idolatrous practices; while, on the contrary, notwithstanding the guilt which attached to the Jews, on account of which Jehovah brought judgments upon the land, the principles of the theocracy are supposed to be maintained; the priests and people are represented as being harmoniously occupied with the services of religion; and Jerusalem, the temple and its worship, appear in a flourishing condition. Now this was precisely the state of things during the high-priesthood of Jehoiada, through whose influence Joash had been placed upon the throne. See 2nd Kings 11:17,18, 12:2-16; 2nd Chron. 24:4-14. It will follow that Joel is the oldest of all the Hebrew prophets whose predictions have come down to us.

The delivery of his prophecy was occasioned by the devastations produced by successive swarms of locusts, and by an excessive drought which pervaded the country, and threatened the inhabitants with utter destruction. This calamity, however, was merely symbolical of another, and a more dreadful scourge –the invasion of the land by foreign enemies, on which the prophet expatiates in the second chapter. In order that such calamity might be removed, he is commissioned to order an universal fast, and call all to repentance and humiliation before God; to announce as consequent upon such repentance and humiliation, a period of great temporal prosperity; to predict the effusion of the Holy Spirit at a future period of the history of his people; to denounce judgments against their enemies; and to foretell their restoration from the final dispersion.

In point of style Joel stands preeminent among the Hebrew prophets. He not only possesses a singular degree of purity, but is distinguished by his smoothness and fluency; the animated and rapid

character of his rhythmus; the perfect regularity of his parallelisms; and the degree of roundness which he gives to his sentences. He has no abrupt transitions, is everywhere connected, and finishes whatever he takes up. In description he is graphic and perspicuous; in arrangement lucid; in imagery original, copious, and varied. In the judgment of Knobel, he most resembles Amos in regularity, Nahum in animation, and in both respects Habakkuk; but is surpassed by none of them. That what we now possess is all he ever wrote, is in the highest degree improbable: on the contrary, we should conclude from the cultivated character of his language, that he had been accustomed to composition long before he penned these discourses. Whatever degree of obscurity attaches to his book, is attributable to our ignorance of the subjects of which it treats, not to the language which he employs.

Chapters:

1: After summoning attention to the unexampled plague of locusts with which the country had been visited, 2-4, the prophet excites to repentance by a description of these insects, 5-7, and of the damage which they had done to the fields and trees, 8-12; calls the priests to institute a solemn season for fasting and prayer, 13,14; and bewails, by anticipation, a more awful visitation from Jehovah, 15, while he further describes the tremendous effects of the calamity under which the country was suffering, 16-20.

2: The prophet reiterates his announcement of the approach of a divine judgment more terrific in its nature than that of the locusts, hut employs language borrowed from the appearance and movements of these insects, in order to make a deeper impression upon his hearers, whose minds were full of ideas derived from them as instruments of the calamity under which they were suffering, 1-11. He then summons anew to humiliation and repentance, 12-17; giving assurance that on these taking place, Jehovah would show them pity, destroy their enemy, and restore them to circumstances of great temporal and religious prosperity, 18-27; and the chapter concludes with a glorious promise of the abundant effusion of the influences of the Holy Spirit in the apostolic age, 28,29, and a prediction of the Jewish war, and the final subversion of the Jewish state, 30,31, in the midst of which such as embraced the worship and service of the Messiah should experience deliverance, 32.

3: In this chapter the prophet returns from the parenthetic view which he had exhibited of the commencement of the Christian dispensation, and the overthrow of the Jewish polity, to deliver predictions respecting events that were to transpire subsequent to the Babylonish captivity, and fill up the space which should intervene between the restoration of the Jews, and the first advent of Christ. He announces the judgment to be holden on their enemies after the return to Judea, 1,2; specifies the reasons why they were to be punished, and expressly mentions by name the neighboring nations of Tyre, Sidon and Philistia, 3-6: promises the restoration of those Jews whom these states had sold into slavery, while they are threatened with slavery in return, 7,8; summons the nations to engage in the wars in which they were to be destroyed, 9-15; shows, that since these convulsions were brought about by the providence of Jehovah, whose earthly throne was at Jerusalem, his people had no ground for alarm, and would experience his protection, 16,17: predicts times of great prosperity to them, 18; and concludes with special denunciations against Egypt and Idumea, with whose fate is placed in striking contrast the protracted existence of the Jewish polity, 19-21.

AMOS: Preface: Amos, (Heb. (`*amos*), '*burden*', a word purely Hebrew, and not of Egyptian origin, and the same as Amasis or Amosis, as Gesenius conjectures,) was, as we learn from the inscription, a native of Tekoah, a small town in the tribe of Judah, at the distance of about twelve (12) miles south-east of Jerusalem. The country round being sandy and barren, was destitute of cultivation, and fit only to be occupied by those addicted to pastoral life. Among these our prophet was originally

found; and, though it was counted no disgrace in ancient times, any more than it is at the present day in Arabia, to follow this occupation, kings themselves being found in it, (2nd Kings 3:4,) yet there is no reason to suppose that Amos belonged to a family of rank or influence, but the contrary. No mention is made of his father; but too much stress is not to be laid upon this circumstance. That he had been in poor circumstances, however, appears from the statement made chap. 7:14; from which also it is incontrovertible, that no change of circumstances intervened, which may be supposed to have been more favorable to mental culture, but that he was called at once to exchange the life of a shepherd for that of a prophet.

Though a native of the kingdom of Judah, he discharged the functions of his office in that of Israel –a fact, which is to be accounted for, not, as Bertholdt conjectures, on the ground of some personal relations, but by an express Divine commission to occupy it as the scene of his labors. Eichhorn ingeniously supposes the reasons of his selection to have been, that the appearance of a foreign prophet was much more calculated to excite attention than that of a native, and that such a prophet was more likely to command respect than any belonging to a kingdom in which impostors and fanatics abounded.

The time at which he prophesied is stated in general terms, chap. 1:1, to have been in the reigns of Uzziah, king of Judah, and Jeroboam II, king of Israel, the former of whom reigned B.C. 811-759, and the latter B.C. 825-784, but in which of these years he was called to the office, and how long he continued to exercise it, we are not told. Even if any dependence could be placed upon the Jewish tradition, Joseph. Antiq. ix. 10, 4, and Jerome on Amos 1:1, that the earthquake mentioned here, and Zech. 14:5, took place when Uzziah attempted to usurp the sacerdotal functions, we should still be unable to fix the exact date, since it is uncertain in what year the attempt was made.

That he was contemporary with Hosea, appears not only from the dates assigned in both their books, but from the identical state of affairs in the kingdom of the ten (10) tribes, which they so graphically describe. Whether he flourished also in the days of Isaiah and Micah cannot be determined.

As we have already found, from the prophecy of Hosea, idolatry, with its concomitant evils, effeminacy, dissoluteness, and immoralities of every description, reigned with uncontrolled sway among the Israelites in the reign of Jeroboam the son of Joash. It is chiefly against these evils that the denunciations of Amos are directed.

The book may properly be divided into three parts: First, sentences, pronounced against the Syrians, the Philistines, the Phoenicians, the Edomites, the Ammonites, the Moabites, the Jews, and the Israelites, chapters 1 and 2. Second, special discourses delivered against Israel, chapters 3-6. Third, visions, partly of a consolatory, and partly of a comminatory nature,, in which reference is had both to the; times that were to pass over the ten (10) tribes, previous to the coming of the Messiah, and to what was to take place under his reign, chapters 7-9.

In point of style, Amos holds no mean place among the prophets. The declaration of Jerome, that he was *imperitus sermonie*, has not been justified by modern critics. On the contrary, it is universally allowed that, though destitute of sublimity, he is distinguished for perspicuity and regularity, embellishment and elegance, energy and fulness. His images are mostly original, and taken from the natural scenery with which he was familiar; his rhythmus is smooth and flowing; And his parallelisms are in a high degree natural and complete. In description, he is for the most part special and local; he excels in the minuteness of his groupings, while the general vividness of his manner imparts a more intense interest to all that he delivers. In some few instances, as in chapters 4, 6 and 7 the language approaches more to the prose style or is entirely that of narrative.

From chap. 7:10-13, it appears that the scene of his ministry was Bethel. Whether he left that place in consequence of the interdict of Amaziah, the priest, we know not. According to Pseudo-Epiphanius, he afterwards returned to his native place, where he died, and was buried with his fathers; but no dependence can be placed pa the statement.

Chapters:

1: After a chronological and general introduction, ver. 1,2, this chapter contains a heavy charge, accompanied with denunciations, against the Syrians of Damascus 3-5; the Philistines, 6-8; the Phoenicians, 9,10; the Idumeans, 11,12; and the Ammonites 13-15.

2: In this chapter we have the continuation of charges and denunciations against different nations, as the Moabites, 1-3, the Jews, 4, 5; and finally, the Israelites, who were to form the principal objects of the prophet's ministry, 6-8. Amos then proceeds to insist on their ungrateful conduct, notwithstanding the experience which they had had of distinguished favors at the hand of God, 9-13; and the futility of all hopes of escape which they might be led to entertain, 14-16.

3: The prophet resumes the subject of the Divine goodness towards the Hebrew people, and grounds upon their misimprovement of it, the certainty of their punishment, ver. 1; he then, in a series of pointed and appropriate interrogations, illustrates this certainty, 3-6; which he follows up by a vindication of his commission, 7, 8. Foreign nations are then summoned to witness the execution of judgment upon the kingdom of Israel, which would be signally severe, 9-15.

4: This chapter contains a continuation of the denunciation pronounced against the Israelites, at the close of the preceding, 1-3; an ironical call to them to persevere in their will worship, which was the, primary cause of their calamities, 4,5; an enumeration of the different judgments with which they had been visited, but which had effected no reformation, 6-11; and a summons to them to prepare for the last and most awful judgment, which the omnipotent Jehovah was about to inflict upon them, 12,13.

5: After giving utterance to a brief elegy over the prostrate and helpless condition of the kingdom, which had just been predicted, 1-3, the prophet introduces Jehovah still addressing himself to the inhabitants; calling upon them to relinquish their superstitious and idolatrous practices, and return to his service, 4-9. He then adverts the picture of wickedness which the nation exhibited, 10-13; repeats the call to cultivate habits of piety and righteousness, 14,15; describes, in plaintive strains, the destruction that was coming upon the land, 16-20; exposes the inutility of ceremonial rites when substituted for moral rectitude, or combined with unauthorized worship, 21-26; and expressly threatens the Israelites with transportation into the East, 27.

6: This chapter embraces the character and punishment of the whole Hebrew nation. The inhabitants of the two capitals are directly addressed in the language of denunciation, and charged to take warning from the fate of other nations, 1,2. Their carnal security, in justice, self-indulgence, sensuality, and total disregard of the divine threatenings, are next described, 3-6; after which the prophet announces the captivity, and the calamitous circumstances connected with the siege of Samaria, by which it was to be preceded, 7-11. He then exposes the absurdity of their conduct, and threatens them with the irruption of an enemy, that should pervade the whole country, 12-14.

7:1-8:3: This portion of the book contains four (4) symbolical visions respecting successive judgments that were to be inflicted on the kingdom of Israel. They were delivered at Bethel, and in all probability at the commencement of the prophet's ministry. Each of them, as they follow in the series, is more severe than the preceding. The first presented to the mental eye of the prophet a swarm of young locusts, which threatened to cut off all hope of the harvest 1-3; the second, a fire, which effected an universal conflagration, 4-6; the third,
a plumb-line, ready to be applied to mark out the edifices that were to be destroyed, 7-9; and the fourth, a basket of ripe fruit, denoting the near and certain destruction of the kingdom, 8:1-3. The intervening eight (8) verses, which conclude the seventh (7th) chapter, contain an account of the interruption of Amos by Amaziah, the priest of Bethel, whose punishment is specially predicted. In point of style, this portion differs from that of the rest of the book, being almost exclusively historical and dialogistic.

8: After giving an account of a fourth (4th) vision, in which was represented the ripeness for destruction at which the Israelites had arrived, and the certainty of such destruction, 1-3, the prophet resumes his denunciatory addresses to the avaricious oppressors of the people, 4-7; predicts the overthrow of the nation, 8-10; and concludes with threatening a destitution of the means of religious instruction, 11-14.

9: This chapter commences with an account of the fifth (5th) and last vision of the prophet, in which the final ruin of the kingdom of Israel is represented. This ruin was to be complete and irreparable; and no quarter to which the inhabitants might flee for refuge, would afford them any shelter from the wrath of the Omnipresent and Almighty Jehovah, 1-6. As a sinful nation, it was to be treated as if it had never stood in any covenant relation to him; yet, in their individual capacity, as the descendants of Abraham, how much soever they might be scattered and afflicted among the heathen, they should still be preserved, 7-10. The concluding part of the chapter contains a distinct prophecy of the restoration of the Jewish church after the Babylonish captivity, 11; the incorporation of the heathen which was to be consequent upon that restoration, 12, and the final establishment of the Jews in their own land in the latter day, 13-15.

OBADIAH: Preface: The prophecy of Obadiah, consisting only of twenty-one verses, is the shortest book of the Old Testament. Jerome calls him, *parvus propheta, versuum supputatione, non sensum (This minor prophet, of few verses, but not without meaning.)*. Of his origin, life, and circumstances, we know nothing; but, as usual, various conjectures have been broached by the Rabbins and Fathers: –some identifying him with the pious Obadiah who lived at the court of Ahab; some, with the overseer of the workmen, mentioned 2nd Chron. 34:12; and some, with others of the same name; while there is no lack of legendary notices respecting the place of his birth, sepulchre, etc. See Carpzovii Introd. torn. iii. pp. 332, 333.

That he flourished after the capture of Jerusalem by the Chaldeans, may be inferred from his obvious reference to that event, verses 11-14; for it is more natural to regard these verses as descriptive of the past, than as prophetical anticipations of the future. He must, therefore, have lived after, or been contemporary with Jeremiah, and not with Hosea, Joel, and Amos, as Grotius, Huet, and Lightfoot, maintain. Sufficient proof of his having lived in or after the time of that prophet, has been supposed to be found in the almost verbal agreement between verses 1-8, and certain verses inserted in the parallel prophecy, Jeremiah 49; it being assumed that he must have borrowed from him. This opinion, however, though held by Luther, Bertholdt, Von Coelln, Credner, Hitzig, and Von Knobel, is less probable than the contrary hypothesis, which has been advocated by Tarnovius, Schmidius, Du Veil, Drusius, Newcome, Eichhorn, Jahn, Schnurrer, Rosenmüller, Holzapfel, Hendework, Havernick, and Maurer. Indeed, a comparison of the structure of the parallel prophecies goes satisfactorily to show the priority of our prophet, as has been ably done by Schnurrer, in his Disputatio philologica in Obadiam, Tubing. 1787, 4to. Add to which, that Jeremiah appears to have been in the habit of partially quoting from preceding prophets. Comp. Is. 15, 16 with Jerem. 48. This view is confirmed by the opinion of Ewald, that both these writers copied from some earlier prophet, since he admits that Obadiah has preserved, in a less altered condition, the more energetic and unusual manner of the original than Jeremiah. In brief, the portion in question is so entirely in keeping with the remainder of the book, that they must be considered as having been originally delivered by the same individual; whereas Jeremiah presents it in the form of *disjecta membra poetae (disconnected poetic member)*.

In all probability the prophecy was delivered between the year B.C. 588, when Jerusalem was taken by the Chaldeans, and the termination of the siege of Tyre by Nebuchadnezzar. During this interval, that monarch subdued the Idumeans, and other neighboring nations.

Of the composition of Obadiah, little, as Bishop Lowth observes, can be said, owing to its extreme brevity. Its principal features are animation, regularity, and perspicuity.

The subjects of the prophecy are the judgments to be inflicted upon the Idumeans on account of their wanton and cruel conduct towards the Jews at the time of the Chaldean invasion, and the restoration of the latter from captivity. The book may, therefore, be fitly divided into two parts: the first comprising verses 1-16, which contain a reprehension of the pride, self-confidence, and unfeeling cruelty of the former people, and definite predictions of their destruction; the latter, verses 17-21, in which it is promised that the Jews should not only be restored to their own land, but possess the territories of the surrounding nations, especially Idumea.

The reason why the book occupies its present unchronological position in the Hebrew Bible, is supposed to be the connection between the subject of which it treats, and the mention made of "***the residue of Edom***," at the conclusion of the preceding book of Amos.

Chapter 1: The prophecy commences by announcing the message sent in the providence of God to the Chaldeans, to come and attack the Idumeans, ver. 1; and describes the humiliation of their pride, 2, 3; the impossibility of their escape by means of their boasted fastnesses, 4; and the completeness of their devastation, 5. It then proceeds with a sarcastic plaint over their deserted and fallen condition, 6-9; specifies its cause –their unnatural cruelty towards the Jews, 10-14; and denounces a righteous retribution, 15, 18. The remaining portion foretells the restoration of the Jews, their peaceful settlement in their own land, and the establishment of the kingdom of Messiah, 17-21.

JONAH: Preface: Against no book of Scripture have the shafts of infidelity and the sapping arts of anti-supernaturalism been more strenuously directed than against that of the Prophet Jonah. As early as the days of Julian and Porphyry it was made the subject of banter and ridicule by the pagans, who accused the Christians of credulity for believing the story of the deliverance by means of a fish; and, in modern times, while the enemies of revelation have evinced the same spirit, many of its pretended friends have had recourse to methods of interpretation, which would not only remove the book from the category of inspired writings, but, if applied to these writings generally, would annihilate much that is strictly historical in its import, and leave us to wander in the regions of conjecture and fable. Blasche? Grimm, and some others, suppose the whole to have been transacted in a dream; but, as Eichhorn justly observes, there is not a single circumstance in the narrative that would suggest such an idea; and, besides, whenever any account is given of a dream in Scripture, the fact that such is the case, is always intimated by the writer. The manner in which the book commences and closes, is also objected to this hypothesis, which J.G.A. Muller scruples not to assert we are on '*no ground whatever*' (*durch gar nichts*,) warranted to adopt. The theory of an historical allegory was advanced and maintained with great learning, but, at the same time, with the most extravagant license of imagination, by the eccentric Herman von der Hardt, Professor of the Oriental languages at the university of Helmstedt. According to this author, Jonah was an historical person, but is here symbolical partly of Manasseh, and partly of Josiah, kings of Judah; the ship was the Jewish state; the storm, the political convulsions which threatened its safety; the master of the ship, Zadok the high-priest; the great fish, the city of Lybon on the Orontes, where Manasseh was detained as a prisoner, etc. Sender Michaelis, Herder, Hezel, Staudlin, Paulus, Meyer, Eichhorn, Niemeyer, etc. have attempted to vindicate to the book the character of a parable, a fable, an apologue, or a moral fiction; while Dereser, Nachtigal, Ammon, Bauer, Goldhorn, Knobel, and others, consider it to have had historical basis, and that it has been invested with its present costume in order that it might answer didactic purposes. On the other hand, Rosenmuller, Gesenius, De Wette, Maurer, and Winer, derived it from popular tradition; some tracing it to the fable of the deliverance of Andromeda from a sea monster, by Perseus, Apollod. ii. 4, 3; Ovid, Metamorph. iv.

662, etc.; and some, to that of Hercules, who sprang into the jaws of an immense fish, and was three days in its belly, when he undertook to save Hesione, Iliad, xx. 145, xxi. 442; Diod. Sic. iv. 42; Tzetz. ad Lycophr. Cassand. 33; Cyrill Alex, in Jon. 2.

Much as some of these writers may have in common with each other, there are some essential points on which they are totally at variance; while all frankly acknowledge the difficulties which clog the subject.

The opinion which has been most generally entertained, is that which accords to the book a strictly historical character; in other words, which affirms that it is a relation of facts which actually took place in the life and experience of the prophet. Nor can I view it in any other light, while I hold fast an enlightened belief in the divine authority of the books composing the canon of the Old Testament, and place implicit reliance on the authority of the Son of God. Into the fixed and definite character of the canon, I need not here enter, having fully discussed the subject elsewhere; but assuming that all the books contained in it possess the Divine sanction, the test to which I would bring the question, and by which, in my opinion, our decision must mainly be formed, is the unqualified manner in which the personal existence, miraculous fate, and public ministry of Jonah, are spoken of by our Lord. He not only explicitly, recognizes the prophetical office of the son of Amittai *('Iōna tou prophētou*), just as he does that of Elisha, Isaiah, and Daniel, but represents his being in the belly of the fish as a real miracle (*to sēmeion*); grounds upon it, as a fact, the certainty of the future analogous fact in his own history; assumes the actual execution of the commission of the prophet at Nineveh; positively asserts that the inhabitants of that city repented at his preaching; and concludes by declaring respecting himself, "***Behold! a greater than Jonah is here.***" Matt. 12:39-41, 16:4. Now, is it conceivable, that all these historical circumstances would have been placed in this prominent light, if the person of the prophet, and the brief details of his narrative, had been purely fictitious? On the same principle that the historical bearing of the reference in this case is rejected, may not that to the Queen of Sheba, which follows in the connection, be set aside, and the portion of the first book of Kings, in which the circumstances of her visit to Solomon are recorded, be converted into an allegory, a moral fiction, or a popular tradition? The two cases, as adduced by our Lord, are altogether parallel; and the same may be affirmed of the allusion to Tyre and Sidon, and that to Sodom in the preceding chapter.

It may be said, indeed, that a fictitious narrative of the moral kind would answer the purpose of our Saviour equally well with one which contained a statement of real transactions; just as it has been maintained, that the reference made by the Apostle James to the patience of Job, suited his purpose, irrespective of the actual existence of that patriarch; but, as in the one case, a fictitious example of patience would prove only a tame and frigid motive to induce to the endurance of actual suffering, so, in the other, a merely imaginary repentance must be regarded as little calculated to enforce the duties of genuine contrition and amendment of life.

Certainly in no other instance in which our Saviour adduces passages out of the Old Testament for the purpose of illustrating or confirming his doctrines, can it be shown, that any point or circumstance is thus employed which is not historically true. He uniformly quotes and reasons upon them as containing accounts of universally admitted facts; stamps them as such with the high sanction of his divine authority; and transmits them for the confident belief of mankind in all future ages.

It is only necessary further to add, that if the book had contained a parable, the name of some unknown person would have been selected, and not that of a prophet to whom a definite historical existence is assigned in the Old Testament. On perusing the first sentence, every unprejudiced reader must conclude that there had existed such a prophet, and that what follows is a simple narrative of facts. The formula (*wayehi debar-Yehowah...le'mor*) is so appropriated, as the usual introduction to real prophetical communication, that to put any other construction upon it would be a gross violation of one of the first principles of interpretation. Comp. 2nd Chron. 11:2; Is. 38:4; Jer. 1:4, 11, 2:1, 14:1, 16:1, 28:12, xxix. 29:30; Ezek. 3:16; Hag. 1:1, 3, 2:20; Zech. 4:8.

Against the plenary historical character of the book, the miraculous nature of some of the transactions has been objected; but, referring for an investigation of these transactions to the commentary, and taking for granted an interposition of miraculous agency in the deliverance of the prophet, when cast into the sea, may it not be fairly asked whether there is nothing in the circumstances of the case to justify such interposition? The commission was most important in its own nature, but likewise most unusual, and confessedly most hazardous in its execution; one from which it was extremely natural for Jonah to shrink, and which required the most confirmatory evidence of its divine origin to induce him to act upon it. The miracle selected for the purpose of furnishing him with this evidence, however extra ordinary in itself, was in exact keeping with the circumstances in which he was placed; and, in so far, was parallel with those wrought in connection with the mission of Moses, Exod. 3, 4; of Elijah, 1st Kings 17; and of Christ and his apostles. And it is undeniable, that most of the writers who have called it in question, have either flatly denied the existence of all Scripture miracles, or attempted, in some way or other, to account for them on mere natural principles. The same mode of reasoning which goes to set aside one, will, if fully carried out, go to set aside all.

That our prophet is the same who predicted the restoration of the ancient boundaries of the kingdom of the ten tribes, 2nd Kings 14:25, is rendered certain by identity of name, parentage and office; and as that prediction received its accomplishment in the reign of Jeroboam II, it is obvious he must at least have been contemporary with the monarch, if he did not flourish at a still more early period. He is justly considered to have been one of the most ancient of all the Hebrew prophets whose writings are contained in the canon.

Whether Jonah composed the book himself, or whether it was written at a more recent period, has been matter of dispute. Of the circumstance, that he is spoken of in the third person, no account is to be made, since it is a style of writing frequently adopted by the sacred penmen, as it also is by profane authors. Nor can the occurrence of two or three Chaldee words, as (*sephinah, a ship, `isheth to think, ta`am, command*), be justly objected against the early authorship; for the prophet must have had considerable intercourse with persons who spoke foreign languages, which could not but exert some influence on his style. With respect to (*sephinah*), as it is also the Syriac (*spiynea*) and Arabic (*sufayneh*), there is every reason to conclude that it was the nautical term in use among the Phoenicians, and so might have been adopted at an early period into all the cognate dialects, though they had other words by which to express the same thing. The use of the compound particles (*shelemi*) and (*busheli*) does not necessarily argue a late date, since there was nothing to prevent their being appropriated under the circumstances of the prophet, just as they came to be adopted, under somewhat similar circumstances, by other writers. The employment of (*she*) the abbreviated form of ('*asher*), in Judges 5:7, is an undeniable example of its adoption at an early period; and it is indeed very doubtful whether it be proper to regard it as a Chaldaism at all, though it is found in some portions of the Hebrew Scriptures and not in others! It has also been alleged against the antiquity of the book, that the writer uses the substantive verb in the past tense, when describing the size of Nineveh, (*wenineweh hayethah `ir-gedolah*), chap. 3:3; as if the city had been destroyed before his time; but the past tense is evidently employed for the simple purpose of preserving uniformity in the style of the narrative, and, as De Wette acknowledges, '*bedeutet nichts*' (*means nothing*).

In point of style, the book is remarkable for the simplicity of its prose: the only portion of poetry is chap. 2:3-10, which possesses considerable spirit and force, though some parts of it are evidently a repetition of certain sentences in the Psalms of David, with which the prophet appears to have been familiar.

Of the numerous traditions, both Jewish and Christian, which profess to give us information respecting Jonah, I would say with Luther, (Das glauhe wer da will, icli glaube es nicht) (*the belief of most, I think nothing*). All that we learn from Scripture is, that his father's name was Amittai, and that his

birth-place was Gath-hepher ((*gath hahepher*), 2nd Kings 14:25; (*gittah hepher*), Josh. 19:13), a city in the tribe of Zebulon, from which latter circumstance it appears that he was an Israelite, and not a Jew.

In this book the patience and clemency of God are strikingly contrasted with the selfishness and unbelief of man; and, as inserted in the canon of Scripture, it was no doubt primarily designed to teach the Jews the moral lessons, that the Divine regard was not confined to them alone, but was extended to other subjects of the general government of God; that wickedness, if persisted in, will meet with condign punishment; that God has no pleasure in inflicting such punishment, but delights in the repentance of the guilty; and that if pagans yielded so prompt a compliance with a single prophetic message, it behooved those who were continually instructed by the servants of Jehovah, seriously to reflect on the guilt which they contracted by refusing to listen to their admonitions. It has been usual to speak of

Jonah as a type of our Saviour, and numerous points of resemblance have been attempted to be established between them, to the no small injury of the blessed character of the latter: whereas, there is nothing more in the passage of our Lord's discourse (Matt. 12), from which the notion has been borrowed, than a comparison of his own consignment to the tomb for the same space of time which the prophet spent in the belly of the fish. The record of the event in the Jewish Scriptures could never have suggested to its readers, before Christ made the reference, the subject in the anticipative illustration of which he applies it.

Chapters:

1: We have here an account of the prophet's commission to preach at Nineveh, and his attempt to evade it by embarking for Spain, 1-3; an extraordinary storm by which he was baffled in his purpose; the alarm of the sailors, and the means which they adopted for their safety; the detection of Jonah; his being thrown into the sea; and his preservation in the belly of a fish, 4-17.

2: With the exception of the first and last verses, which give an historical account of the fate of Jonah as preserved by a great fish, this chapter contains a brief but beautiful hymn of deliverance. It was in all probability composed immediately after his reaching the dry land, but embodies some of the leading topics in reference to which he called upon Jehovah during his stay in the deep.

3: This chapt. contains an account of the renewal of the prophet's commission, 1,2; his preaching to the Ninevites, 3,4; the universal humiliation and reformation effected by it, 5-9; and the reversal of the Divine sentence by which the city had been doomed to destruction, 10.

4: The selfish and repining spirit of the prophet, and the means employed by Jehovah to reprove and instruct him, are here set forth.

MICAH: Preface: According to the introductory statement, chap. 1:1, Micah was a native of Moresheth, which some take to be the same as Mareshah, ver. 15; but it is rather the town called Moresheth-Gath, ver. 14, which, according to Jerome, lay in the vicinity of the city of Eleutheropolis, to the west of Jerusalem, and not far from the border of the country of the Philistines.

His name, (*mikah*), *Micah*, or, as it is given in full in the Chethib, Jer. 26:18, (*mikaiyah*), *Micaiah*, signifies, *who is like Jehovah*?

The time at which he flourished is stated in the introduction to have been that of the reigns of Jotham, Ahaz, and Hezekiah; i.e. somewhere between B.C. 757 and B.C. 699; in addition to which statement, we have a positive testimony to his having prophesied in the days of Hezekiah, Jer. 26:18, where chap. 3:12 is verbally quoted. He must, therefore, have been a contemporary of Isaiah and Hosea, and is not to be confounded with Micaiah the son of Imlah, 1st Kings 22:8, who flourished upwards of a hundred (100) years before the reign of Jotham.

Hartmann and Eichhorn would refer the period of his ministry to the region of Manasseh; but their hypothesis is justly rejected by Jahn, Rosenmuller, De Wette, and Knobel, on the ground, that all the circumstances brought to view in his prophecies, perfectly harmonize with the state of things in the days of the kings whose names are here specified. The unrestrained license given to idolatry in the reign of Ahaz, will sufficiently account for the numerous gross and crying evils for which Micah reproves the Jews, without our having recourse to the atrocities perpetrated in that of Manasseh. It is true, Hezekiah issued orders, that idolatry should be put down, and the worship of the true God re-established; but there is no reason to believe that the reformation was carried out to the full extent of his wishes. The relations also of the Hebrews to the powerful empires of Assyria and Egypt, are in exact accordance with the history of the same times.

The prophecies of Micah are directed partly against Judah, and partly against Israel; but by far the greater number are of the former description. He predicts the destruction of the kingdom of Israel, and of Samaria its capital; the desolation of Jerusalem by the Chaldeans, and the consequent captivity of the Jews; the restoration of the Jewish state; the successes of the Maccabees; and the advent and reign of the Messiah. He also administers reproof to different ranks and conditions of men, and furnishes some striking representations of the Divine character.

His style is concise, yet perspicuous, nervous, vehement, and energetic; and in many instances, equals that of Isaiah in boldness and sublimity. He is rich and beautiful in the varied use of tropical language; indulges in paronomasias; preserves a pure and classical diction; is regular in the formation of his parallelisms; and exhibits a roundness in the construction of his periods which is not surpassed by his more celebrated contemporary. Both in administering threatenings and communicating promises, he evinces great tenderness, and shows that his mind was deeply affected by the subjects of which he treats. In his appeals he is lofty and energetic. His description of the character of Jehovah, chap. 7:18 -20, is unrivalled by any contained elsewhere in Scripture.

Several prophecies in Micah and Isaiah are remarkably parallel with each other; and there is frequently an identity of expression, which can only be fairly accounted for on the ground of their having been contemporaneous writers, who were not strangers to each other's prophecies, and their having, in a great measure, had the same subjects for the themes of their ministry. See on Isaiah 2:2-4.

The book may be divided into two parts; the first consisting of chapters 1-5; and the second, the two remaining chapters, which are more general and didactic in their character.

Chapters:

1: The prophet commences by summoning universal attention, while, in sublime language, he describes the descent of Jehovah to punish the nation, 1-5; he predicts the destruction of Samaria by the Assyrians, which he pathetically laments, 6-8; and then the advance of Sennacherib against Jerusalem, 9-12; concluding with an enumeration of certain towns of Judah, the inhabitants of which had more especially enjoyed his ministry, but were to share in the desolating effects of the Assyrian invasion, and ultimately, with the whole land, those of the Babylonian captivity.

2: Having announced the punishments which were to be inflicted upon his people for the evils in which they indulged, Micah now proceeds to specify some of these evils, 1,2; and renews his denunciations, 8-5. He then censures those who could not endure to hear the truth, but wished for predictions of good, and shows that no such predictions could reasonably be expected by them, 6-11, concluding, however, with gracious promises of restoration after the captivity, 12,13.

3: Having inserted in the two preceding verses a gracious prediction for the comfort of the few pious who might be living in the midst of the ungodly, the prophet proceeds to expatiate at greater length against the latter, directing his discourse especially to the civil and ecclesiastical officers, who, by their example, exerted so baneful an influence upon the nation. The chapter may be divided into three parts. Ver. 1-4, an objurgation of the princes; 5-7, that of the prophets; and 8-11, that of princes,

prophets, and priests together. The chapter closes with a prophecy of the destruction of Jerusalem by the Babylonians.

4: By a sudden transition, as at chap. 2:13, the prophet passes from his denunciation of punishment, to a description of the glorious state of the church subsequent to the restoration from the captivity in Babylon. He predicts the establishment of the kingdom of Christ upon the ruins of idolatry, and the accession of the Gentiles, 1,2; the peaceful nature of his reign, 3, and the security of his subjects, 4. He then abruptly introduces his captive countrymen, who, having been recovered to the worship of the true God, declare, that, however the idolaters around them might adhere to their several systems of creature worship, they would never renounce the service of Jehovah, 5. The Most High promises to gather even the weakest of them from their dispersions, restore their national existence, and reign over them forever, 6-8. The intermediate invasion of Judea, the captivity in Babylon, and the liberation of the Jews, are next depicted, 9-11. Upon which follows a prediction of the victories which they should gain over their enemies in the time of the Maccabees, and of the reverse which took place on the establishment of Herod by the Roman power.

5: Having just adverted to the calamitous circumstances in which the Jews should be placed at the commencement of the reign of Herod, the prophet foretells in a very explicit manner, the birth of the Messiah, which was to take place during the lifetime of that king, 1. A prediction is then introduced respecting the final dealings of God towards the nation previous to that illustrious event, 2, on which the permanent and universal nature of the new dispensation is announced, 3. The subject of the victories of the Jews over the Syro-Grecian armies is again taken up, 4-8; and the chapter concludes with threatenings both against the Jews in the time of Micah, and the enemies by whom they were to be punished, 9-15.

6: It was not sufficient for the prophet to predict the punishments that were to be inflicted on the Jews; he was required to press the subject upon their attention, which he does in a very affecting manner, by calling a public court, in which the inanimate creation is summoned to supply evidence, 1,2. An appeal is then made by Jehovah to the accused party, respecting his kindness to the nation from the earliest period of its history, 3-5. Convicted of guilt, the people are represented as deeply anxious to obtain, at any cost, reconciliation with God, 6,7; and are pointed by the prophet to the only source whence it was to be obtained; while, at the same time, they are reminded of the high properties and obligations of true piety, 8. He next demands attention to the threatened judgments, 9; specifies some of the crimes on account of which they were to be brought upon them, 10-12; repeats the threatening, 13; shows the blasting effects of the Divine wrath upon all their undertakings, 14,15; and traces the evil to its true source –the idolatries of the kingdom of Israel, 16

7: Before concluding, the prophet once more reverts to the wickedness of his people, which he depicts with the darkest colors, 1-6. He then represents them in their state of captivity, brought to repentance, and confidently expecting the Divine interposition, which would be rendered the more conspicuous by the complete destruction of their enemies, 7-10. The restoration of Jerusalem, and the conversion of the hostile nations, are next predicted, 11,12; while the previous desolation of Judea is traced to the sins of the in habitants, 13. Turning to Jehovah, he prays for the undisturbed and prosperous condition of the restored nation, 14; to which a gracious response is given, 15. The overthrow of the nations hostile to the Jews, and their reverence for Jehovah, are then pointed out, 16,17; and the prophecy closes with a sublime and exulting appeal to his gracious character, 18, and an assurance that the covenant people should experience the full accomplishment of the sacred engagements into which he had entered with their progenitors, 19,20.

NAHUM: Preface: Owing to the paucity of information respecting the prophet Nahum,

little can be said in regard to his life and times. All that we know of him personally is, that he was the native of a town or village called Elkosh, chap. 1:1.

The only historical data furnished by the book itself with respect to the period at which he nourished, are the following: the humiliation of the kingdoms of Israel and Judah, by the Assyrian power, chap. 2:3; the final invasion of Judah by that power, 1:9, 11; and the conquest of Thebes in Upper Egypt, 3:8-10. But the removal of the glory of the Hebrew kingdoms, to which reference is made, could only be that which was effected by Tiglath-pileser and Shalmaneser, by whom the Israelites were carried into captivity; when the Jews also were harassed and spoiled by the Syrians, as well as impoverished by the large sum of money paid by Ahaz to the former of these monarchs. See Is. 7-9; 2nd Chron. 28. Sargon, who appears to have succeeded Shalmaneser, not satisfied with the reduction of Phoenicia by that king, and fearing lest Egypt should prevail upon the conquered provinces of the west to join her in a confederacy against him, undertook an expedition into Africa; and, though history is silent as to the event, it would appear from chap. 3:8-10, that the expedition proved so far successful, that he took Thebes, the celebrated metropolis of Upper Egypt. It was by his successor, Sennacherib, that the last attempt was made by the Assyrians to crush the Jewish people, which issued in the total defeat of their army.

Now, since the last of these events took place in the fourteenth (14th) year of Hezekiah, and the circumstances connected with it are clearly referred to by Nahum, partly prophetically, and partly as matter of historical notoriety, chap. 1:9-13, it follows that he must have lived in, or about the year B.C. 714. Jarchi, Abarbanel, Grotius, Junius and Tremelius, and Justi, place him in the reign of Manasseh, and some, as Ewald, would make him contemporary with Josiah; but Bp. Newton, Eichhorn, Bertholdt, Rosenmuller, Newcome, Home, Gesenius, de Wette, Jahn, Gramberg, Winer, Maurer, and Knobel, unanimously agree with Jerome in referring his ministry to the latter half of the reign of Hezekiah. Neither the opinion of Josephus, that he foretold the destruction of Nineveh in the reign of Jotham, nor that of Clement of Alexandria, that he lived between Daniel and Ezekiel, has met with any supporters. But if, as is highly probable, he flourished in one of the latter years of Hezekiah, his prophecy must have been delivered nearly one hundred (100) years before its accomplishment; for Nineveh was overthrown, and the Assyrian power destroyed, by the joint forces of Cyaxares and Nabopolassar, in the reign of Chyniladanus, B.C. 625.

Considerable difference of opinion obtains with respect to the birth-place of the prophet. That (*ha'elqoshi*), the Ellcoshite, was designed to point out the place of his nativity, and not his paternity, as the Targumist interprets, is evident from a comparison of the form with similar instances of the Yod affixed, 1st Kings 17:1; Jer. 29:27; Micah 1:1. There are two cities of the name of Elkosh, each of which has had its advocates, as that which may lay claim to the honor of having given birth to Nahum. The one, (Arabic & Aramaic: *alqosh* or *alqush*), Elkosh, is situated in Koordistan, on the east side of the Tigris, about three hours' journey to the north of Mosul, which lies on the same side of the river, opposite to Nunia, supposed to be the site of ancient Nineveh. It is inhabited by Chaldean or Nestorian Christians, and is a place of great resort by Jewish pilgrims, who firmly believe it to be the birth-place and the burial-place of the prophet, to whose tomb they pay special respect. It is, however, generally thought that the tradition which connects this place with his name is of later date; and that it owes its origin to the Jews or the Nestorians, who imagined that he must have lived near the principal scene of his prophecy; and that the name had been transferred to the place from a town so called in Palestine just as our colonists have given the name of towns in Britain to those which they have erected in America and Australia. The other place is Elcesi, or Elkesi, a village in Galilee, which was pointed out to Jerome as a place of note among the Jews, and which, though small, still exhibited some slight vestiges of more ancient buildings. (See Jerome's Preface to Nahum.) Eusebius mentions it in his account of Hebrew places; and Cyrill (ad cap. 1:1,) is positive as to its situation being in Palestine. It has been thought, and not without reason, by some, that Capernaum, Heb. (kephar naum), most properly rendered *the village*

of Nahum, derived its name from our prophet having resided in it, though he may have been born elsewhere in the vicinity, just as it is said to have been (*hē idia polis*) of our Lord, though he was born at Bethlehem.

Where the prophet was when he delivered his predictions, is not specified; but, from his familiar reference to Lebanon, Carmel, and Bashan, it may be inferred that he prophesied in Palestine; while the very graphic manner in which he describes the appearance of Sennacherib and his army, chap. 1:9-12, would seem to indicate that he was either in, or very near to Jerusalem at the time. What goes to confirm this supposition, is the number of terms, phrases, etc., which he evidently borrowed from the lips of Isaiah. Comp. (*sheteph `ober kalah ya`aseh*), 1:8, and (*kaleh hu' `oseh*), ver. 9, with (*shataph we`abar*), Is. 8:8, and (*kalah `oseh*), Is. 10:23; (*buqeh mebuqah umebulqah*), 2:11, with (*boqeq ha'aretz ubulqah*) Is. 24:1; (*wechalchalah bekal-mathnayim*), 2:11, with (*male'u methnai chalchalah*), Is. 21:3; (*hinneh `al-heharim ragley mebaser mashmia` shalom*), 2:1, with (*mebaser mashmia` shalom mah-n'wu `al-heharim ragley*),Is. 52:7, etc.

The subject of the prophecy is the destruction of Nineveh, which Nahum introduces, after having in the first (1st) chapter, and at the beginning of the second (2nd), depicted the desolate condition to which, in the righteous providence of God, the country of the ten (10) tribes had been reduced by the Assyrian power; the invasion of Judah by Sennacherib, whose destruction, and that of his army, he predicts; and the joyful restoration of both the captivities to their own land, and the enjoyment of their former privileges. His object obviously was, to inspire his countrymen with the assurance, that, however alarming their circumstances might appear, exposed as they were to the formidable army of the great eastern conqueror, not only should his attempt fail, and his forces be entirely destroyed, but his capital itself should be taken, and his empire overturned. The book is not to be divided into three separate parts, or prophecies, composed at different times, as some have imagined, but is to be regarded as one entire poem, the unity of which is plainly discoverable throughout.

The style of Nahum is of a very high order. He is inferior to none of the minor prophets, and scarcely to Isaiah himself, in animation, boldness, and sublimity; or, to the extent and proportion of his book, in the variety, freshness, richness, elegance, and force of his imagery. The rhythm is regular and singularly beautiful; and with the exception of a few foreign or provincial words, his language possesses the highest degree of classical purity. His description of the Divine character at the commencement is truly majestic; that of the siege and fall of Nineveh inimitably graphic, vivid and impressive.

Chapters:

1: The prophet opens with a sublime description of the attributes and operations of Jehovah, with a view to inspire his people with confidence in his protection, 2-8. The Assyrians are then unexpectedly addressed and described, 9-11; and their destruction, together with the deliverance of the Jews connected with that event, are set forth in the language of triumph and exultation, 12-15.

2: After prophetically describing the joyful announcement of the overthrow of the Assyrian power, 1; and calling upon the Jews manfully to defend Jerusalem against the attack of Sennacherib, in the assurance that there would be a glorious restoration of the whole Hebrew people, 2,3; the prophet arrives at his main subject, the destruction of Nineveh, the siege and capture of which he portrays with graphic minuteness, and in the most sublime and vivid manner, 4-11. In a beautiful allegory he then, with triumphant sarcasm, asks where was now the residence of the once conquering and rapacious monarch? 12,13; after which, Jehovah is introduced, expressly declaring that he would assuredly perform what he had inspired his servant to predict.

3: The prophet, resuming his description of the siege of Nineveh, 1-3, traces it to her idolatry as its cause, 4, and repeats the divine denunciations which he had introduced chap. ii. 13, ver. 5-7. He then, to aggravate her misery, points her to the once formidable and celebrated, but now conquered and desolate Thebes, 8-10, declaring that such should likewise be her fate, 11-13; calls upon her sarcastically

to make every preparation for her defense, but assuring her that it would be of no avail, 14,15; and concludes by contrasting with the number of merchants, princes, and generals, which she once possessed, the miserable, remediless state of ruin to which she was to be reduced, 16-19.

HABAKKUK: Preface: Of the prophet Habakkuk, we possess no information but what is purely apocryphal. The position of Delitzsch, founded upon the subscription, chap, iii. 19, that he was of the tribe of Levi, and engaged in the temple service, is too precarious to warrant its adoption. The statement made in the inscription to Bel and the Dragon in the LXX, which has been preserved from the Tetrapla of Origen, in the Codex Chisianus, (*ek prophēteias Ambakoum huiou Iēsou ek tēs phulēs Leui*), may be nothing more than conjecture. Considerable difference of opinion obtains respecting the time at which he flourished –the Rabbins; Grotius, Kalinsky, Kofod, Jahn, and Wahl, placing him in the first years of Manasseh; Friedrich, De Wette, Bertholdt, Justi, and Wolf, in the period of the exile; while Usher, Newcome, Eichhorn, Home, Winer, Maurer, and Ewald, are of opinion that he prophesied in the reign of Jehoiachin, about 608-604 before Christ. This last hypothesis seems best supported, since the Chaldeans are spoken of chap. 1:5,6, as being upon the point of invading Judah, but not as having actually entered it. The position of Rosenmuller, that chap. 1 was composed under Jehoiakim, chap. 2 under Jehoiachin, and chap. 3 under Zedekiah, is altogether gratuitous. The whole forms one prophecy, and does not admit of being thus dissected.

The book embraces the wickedness of the Jews which demanded the infliction of punishment, the infliction of this punishment by the Chaldeans, the destruction of the latter in their turn, and an ode composed by the prophet in anticipation of the consequent deliverance of his people. Its position immediately after Nahum is most appropriate, setting forth the judgments of God inflicted by and upon the Chaldeans, just as the latter treated of those to be inflicted upon the Assyrians. The two prophets take up separately what Isaiah had expatiated upon at large.

In point of general style, Habakkuk is universally allowed to occupy a very distinguished place among the Hebrew prophets, and is surpassed by none of them in dignity and sublimity. Whatever he may occasionally have in common with previous writers, he works up in his own peculiar manner, and is evidently no servile copyist or imitator. His figures are well chosen, and fully carried out. His expressions are bold and animated; his descriptions graphic and pointed. The parallelisms are for the most part regular and complete. The lyric ode contained in chap. 3 is justly esteemed one of the most splendid and magnificent within the whole compass of Hebrew poetry. See the introduction to that chapter.

The words (*megammah*), 1:9 (`*abtit*), 2:6, and (*qiqalon*), 2:16, are peculiar to this prophet.

Chapters:

1: The prophet commences by briefly, yet emphatically and pathetically, setting forth the cause of the Chaldean invasion, which was to form the burden of his prophecy –the great wickedness which abounded in the Jewish nation at the time he flourished, 2-4. He then introduces Jehovah summoning attention to that invasion as the awful punishment of such wickedness, 5; describes, in a very graphic manner, the appearance, character, and operations of the invaders, 6-11; and then, by a sudden transition, expostulates with God, on account of the severity of the judgment, which threatened the annihilation of the Jewish people, 12-17.

2: This chapter contains an introductory statement respecting the waiting posture in which the prophet placed himself, in order to obtain a divine revelation in reference to the fate of his people and of the Chaldeans, their oppressors, 1; a command which he received to
commit legibly to writing the revelation which was about to be made to him, 2; an assurance, that though the prophecy should not be fulfilled immediately, yet it would certainly be at length

accomplished, 3; and a contrasted description of the two different classes of the Jews to whom it was to be communicated, 4. The insolence of the Chaldeans, and their insatiable lust of conquest, are next set forth, 5; on which the proper (*masa'*), *sentence*, or prophetical denunciation, commences, in the form of a taunt on the part of the nations, in which they anticipate the downfall of that hostile power, 6-8; and the punishment of its rapacity, 9-11; of its cruelty and injustice, with a special view to the universal spread of true religion, 12-14; of its wanton and sanguinary wars, 15-17, and of its absurd and fruitless idolatry, 18,19. The last verse of the chapter beautifully contrasts with the two preceding, by representing Jehovah as the only God, entitled to universal submission and homage.

3: Though forming a, distinct whole, this chapter is intimately connected with the two preceding, the subjects contained in which it presupposes, and is evidently designed to afford consolation to the Jews during the national calamities there anticipated. It exhibits a regular ode beginning with a brief but simple and appropriate exordium; after which follows the main subject, which is treated in a manner perfectly free and unrestrained, as the different topics rose one after another in the powerfully excited mind of the prophet; and finishes with an epigrammatic resumption of the point first adverted to in the introduction, and the practical lesson which the piece was intended to teach,

With respect to the body of the ode, interpreters are greatly divided in opinion. The Fathers generally, and after them many Catholic commentators, arid among Protestants, Cocceius, Bengel, Roos, and others, apply the whole chapter, with certain modifications, to New Testament times, and subject it to all the uncertainty of imaginary interpretation. But the principal point of disagreement relates to the theophania, or Divine interposition, so sublimely set forth, ver. 3-15. According to the Targum, Abarbanel, Abenezra, Tarnovius, Munster, Clarius, Drusius, Schnurrer, Herder, Michaelis, Green, Lowth, Tingstadius, Eichhorn, Justi, Hesselberg, Ackermann, and Ewald, the prophet adverts to the wonderful displays of the power and majesty of God during the early history of the Hebrews. Maurer, Hitzig, and Delitzsch, on the other hand, contend that the future interposition of Jehovah for the destruction of the Chaldeans, is what, he exclusively contemplates. The last-mentioned author has not only gone at great length, and with much minuteness into the subject, but appears to have exhausted all his critical and exegetical ingenuity in his attempt to establish his hypothesis. Taking for granted that (*yabo'*), ver. 3, cannot, by any possibility, be construed otherwise than to express the strict futurity of the advent predicated, he proceeds to show, from what he considers to be the organic structure of the ode; from the connection of (*shama`etti*) and (*wattirgau*) ver. 16; and from certain features of the picture itself, that what he calls the lyric-prophetical view is alone to be admitted. I must, however, confess, that after a careful examination of his arguments, I can discover nothing in them that goes to overturn the historical position adopted by the numerous writers above mentioned. That nothing in the shape of a regular and specific recital of distinct facts is exhibited in the tableau, cannot fairly be urged against this interpretation, since such a recital would ill accord with the enthusiasm and impetuosity which are so characteristic of the ode as a species of poetry. The abrupt and rapid transitions of the prophet did not admit of more than a slight, though sublimely figurative allusion, to one or two localities, which it was necessary to specify, in order to call up the general scene of events to the mind of the reader: all the rest is left to be supplied by his familiar acquaintance with the sacred national records. "What he aims at is to produce a powerful impression by condensing, within the shortest possible limits, a view of the *magnalia Dei*, as exhibited in these records. And this he does by giving utterance to the total impression which they produced upon his own mind, rather than by furnishing a detailed historical description. Regarding the composition in this light, the obscurity and apparent incoherence which attach to certain parts of it are at once accounted for.

As parallels to this ode, we may adduce Deut. 33:2-5; Jud. 5:4,5; Ps. 68:7,8; 77:13-20, 94; Is. 63:11-14. That the Holy Spirit availed himself, so to speak, of some of these passages in presenting the subject to the view of the prophet, there can, I think, be little doubt. The agreement in point of phraseology, especially as it respects Ps. 77 is most palpable. Some, indeed, have maintained the priority

of our ode to the Psalm; but Delitzsch has proved, by an elaborate collation of passages and expressions, that this hypothesis is entirely without foundation, and that Habakkuk had the Psalm brought to his mind, just as he had the song of Moses called up to his recollection.

The following description of this sublime ode, by the master pen of Bishop Lowth, is not more beautiful than just: "The prophet, indeed, illustrates this subject throughout with equal magnificence; selecting from such an assemblage of miraculous incidents, the most noble and important, displaying them in the most splendid colors, and embellishing them with the sublimest imagery, figures, and diction, the dignity of which is so heightened and recommended by the superior elegance of the conclusion, that were it not for a few shades, which the hand of time has apparently cast over it in two or three passages, no composition of the kind, would, I believe, appear more elegant or more perfect than this poem." Lect. xxviii. Whether the hand of time has really cast any shades over it will appear in the sequel.

That it was designed for use in public worship, appears both from the inscription and the subscription, as well as from the musical term (*selah*), Selah, occurring verses 3, 9, 13.

The chapter begins with the title and introduction, ver. 1,2. Habakkuk then represents Jehovah as appearing in glorious majesty on Sinai, 3,4; describes the ravages of the plague in the desert, 5; the consternation into which the nations were thrown by the victorious approach of the Hebrews to Canaan, and their wars with the inhabitants, 6-10; specially refers to the celestial phenomenon at Gibeon, 11; and then sets forth the auspicious results of the interposition of God on behalf of his people, 12-15. The prophet concludes by resuming the subject of the introduction, 16; and strongly asserting his unshaken confidence in God in the midst of anticipated calamity, 17-19.

ZEPHANIAH: Preface: All that we know of Zephaniah is furnished by the title to his book, in which it is stated that he was the son of Cushi, grandson of Gedaliah, great grandson of Amariah, and great great grandson of Hezekiah. As in no other instance do we find the pedigree of a prophet carried so far back, it has not unfairly been inferred that he belonged to a family of considerable respectability. Whether, however, the Hezekiah there mentioned were the king of that name, or some other person of note so called, cannot be determined with certainty. The circumstance that the words, "***king of Judah***," are not added to the proper name, rather militates against the position that he was descended from that monarch, since this addition always occurs when primary reference is made to any of the Jewish kings; and, what is specially to the present point, when such reference is made to Hezekiah. See Prov. 25:1; Is. 38:9. The number of generations also forms an objection against the hypothesis, since it is scarcely possible to make room for them in the short space of time which elapsed between Hezekiah and Josiah.

As our prophet is stated, chap. 1:1, to have received his prophecies in the days of Josiah, he must have flourished between the years B.C. 642, and B.C. 611. This statement is corroborated by certain circumstances in the book itself. For instance, he predicts the fall of Nineveh, and the overthrow of the Assyrian empire; consequently he must have prophesied prior to the year B.C. 625, when these events took place; i.e., in the former half of the reign of Josiah. The mention, too, of the destruction of "the *remnant* of Baa?," chap. 1:4, evidently implies, that the abolition of idolatry had been carried on to a considerable extent, but had not yet been completed. Now this exactly tallies with the state of things in Judah from the twelfth (12th) to the eighteenth (18th) year of Josiah; for though this monarch began, in the former of these years, to effect a reformation, it was not till the latter that it was prosecuted with more successful results. If, therefore, we suppose that Zephaniah delivered his predictions between these two terms, we shall not be wide of the mark. To the objection, that no mention is made of him or his labors in the historical books, which we might expect on the ground of the valuable service he must

have rendered to the zealous monarch, it is sufficient to reply, that the same objection would lie against the prophetical existence of Jeremiah at the same period, though we know that he then flourished at Jerusalem, under the very eye of his sovereign. The mention made of "the king's sons," chap. 1:8, cannot be urged in favor of a later date; for it is altogether uncertain whether we are not to understand by the phrase the princes of the royal house generally, or such of the royal children as should be alive at the time of the fulfilment of the prophecy. The connection and manner in which they are introduced favor the latter construction.

The predictions contained in the book are chiefly directed against the Jews, on account of their idolatry, and other sins of which they were guilty. The awful judgments to be executed upon them and the neighboring nations by the Chaldeans are denounced with great force and effect. Hitzig, indeed, has recently revived the opinion advocated by Cramer and Eichhorn, that the invasion of these countries by the Scythians, about the year B.C. 630, whose incursion into Western Asia is described by Herodotus, i. 102, is what the prophet has in his eye; but the Jews appear to have been so little affected by their progress, that it by no means corresponds to that of the enemy described by Zephaniah, in the course of which not only Judea, but the adjacent countries were to be entirely laid waste. His predictions received their accomplishment during the successes of Nebuchadnezzar. Towards the close of the book the restoration and prosperity of the Jewish people are introduced.

In respect to style, Zephaniah is not distinguished either for sublimity or elegance. His rhythm frequently sinks down into a kind of prose; but many of the censures that have been passed upon his language are either without foundation, or much exaggerated. In point of purity it rivals that of any of the prophets. He has much in common with his contemporary Jeremiah, and some, after Isidore, have regarded him as his abbreviator. A careful comparison of the two, however, proves the futility of this hypothesis. Occasionally he borrows the language of former prophets. Comp. chap. 2:14, with Is. 13:21, 34:11; chap. 2:15, with Is. 42:8.

Chapters:

1: The prophet begins by announcing the universality of the judgments which God was about to bring upon the land, 2,3; specifies the different classes of transgressors whose conduct had merited the infliction of these judgments, 4-6; and calls attention to the speedy approach, and the features of the period of punishment, which he intermingles with further descriptions of the character of the ungodly, 7-13. He then dwells upon the awfully calamitous nature of the visitation, and points out the impossibility of escape, 14-18.

2: A solemn admonition is now given to the Jewish people to repent during the short space of time that would be allotted to them before the Chaldean invasion, 1,2; followed by an exhortation to the pious to persevere in their devotedness to God, and the interests of righteousness. 3. The prophet then proceeds to foretell the destruction of those nations which had always been hostile to the Jews, as the Philistines, 4-7; the Moabites and Ammonites, 8-10; parenthetically, the idols of the nations, 11; the Ethiopians, 12; and the Assyrians, 13-15.

3: Having digressed to predict the fate of the surrounding nations, Zephaniah returns to his own countrymen, and specially directs his prophecy against Jerusalem, the leading persons in which had persevered in wickedness in spite of all the warnings which they had received. 1-7. After addressing the pious members of the theocracy, and encouraging them to wait for the development of the Divine purposes, 8, he proceeds to predict the conversion of the Gentiles, 9, and of the Jews, 10; describes their character when converted, 11-13; congratulates them on their deliverance, and enjoyment of the presence of their heavenly King, 14-17; and concludes by adverting to the circumstances connected with their return to Palestine after their conversion, 18-20.

HAGGAI: Preface: It Is generally thought that the prophet Haggai was among the Hebrew exiles who returned with Zerubbabel, and Joshua the high priest, from Babylon in the year B.C. 536, when Cyrus granted them their liberty, and ordered them to be furnished with what was necessary for the restoration of the temple at Jerusalem. His book itself vouches for the fact that he prophesied in the reign of Darius Hystaspis, who ascended the Persian throne B.C. 521. Having been interrupted in building the temple by an interdict, which the Samaritans obtained from Smerdis the usurper, the Jews became in some measure indifferent to the work; and when Darius came to the throne, an event which must have deprived the prohibition of all authority, instead of vigorously recommencing their labors, the more influential persons among them pretended that, as the prophecy of the seventy years applied to the temple as well as to the captivity in Babylon, and they were only yet in the sixty-eighth year, the proper time for rebuilding it had not arrived, and gave their whole attention to the erection of splendid mansions for themselves.

To rouse them from their selfish indifference to the claims of religion, Haggai and Zechariah were commissioned, in the second year of Darius, i.e. B.C. 520, to deliver to them rousing appeals from Jehovah. These appeals had the desired effect, and the work proceeded with vigor.

The book is made up of five messages, which were all delivered, at successive periods, within the short space of three months. They are so exceedingly brief, that they are, not without reason, supposed to be only a summary or epitome of the original discourses.

The style of Haggai is not distinguished by any peculiar excellence; yet he is not destitute of pathos and vehemence, when reproving his countrymen for their negligence, and exhorting them to the performance of duty. To these, the interrogatory form which he frequently adopts, in no small degree contributes. He is not without elevation when predicting the future. Certain portions of the book are purely historical; and the rest, though exhibiting more or less of the parallelism of members which characterizes the usual prophetic style, are but faintly rhythmical. The phrases, (*ne'um Yehowah tzuba'oth; simu lebabkem*), are frequently repeated. (*ne'um Yehowah*) occurs not less than thrice in a single verse, chap. 2:4.

(*kamohu ke'ain*), 2:3; ('*achath me`at*), 2:6; ('*en 'etkem*) 2:16, are peculiar, and indicate the Chaldee age.

Chapters:

1: The prophet calls the attention of the principal civil and ecclesiastical authorities to the negligence of the people in not building the temple, 1-4; directs that of the people to this as the cause of their want of outward prosperity, 5-11; and subjoins a notice respecting the success with which the delivery of his message was accompanied.

2: This chapter contains three different oracles of the prophet. The first, designed to encourage the people and their leaders to proceed with the building of the temple, by considerations derived from the Divine presence, 1-4; from their national covenant continuing in force, and that of the prophetic and gracious influences of the Holy Spirit, 5; from the advent of the person and kingdom of the Messiah, 6,7; and from the universal proprietorship of Jehovah, the glory of the Messiah, and the reconciliation which he should effect, 8,9, The second oracle cautions them against intermission in their labors, by showing that if they did so, nothing they did could be acceptable to God, 11-14; and by referring them to the infelicitous state of their affairs before the late revival, 15-18; and promises them prosperity, 19. The third is addressed to Zerubbabel individually, to animate and encourage him in conducting the work.

ZECHARIAH: Preface: Zechariah was of a sacerdotal family. His father Berechiah was a son of Iddo, one of the priests who returned with Zerubbabel and Joshua from Babylon. Neh. 12:4. When he is said to have been the *son* of Iddo, Ezra 5:1, 6:14, the word (*ben*) is used, according to a common Hebrew idiom, in the sense of grandson. He must have been born in Babylonia, and been young, rather than otherwise, at the time of his arrival in Judea. He was contemporary with Haggai, and, like him, received his prophetic commission in the second year of Darius Hystaspis, B.C. 520, only the latter began his ministry two months earlier. Both prophets were employed in encouraging Zerubbabel and Joshua to carry forward the building of the temple, which had been intermitted through the selfish and worldly spirit of the returned exiles –a spirit which they boldly and variously reproved.

The most remarkable portion of the book is that containing the first six (6) chapters. It consists of a series of visions which were vouchsafed to the prophet in the course of a single night, in which, by means of symbolical representations, the dispensations of Divine Providence relative to the nations that had oppressed the Jews, the entire removal of idolatry from the latter, the re-establishment of the city and temple of Jerusalem, and the certainty of the Messiah's advent, were strikingly and impressively revealed.

The next portion contains the seventh (7th) and eighth (8th) chapters, and contains an answer to a question which the inhabitants of Bethel had proposed respecting the observance of a certain fast, together with important ethical matter necessarily arising out of the subject.

The remaining six (6) chapters contain predictions respecting the expedition of Alexander the Great along the west coast of Palestine to Egypt; the Divine protection of the Jews both at that time, and in that of the Maccabees; the advent, sufferings, and reign of the Messiah; the destruction of Jerusalem by the Romans, and dissolution of the Jewish polity; the sufferings of the Jews during the dispersion; their conversion and restoration; and the sacred character of their worship, in which the Gentiles shall join, after the destruction of the wicked confederacy which will be opposed to their final establishment in Canaan.

The authenticity of this last portion has been, and still is, strongly contested. Not only has it been denied to be the production of Zechariah, but it has been broken up into fragments, the independent authorship of which has been vindicated to as many anonymous authors. The first who ventured upon such a denial was Joseph Mede, whose opinion was adopted by Hammond, Kidder, Whiston, and Bridge, and more recently by Seeker and Newcome in this country, and on the continent by Flugge, Doderlein, J.D. Michaelis, Seiler, Eichhorn, Bauer, Bertholdt, Forberg, Rosenmuller, Gramberg, Hitzig, Credner, Maurer, Ewald, and Knobel. The authenticity, on the other hand, has been maintained by Carpzovius, Blaney, Jahn, Beckhaus, Koester, Hengstenberg, and Burger.

The principal objection is taken to the language and character of the materials, as being very different from those which are found to distinguish what is universally allowed to have been written by Zechariah. To this, however, it has been replied, that granting such to be the case, there may have elapsed a long period of time between the composition of the former and latter portions of the book, during which any observable change in the style of the prophet might have taken place. It is evident, from there being no reference whatever in the chapters in question to the completion of the temple and the restoration of the Jewish affairs after the captivity, that, if they had not been written previously, they must have been composed long after these events had become matter of history, and in circumstances altogether different from those which occupied the attention of the prophet at the commencement of his ministry.

That these chapters were written long before, and, indeed, during the existence of the two kingdoms of Judah and Israel, is a position maintained by most of those who dispute their authenticity; but it is based upon too feeble and precarious a foundation to recommend it to the adoption of any who will impartially examine into all the circumstances of the case. The mere mention of Judah and Ephraim, upon which so much stress is laid, can yield it no real support. Not the smallest hint is anywhere

dropped which would lead us to infer the existence, at the time, of a separate political or religious establishment in the northern part of Palestine; nor is there anything, but the contrary, to induce the conclusion that a king reigned in Judah in the days of the author. That Ephraim should be spoken of as existing after the captivity, cannot be matter of surprise, when it is considered, that a very large, if not the larger, portion of the ten tribes availed themselves of the liberty granted by the Persians to the Jews in Babylon, and likewise returned to the land of their fathers. This view of the subject is confirmed by the application of the term "Israel" to all the tribes, chap. 12:1, just as it is used in the identical formula Mal. 1:1. Compare Mal. 2:11,12, 3:6. The few references to a return relate to those Jews which were in a state of banishment or slavery under the Graeco-Syrian and Graeco-Egyptian kings. The historical circumstances connected with the Egyptian expedition of Alexander are so strongly marked in the prophetic announcements, that they cannot without violence be identified with any previous events. The absence, too, of the slightest allusion to the Babylonish captivity, either in the way of threatening or warning, while the prophet minutely describes the character of the Jewish rulers, and the condition of the Jewish people, in immediate connection with the sufferings of the Messiah, the destruction of Jerusalem, and the consequent fate of the people, goes convincingly to show that the captivity must have taken place, and that the whole of this portion of the book has respect to times future to those in which he flourished. So strongly, indeed, has this feature of the case presented itself to Eichhorn, and other sharp-sighted critics, that, rejecting, as their neology compelled them to do, all ideas of actual prophecy, they scruple not to affirm that the disputed chapters must have been composed in the days of Alexander, Antiochus, Epiphanes, or Hyrcanus I. It also deserves notice that no reference whatever is made to the existence of royal government among the Jews, at the time the author wrote, or to any circumstances in the history of that people previous to the captivity.

When, therefore, the difference both in regard to time and subject-matter are taken into consideration, it must be regarded as sufficient to account for any difference of style that may be detected. It is, however, after all, a question whether there really does exist such a difference in this respect, as that to which it has become so fashionable to appeal. Be it that the introductory formulas which occur in the first eight (8) chapters do not occur in the last six (6), the objection, if fully carried out, would go in like manner to dismember the Book of Amos, and assign its composition at least to three (3) different authors. The first two (2) chapters of that prophet, it may be alleged, cannot have been written by the same person that wrote the three (3) which follow, since in the former every prediction is ushered in by the marked formula, "***Thus saith Jehovah***," whereas in the latter no such formula occurs, but another equally marked: "***Hear ye this word***." And upon the same principle, the seventh (7th) and eighth (8th) chapters must have come from the pen of a third writer, since the distinguishing formula there is, "***Thus hath Jehovah showed me***."

The very peculiar character of the first six chapters of Zechariah, is such as to exclude all comparison of any other portion with it, while the more adorned and poetical style of the concluding chapters, which is so admirably adapted to the subjects treated of, ought equally to be regarded as exempting them from the category of comparison. In these no dates were requisite, though they were in the former, in which they occupy their appropriate place in necessary connection with the events which transpired at the time. With respect to the titles, chap. 9:1, and 12:1, they are precisely such as might be expected to mark the strictly prophetic matter to which they are prefixed. The exactly parallel title, Malachi, 1:1, naturally suggests the idea, that they belong to a common period, especially as nothing analogous is found in any of the earlier prophets.

On the whole, I cannot but regard the objections to the authenticity of the disputed chapters as the offspring either of a holy jealousy for the honor of the Evangelist Matthew, who attributes chapter 11:12,13, to Jeremiah, and not to Zechariah, or of a spirit of wanton and unbridled hypercriticism, which would unsettle everything, in order to satisfy the claims of certain favorite principles of interpretation that may happen to be in vogue.

In point of style, our prophet varies, according to the nature of his subjects, and the manner in which they were presented to his mind. He now expresses himself in simple conversational prose, now in poetry. At one time he abounds in the language of symbols: at another in that of direct prophetical announcement. His symbols are, for the most part, enigmatical, and require the explanations which accompany them. His prose resembles most that of Ezekiel; it is diffuse, uniform and repetitious. His prophetic poetry possesses much of the elevation and dignity to be found in the earlier prophets, with whose writings he appears to have been familiar; only his rhythmus is sometimes harsh and unequal, while his parallelisms are destitute of that symmetry and finish, which form some of the principal beauties of Hebrew poetry.

Chapters:

1: In the first (1st) six (6) verses, which serve as a general introduction to the whole book, the prophet is charged to warn the Jews by the consequences which resulted from the impenitence of their forefathers, not to be backward in complying with the Divine will. We have then the first of the prophetic visions, with which Zechariah was favored, containing a symbolical representation of the tranquil condition of the world at the time, 7-11; followed by an expostulation respecting the desolate state of Judea, 12,18, and gracious promises of its restoration, 14-17. The last four verses set forth, by appropriate symbols,, in a second (2nd) vision, for the encouragement of the Jews, the destruction of the hostile powers by Which they had been attacked, at different periods of their history.

2: In a third (3rd) vision, a man with a measuring line is represented as going forth to take the dimensions of Jerusalem with a view to its restoration to its former condition, ver. 1-3; an act which is virtually declared to be unnecessary, by the prediction that such should be the increase of the population, and such their prosperity, that the city should extend, like unwalled towns, into the surrounding localities; and that, under the immediate protection of Jehovah, walls would be altogether unnecessary, 4,5. In the faith of this prophetic announcement, and with a view to their escape from the judgment which was still about to be inflicted upon Babylon, the Jews which remained in that city are summoned to return from their captivity, 6,7; an assurance of Divine protection, and of the destruction of their enemies, is given them, 8,9; and they are cheered by the promises, that Jehovah would again make Jerusalem his residence, and effect, in connection with the restoration of his people, the conversion of many nations to the true religion, 10,12. A solemn call to universal reverence concludes the scene.

3: In this chapter a fourth (4th) vision is described, in which Joshua the high priest is represented as occupying his official position in the Divine presence at Jerusalem, but opposed in his attempt to recommence the service of Jehovah, by Satan, who accused him of being disqualified for the discharge of his functions, ver. 1. The accusation is met by a reprimand drawn from the Divine purpose to restore Jerusalem, and the narrow escape which the priesthood had had from total extinction, 2. The guilt attaching to the high priest in his representative capacity, and its removal, is next figuratively set forth, 3-5. He has then a solemn charge delivered to him, followed by a conditional promise, 6,7 after which we have a prediction of the Messiah, as a security that the punishment of the Jews would be entirely removed, their temple completely restored, and a period of prosperity introduced, 8-10.

4: Under the symbol of a golden candlestick is represented the pure and flourishing state of the Jewish church as restored after the captivity, 1-3. The signification of this symbol the prophet is left to find out, 4,5; only a clue is given him in the message which he was commissioned to deliver relative to the completion of the temple, in spite of the formidable difficulties which interposed, and to the Messiah who was to come after the temple was in a finished state, 6,7. He was further instructed to announce the certainty of the former event, on the ground that Zerubbabel, who superintended the work, was under the special care of Divine Providence, which should so arrange the course of human affairs as to render them subservient to the undertaking, 8-10. Under the additional symbol of two olive

trees, which supplied the candlestick with the necessary oil, are represented Joshua and Zerubbabel, the two principal official persons in the new state, 11-14.

5: The two (2) visions exhibited in this chapter are of a very different character from any of the foregoing, and were designed to furnish striking and instructive warnings to such of the Jews as might refuse to render obedience to the law of God, and might not have been thoroughly weaned from idolatry. In verses 1-4, is the description of a flying roll, presented to the view of the prophet, on which were inscribed the threatenings of the Divine law, which still remained in all their force, and were ever ready to be executed upon transgressors. In verses 5-11, the means are emblematically set forth which Jehovah had employed for the entire removal of idolatry from the Holy Land, and its abandonment to mingle with its native elements in Babylon –the land of graven images.

6: Having warned the Jews against indulging in the evil practices which had occasioned their removal to Babylon, Jehovah now, in another vision, exhibits to their view the warlike and unsettled state of political affairs in the immediate future, during the reigns of Darius, and his successors, 1-8. Most commentators seem to have concurred in the opinion expressed by Munster: "*Hasc visio est valde obscura*." The symbols are in themselves simple, consisting of four chariots drawn by horses of different colors, which issue from between two mountains of copper, and proceed in different directions with respect to the land of Palestine. That they betoken certain dispensations of Divine Providence, in reference to the nations by which the Jews were immediately surrounded, and by whose fate they were more or less affected, appears to be the most consistent position that can be assumed in interpreting them, especially as such is the application of similar symbols elsewhere in the prophetic records. The colors of the horses denote, as usual, the character of these dispensations, as either calamitous, prosperous, or mixed. Comp. chap. 1:8; Rev. 6. This vision, which is the last, is followed by a splendid prophecy of the Messiah in his co-ordinate offices of Priest and King, to typify which the symbolical action of making two crowns and placing them upon the head of Joshua, is ordained by Divine authority, 9-15.

7: This and the following chapter are occupied with replies to questions which had been proposed for solution, relative to certain fasts which the Jews had observed, but which they supposed might no longer be binding after the restoration of their prosperity, 1-3. From this circumstance Zechariah is commanded to take occasion to reprove them for their selfish observance of the days appointed for fasting, 4-7; to enforce attention to the weightier matters of the law, 8-10: and to warn them, by placing before them the rebellious conduct of their fathers, and the punishment with which it had been visited, 11-14.

8: This chapter is a continuation of the subject introduced and treated of in the preceding. Having shown the awful consequences of disregarding the Divine will, which had been clearly announced by the prophets, God promises the renewal of his favor towards those who had returned from the captivity. Restored to purity, 3, Jerusalem should enjoy security and prosperity to a degree far exceeding the conceptions of those whom the prophet addressed, 4-6. Those who were still in heathen countries should be brought back, and share in the general prosperity, 7-17 The chapter closes with a direct answer to the question relating to the fasts, and a prediction of the great number of proselytes that should be made to the true religion by the display of the Divine goodness towards the Jews, 18-23.

9: For the arguments in opposition to, and those in favor of, the authenticity of that portion of the book of Zechariah which begins with this chapter, and comprises it and the remaining chapters, see the Preface. Having in prophetic vision exhibited some of the more remarkable events connected with the continued rule of the Persians, Zechariah now proceeds to predict those which were to take place under that of the Greeks, during the military expeditions of Alexander and his successors, in so far as they had a bearing upon the affairs of the Jews. He describes the conquest of Syria after the battle of Issus, 1; and the progress of the army of Alexander along the coast of the Mediterranean, involving the capture of the principal cities of the Phoenicians and Philistines, but leaving the Jews unmolested,

through the protecting care of Jehovah, 2-8. He then contrasts with the character and military achievements of that conqueror the qualities which should distinguish the Messiah and his kingdom, whom he expressly predicts, 9, 10. After which he resumes the thread of his historical discourse, and describes the wars of the Maccabees with Antiochus Epiphanes, and the victory and prosperity with which they were followed, 11-17.

10: This chapter continues the subject with which the preceding concluded. The Hebrews are exhorted to apply to Jehovah for the constant supply of temporal blessings, 1, and are warned against an imitation of the conduct of their forefathers, who had recourse to false oracles, on account of which they and their rulers had been carried into captivity, 2,3. Promises are then made of government by rulers of their own nation, and the victorious operations of their armies, 4,5; the complete re-establishment of the theocracy, 6,7; the restoration of such of the nation as still remained in foreign countries, especially in the East, and in Egypt, 8-11; and the chapter concludes with an assurance of the security and happiness which they should enjoy under the divine protection, 12.

11: It is obvious, from the nature of the predictions contained in this and the following chapters, that they must have been delivered at a time subsequent to the erection of the temple. As they are exclusively occupied with denunciations of evil against the Jews, with the exception of interjected prophecies of the Messiah, and one relative to the final deliverance of the covenant people, they must have dispirited rather than encouraged those who were engaged in building the sacred edifice. It may be said, indeed, that there were many carnal and secure persons among the Jews, who required to be warned, and that the following denunciations were designed for their benefit; but, as the predictions do not relate to the times in which those persons lived, it is not conceivable how they could have so appropriated them as to derive effectual advantage from them. Besides, they contain no instances of direct address, or personal application of the truths delivered, such as we find in the other prophets when addressing themselves to their contemporaries for their immediate benefit. It may, therefore, be concluded, that they were communicated by Zechariah on some occasion or occasions of which we have no knowledge.

The scenes here depicted lay in the more distant future. In the present chapter the prophet furnishes a bold figurative description of the destruction of the temple by the Romans, and the utter consternation into which the priests and rulers of the people should thereby be thrown, 1-3. He then describes certain symbolical actions performed by him in vision, by which he personated the Messiah who had been promised as the Shepherd of his people, setting forth his commission to teach and rule them, 4; their deplorable condition in consequence of the rapacious disposition of their leaders, 5; and the judgments that should overtake them in consequence of their wickedness, 6. Under the emblems of two (2) staves the relation of the whole nation to God, as their protector, and the relation of the different tribes among themselves are exhibited, and the cessation of these relations is pointed out by the act of breaking the staves, 7-14. The three (3) last verses set forth the character of Herod, and the judgment of God upon him for his wickedness.

12: This chapter contains a series of predictions, which relate to the future restoration of the scattered people of the Jews, the destruction of whose national polity, and their consequent wretchedness, had been so graphically set forth in that which precedes it. On their return to their own land, Jerusalem shall prove formidable to the nations that oppose them, 2-4, having a regular government, by which, in reliance upon Jehovah, the inhabitants shall be protected, 5,-6. To prevent the inhabitants of the metropolis from glorying over their brethren in the country, the latter shall be first delivered from their invaders, 7; but Jerusalem being the principal point of attack, special promises of deliverance are made to it, 8,9. When the Jews shall have been collected, and delivered from the opposing powers, there will be a remarkable effusion of the influences of the Holy Spirit, in consequence of which a season of great and universal mourning, on account of the crucifixion of the Messiah, will be observed, each family bewailing separately the guilt entailed upon it by the nefarious deed, 10-14.

As might be expected to be the case with unfulfilled prophecy, a considerable degree of obscurity necessarily attaches to certain portions of this and the two following chapters; but the leading features of the Divine dealings with the Jews in times yet future, are marked with a sufficient degree of distinctness to enable us to form a general idea of the circumstances in which they will be placed.

13: This chapter contains a continuation of the prophecy respecting the future conversion of the Jews, ver. 1; predictions relating to the entire abolition of idolatry and false doctrine, 2-6; a resumption of the subject of the Messiah's sufferings, 7; and an account of the destruction of the greater part of the Jews during the Roman war, the preservation of the rest, and their ultimate restoration, 8,9.

14: In the first two verses of this chapter the destruction of Jerusalem by the Romans and the calamities consequent upon that event are set forth; after which the destruction of the forces composing the hostile army is predicted, 3. A promise of special interposition in behalf of the people of God is then given, by which effectual provision is made for their escape, 4,5. The prophet next describes a period of great calamity, which is to give place to one of unmixed and perennial happiness, 6,7; when the means of spiritual life and enjoyment shall be universal and continual, 8; and the true God the exclusive object of obedience and worship, 9; and while every barrier to the free intercourse of Christians throughout the world shall be removed, special honor will be conceded to Jerusalem as the metropolis of converted Israel, 10,11. The dreadful judgments to be inflicted on their final enemies, and the complete discomfiture of these enemies, are depicted, 12-15: after which follow predictions respecting an annual visit which all the nations shall pay to Jerusalem, 16; the punishment of those which neglect to perform it, 17-19; and the universally holy character which shall distinguish her inhabitants, their occupations and services, 20,21.

MALACHI: Preface: Malachi (*mal'aki, Messenger*), is the last of all the Hebrew prophets, but we are left in profound ignorance respecting his personal history, and can only judge of the circumstances of his times from what is contained in his book. According to the tradition of the synagogue, he lived after the prophets Haggai and Zechariah, and was contemporary with Nehemiah. This statement is fully borne out by the affinity of the book written by the prophet, with that written by the patriot. Both presuppose the temple to have been already built. The same condition of the Jews is described. They both condemn foreign marriages, and enforce the due payment of tithes, which had been neglected. They likewise correct abuses which had crept in with respect to the sacrifices, and reprove their countrymen for their want of sympathy with the poor.

In all probability, Malachi occupied the same place with respect to Nehemiah, which Haggai and Zechariah did with respect to Zerubbabel. That the former was assisted in the discharge of his duties by prophets, may be inferred from the charge brought against him by Sanballat, Neh. 6:7. He may therefore be conceived of as having flourished somewhere about the year B.C. 420. His book is composed of a series of spirited castigations, in which the persons accused are introduced as repelling the charges, but thereby only affording occasion for a fuller exposure, and a more severe reproof of their conduct. Both priests and people are unsparingly reprimanded, and while they are threatened with divine judgments, encouragement is held out to such as walked in the fear of the Lord. His predictions respecting John the Baptist, the Messiah, and the destruction of the Jewish polity, are clear and unequivocal.

Considering the late age in which he lived, the language of Malachi is pure; his style possesses much in common with the old prophets, but is distinguished more by its animation, than by its rhythmus or grandeur.

Chapters:

1: With a view to work a conviction of ingratitude in the minds of his countrymen, the prophet begins by setting forth the peculiar favor which Jehovah had shown to them as a people in contradistinction to the Edomites, 1-5. He then reproaches the priests for their unworthy conduct in presenting the refuse of the animals in sacrifice, 6-8; charges them with a mercenary spirit, and threatens to reject them, and supply their place with true worshippers from among the most distant heathen, 9-11; and concludes with a renewed reprimand, and the denunciation of a curse upon those who practised deception with respect to the offerings, 12-14.

2: The prophet continues to urge the charge against the priests, warning them that if they did not reform, they should be deprived of all enjoyment, and rendered the objects of shame and contempt, 1-4. The original institution, and the sacred nature and obligations of the priestly office, are then brought forward, with which to contrast the baseness of their conduct in violating its responsibilities; and the section closes with another threatening of punishment, 5-9. In a new section the prophet takes up the subject of divorce, and marriage with foreign women, and severely reproves the priests for the evil example which they had set in this respect, 10-16. They are finally charged with teaching immoral doctrine, 17.

3: This chapter commences with a lucid prophecy of John the Baptist, as the forerunner of the Messiah, and of the Messiah himself, who was, as he had long been, the object of delightful expectation to the Jews, 1. The aspect of his advent in regard to the wicked, and especially to the ungodly priesthood, is next introduced, together with the severe judgments that were to be brought upon the nation, 2-6. The people are then reproved: for having withheld the legal tithes and offerings, and are promised a profusion of blessings in case of repentance, 7-12. To the infidel objection that there is no utility in religion seeing the wicked prosper, while the godly are oppressed, the prophet replies by pointing to the day of retribution, when all should be treated according to their character, which would then be fully disclosed, 13-18.

4: Most editions of the Hebrew Bible, and most of the MSS., exhibit this concluding portion of the book as a continuation of the third chapter. Not a few MSS., however, leave a blank space before it, and several editions make a separate chapter of it. As this division obtains in all the versions, it is more convenient to retain it. The chapter continues the threatenings against the Jewish unbelievers, 1; exhibits a luminous prophecy of the Messiah, and the prosperity of his people, 2,3; and concludes with a solemn call to the Jews, to observe the institutes of the old economy, till the forerunner of the Messiah should appear, when the Jewish polity should be destroyed, and a new and better dispensation established, 4-6.

5. Wordsworth.

Commentary on the Holy Bible. The Old Testament in the Authorized Version with Notes & Introductions. volume 6 part 2. Minor Prophets. Chr. Wordsworth. Index by F.H. Scrivener. 2nd edition. 6 vols in 12 parts. 1868. 1876. gs, as.

{{ **Introduction to the Minor Prophets**: The twelve (12) Minor Prophets form one book. This is the light in which they were viewed by the ancient Hebrew and Christian Churches; and in order that their works may be profitably studied, they ought not to be regarded as separate writings, but as constituting one harmonious whole. (*1 See Acts 7:42; 15:15. *Josephus*, C. Apion. i. 8. *Kimchi* (Praef. ad

Hoseam). *S. Greg. Nazianz*. (Carm. xxxiii.) says, " The twelve (12 prophets) are joined in one book ;" and so *Theodoret*, Prooem. in Duodecim Prophetas, p. 1308, ed. Schulze, Hal., 1769. Cp. *Hottinger*, Thesaur. Philol. 477. *Keil*, Einleitung, § 81. *)

It is true that each of these prophetical writings has a distinct character of its own; each does its own appointed work. But that appropriate work of each fits in with accurate precision, and is adjusted with beautiful symmetry, to that which is done by the rest and by all. (Compare *Delitzsch* (Einleitung in die Prophet. Weissagungbucher, prefixed to his Commentary on Isaiah, p. xx); and *Dr. Pusey's* Lectures on Daniel, p. 308, who thus writes: "It has been pointed out how the citations of each earlier Prophet by those who came after, presuppose that those former books were of recognized authority. Amos, when he opens and almost closes his prophecy with the words of Joel, or applies more extensively those of Hosea, intends manifestly to carry on a message already recognized as Divine. So also Obadiah, when he uses words of the prophecies of Balaam, Amos, Joel, and a Psalm. Micah alludes emphatically to those parting words of his great predecessor in the Book of Kings, to expressions of the Psalms and Proverbs, to Joshua, to David's elegy over Saul and Jonathan, as well as to the Pentateuch; Habakkuk, Zephaniah, Ezekiel, employ words or thoughts of his. Jonah, by adopting the form 'And' joins on his prophetic history to the sacred histories before him, and blends his mission to the heathen with the history of the people of God. Nahum, in the opening of his prophecy against Nineveh, manifestly refers to Jonah's appeal to God in regard to it. For Nahum had to exhibit the stricter side of God's dealings as to that same city. God had said in Jonah how He forgave on repentance; Nahum opens his book by saying in that selfsame form of words, that He was indeed longsuffering, but would not finally spare the guilty. Nahum and Zephaniah use of Isaiah. Zephaniah uses that of Habakkuk, as also of Joel, Amos, Micah; Habakkuk's hymn shows one well acquainted with the Psalms. Whom does not Jeremiah employ? The appeal in his day to the great prophecy of the destruction of Jerusalem in Micah, in its own words, shows that the book must have been in public use. Even before the Captivity, God, by Ezekiel, speaks of the prophets before Him as one whole; Ezek. 38:17, '***Thus saith the Lord God, Art thou [Gog] he of whom I have spoken in old time by My servants the prophets of Israel which prophesied in those days many years, that I would bring thee against them***?' When, then, Daniel, studying Jeremiah's the prophet, to fulfill prophecy of the seventy (70) years of the Captivity, says, '***I understood by books***' (Dan. 9:2, i.e. the biblia, scriptures) '***the number of the years which the Word of God was to Jeremiah the prophet, to fulfil, as to the desolations of Jerusalem seventy (70) years***,' this exactly expresses what we see from the writings of the prophets before the Captivity to have been the fact, that the books of the prophets were collected together. "The '***Captivity***' set God's seal on the true prophets of God over against the false prophets, and gained a reverence for them among those also of the people who had derided and persecuted or slain them before. ***The former prophets*** (Zech. 1:4, 6), is a standing expression for the prophets before the Captivity." *)

"The goodly fellowship of the prophets" may be compared to a row of statues standing in their niches in the west front of some noble cathedral: each has its proper place; but each has also a relation to the others and to the whole; and together they form a group, graceful in unity as well as in its constituent parts.

The writings of the twelve (12) Minor Hebrew Prophets, as well as those of the four (4) Major Prophets, are arranged in chronological order (*See below.*) in the Hebrew Bibles, and in our authorized English Version. Hosea, who stands at the head of the Minor Prophets, was contemporary with Isaiah, who holds the first place among the Major Prophets. The names of both have a similar meaning. Both prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, that is, at the beginning of the ninth (9th) century, and during the greater part of the eighth (8th) century before Christ.

The writings of the Minor Prophets extend in a continuous chain with successive links in a parallel line with those of the Major Prophets till the days of the Captivity at Babylon. The series of the Major Prophets ends with Daniel at Babylon. But the line of the Minor Prophets reaches beyond the Captivity to the restoration of the Jews by Cyrus, and to the rebuilding of the Temple of Jerusalem under Zerubbabel and Jeshua, and also to the reparation of the walls of the City under Nehemiah and Ezra, in the fifth (5th) century before Christ.

The prophets Haggai and Zechariah strengthened the hands of Zerubbabel and Jeshua, and stirred up the people to rebuild the Temple. The prophet Malachi saw it rebuilt; and he was a fellow-laborer with Ezra, "the Priest and Scribe," in a still greater work, that of completing the Canon of the Old Testament. Malachi is called by the Jews "the Seal of the Prophets."

In reading the Hebrew Prophets, it is requisite to have a careful regard to those principles of interpretation which were laid down by our Blessed Lord and by the Apostles, and which were applied by ancient Christian Expositors, such as S. Cyril of Alexandria in the Eastern Church, and S. Jerome and S. Augustine (especially in his work on the City of God) in the Western.

This has been too often forgotten. The system of Interpretation, which is more popular in recent times, is that described by St. Paul when he says, "The letter (that is the letter of Scripture taken alone, without the spirit) killeth; but the spirit giveth life." This kind of exposition has had the effect of separating Hebrew Prophecy from Christianity, and of isolating it, as if it were a thing to be contemplated at a distance, with which we ourselves have little to do.

The Infidelity now prevalent is due in a great measure to the abandonment of the ancient principles of Interpretation, in the exposition of the Old Testament.

In our own times the Old Testament has been regarded for the most part as a subject for critical disquisitions on matters of History, Geography, and Physics –things most useful and absolutely necessary in themselves, but by no means sufficient for the Interpretation of the Old Testament.

The design of the Old Testament is to prepare the way for Christ; and every reverent expositor of it will make it his principal study to enable the readers of it to see Christ in every part of it.

Unless he does this, he is untrue to his mission; and he is leaving open a wide door for the entrance of Unbelief.

How mean and trivial must many of the incidents in the history of the Patriarchs appear, unless, with St. Paul, S. Justin Martyr, S. Irenaeus, S. Jerome, S. Chrysostom, and S. Augustine, and all Christian Antiquity, we read that history by the light of the Gospel, and regard the acts of the Patriarchs as foreshadowing of the history of Christ! As S. Augustine says in his book against Faustus the Manichean, "*Not only the words of the Patriarchs were prophetical, but their lives were a prophecy. All the Hebrew Monarchy was like a grand Prophecy of a Mighty One, namely, of Christ. Therefore not only in those things which the Patriarchs said, but also in what they did, and in all things which happened by God's providence to the Hebrew Nation, we ought to search for prophecies concerning Christ and His Church. As the Apostle St. Paul says, 'figurte nostras fuerunt,' 'they were types of us*'."

If we dwell on the letter of the Old Testament, and do not endeavour to penetrate beneath the surface into its inner spiritual meaning –if we look at it merely as a book affording scope for critical, geographical, and historical discussions, we may become what the Manichaeans of old were –ingenious disputers about the Old Testament; but we shall not be firm believers in it, nor make others to be so; but perhaps cavillers against it.

Again, how cumbrous, slavish, and even repulsive, will many of the ritual requirements prescribed in the Books of Leviticus and Numbers appear, if considered simply in themselves, without continual reference to Christ, and to the Great Sacrifice of Calvary!

How superfluous, unaccountable, and incredible are the miracles recorded in the Exodus of the Israelites from Egypt –the three days' darkness, the slaying of the first-born of Egypt, the passage

through the Red Sea, the Pillar of the Cloud and Fire; and the Giving of the Law, amid thunders, on Mount Sinai, and the Manna coming down from heaven for forty (40) years, and the smitten Rock gushing with water in the wilderness, and the flowing back of the river Jordan at the presence of the Ark, and the falling down of the walls of Jericho at the sound of the trumpets, and the staying of the sunlight at Bethhoron at the command of Joshua –if these things are regarded merely as incidents in the records of the Hebrew Nation, not exceeding the population of London in numbers, and going to take possession of a petty strip of territory, not much larger than Devonshire and Cornwall! Must not every critical reader, and even a thoughtful child, reject such histories as fabulous, if he is not continually invited by the commentator and preacher on the Old Testament, to read the books of Exodus, Numbers, and Joshua, not merely as historical annals of the Hebrew Nation, but as having a spiritual, prophetical, and typical character, and as recording events which were foreshadowing of the Son of God Himself, and of His Death and Resurrection and Victory over Death and Satan, and of the mysteries of the Gospel, which concern the welfare of all men and all Nations in every age and clime, even to the Day of Doom, and in the countless ages of Eternity?

An Expositor of the Old Testament, who does not continually remind his readers of these truths, is surrendering them into the hands of Skepticism. There may be, and doubtless have been, many fanciful allegorical speculations of wild enthusiasts in the interpretation of the Old Testament, and these are much to be regretted. But the abuse of what is good does not take away its use; and what is here advocated, is that sound, sober, spiritual interpretation of the Old Testament which is commended to our acceptance and imitation by Christ and His Apostles in the New, and by all primitive Antiquity. The right clue for commenting on the Old Testament was put into the hands of the Church by her Divine Master on the Day of His Resurrection, when He had overcome Sin, Satan, and Death by His Divine Power. In His walk to Emmaus with the two disciples on that day He "***began with*** **Moses and all the Prophets*, and expounded unto them* in all the Scriptures *the things* concerning Himself**.'' And He said to His assembled Apostles, "***These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures***."

It is evident from these words of Christ Himself, that the primary duty of the Christian Commentator on the Old Testament is to lead his readers to behold Christ "***in all the Scriptures***;" and that there cannot be any right understanding of the Scriptures, unless their eyes are opened to see Him there. It is much to be feared, therefore, that with all our boasting of greater advances in Biblical Criticism, we have fallen very low from the standard of Apostolic and primitive times, in many of our expositions of the Old Testament. We are wise in the "***letter that killeth***," but not "***in the spirit that giveth life***."

We have a warning against this servile system of exposition in the history of Hebrew Criticism.

Many of the Jewish Rabbis in our Lord's age had an accurate knowledge of the original language of the Old Testament; they held it in their hands, and heard it read in their synagogues. Many of them dwelt in the country where most of the events took place which it records. But they did not understand it. The great "***Hebrew of the Hebrews***," the holy Apostle St. Paul expressly affirms that the most learned among the Jews did not *know* (that is, did not comprehend) "***the voices of the Prophets***" which were read in the synagogues every Sabbath day; and that "***they fulfilled those Scriptures by condemning Him***" of Whom the Prophets wrote. He affirms that "***a veil was on their hearts in the reading of the Old Testament***" and he does not hesitate to say, that the manner in which the Spirit giveth life to the reader, is by enabling the inner eye to see Christ in the Old Testament: or, in the Apostle's words, "***the veil is done away in Christ, in the Old Testament: When the heart turneth to the Lord, then the veil is taken away from it***."

Many in the present day study the Old Testament in a spirit not unlike that of the Hebrew Rabbis. They treat it as a common book; and rely on their own philological skill alone for its interpretation. No wonder that a veil is on their hearts in reading and expounding it.

Holy Scripture cannot be otherwise than a sealed book to the most learned and laborious critics, if they do not approach it with meekness and reverence, but handle it with familiarity, and cavil at it in a self-confident, disdainful, and presumptuous temper, as if they themselves were wiser than St. Paul and St. Peter, and all the prophets, and even than He Who inspired them. That such persons as these should not be permitted to understand Scripture, is no marvel. Rather it would be a marvel if they were permitted to do so. Scripture would not be true, if they could interpret it aright. For Scripture tells us that men cannot understand Scripture except by the help of the Spirit Who wrote it. And the Spirit will not deign to enlighten those who grieve Him by self-confident presumption. God is "***the Father of lights***." And we cannot see "***the wondrous things of His law***," unless He vouchsafes to open our eyes and enlighten them. It is only in His light that we can see light. But He will not enlighten the proud. "***He resisteth the proud, and giveth grace to the humble***." "***Surely He scorneth the scorners***." "***Mysteries are revealed unto the meek***. ***Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way***." "***The secret of the Lord is with them that fear Him***." "***He that keepeth the law getteth the understanding thereof***." "***If any man willeth to do God's will, he shall know of the doctrine***." We must become like little children if we would enter the kingdom of God. He hideth mysteries from the wise and prudent, and "***revealeth them unto babes***." Balaam's ass saw the angel, and rebuked the disobedient prophet who rode upon her, who did not see the angel. Spiritual pride is punished by spiritual blindness. The will must be rectified, and the heart must be purified, if the mind is to be clarified, and if the spirit is to be glorified. "***In the Scriptures***," says George Herbert "*heaven lies flat, subject to every mounter's bended knee*." Doubtless the reader of Scripture, and much more the preacher of God's Word, and the interpreter of Holy Scripture, must use all helps of sound reason and critical learning, and diligent labour, and careful study, for the understanding of that Word. He must use them with as much industry as if everything depended on his use of them. But he must use them with reverence, humility, and faith, and with constant and fervent prayer for the illumination and guidance of the Holy Spirit. He must use them with continual and loving communion with Christ, Who is ever walking with devout souls to a spiritual Emmaus, and is opening to them the Scriptures, and is making Himself known to them in the "***breaking of bread***." He must use them with devout attention to every whisper of the Holy Spirit, interpreting one portion of Scripture by another, and to His voice in the Church Universal, especially in her Creeds, which we have received from the unanimous consent of undivided Christendom, and which our Reformers commend to our reverent use in the exposition of Scripture. "*Faith*," says St. Augustine, "*opens the door to the understanding; but unbelief shuts it*." "*When I was a young man*," says that great expositor, "*I approached the study of the Bible with shrewdness of disputation, and not with meekness of inquiry. And thus by my own perverse temper, I closed the door of the Bible against myself, because I sought with pride for what can only be found by humility. The Written Word is like the Incarnate Word,* ***"it is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against****." What Christ says of Himself, the Incarnate Word, is true of the Written Word, "****Whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall it will grind him to powder****." It is like Him, "****a stumbling stone and a rock of offence****," to some; but to others it is like Him, "****Who is the corner stone, elect, precious; and he that believeth in Him shall not be ashamed****." (** See the Reformatio Legum, by Archbishop Cranmer and others, where it is said that the Articles of the Christian Faith set down in the Creeds, ought always ever to be before the eyes of the expositors of Scripture, who ought never to interpret Scripture so as to be at variance with them (Ref. Leg., De Summa Trinitate, c. 13). *)

The writer of this Introduction has ventured to dwell longer on this all-important subject in this place, because the present portion of a work in which he has now been permitted to labour for nearly

twenty (20) years, affords the last opportunity which he can expect to have of stating the principles on which it has been his earnest endeavour to compose this Commentary on the Prophetical Books, and on the other parts of the Old Testament.

We may now revert to the point from which we have digressed.

The holy Apostles teach us that "whatever things were written aforetime" (that is, were written in the Old Testament) were written for our learning, that we, through patience and comfort of the Scriptures might have hope." Whatever the Hebrew Prophets spoke, was not spoken by any private utterance of their own, but by the inspiration of the Holy Ghost, by Whose power they were borne along as on a strong stream. The Apostles teach us that "all the Prophets give witness to Christ", and that the Spirit which was in the Prophets was "the Spirit of Christ". They assure us that the Prophets "inquired and searched diligently concerning the salvation" purchased for us by Christ, and of the grace vouchsafed to us through Him; and that "it was revealed unto them, that not unto themselves, but unto us, they did minister the things which are now reported unto us, by them that have preached the Gospel unto us, with the Holy Ghost sent down from heaven; which things the angels desire to look into''.

It is this characteristic of Hebrew Prophecy which imparts a special interest to it. The Holy Ghost, the Comforter, Who was afterwards sent by Christ to teach the Apostles all things, and to guide them into all truth, speaks to us in the Hebrew Prophets. The Hebrew Prophets were not the original authors of their own prophecies. The Holy Ghost was the Author. He speaks in them, by them, and *through (* dia* 'prep. in Grk NT of agency of the Holy Spirit in prophetical writings.' **)* them. The prophetic writings are '*not sources*' from which, but they are '*channels*' through which, the living waters of the Holy Spirit flow.

The truth therefore is, that we, who live under the Gospel, and have the benefit of the exposition which our Blessed Lord and the Apostles and Evangelists have given us, in the New Testament, of the meaning of the prophetic writings, and who stand on the vantage-ground of more than two thousand (2000) years after them, and see how they have been fulfilled, have a much clearer view of their scope and purport, than the Prophets themselves had, by whose instrumentality they were written. They "***searched and inquired diligently***" what that meaning was. We know what it is. The Holy Spirit, which was in the Prophets, has revealed it to us in the Gospels and Epistles of the New Testament. He has taught us there what He Himself meant when He spake by the Prophets in the Old, and what the Prophets by whom He spake earnestly longed to know; and therefore our Lord says, "***Blessed are your eyes, for they see; for verily I say unto you, that many Prophets have desired to see those things which ye see, and have not seen them***."

It would therefore be a low and erroneous notion, to imagine that the Hebrew Prophets have done their work, and that their prophecies belong only to the past. Rather, we may say that they are co-extensive with Christianity, and that they possess a living and growing energy, and are ever adapting themselves to events that are arising from time to time in the Christian Church; and that they will continue to possess this vitality, and to exert this elastic and expansive agency, even to the end.

The Son of Sirach, speaking of them, says, "***Let the memorial of the Twelve Prophets be blessed; and let their bones flourish again out of their placed***" This prayer is verified. By reason of the presence and might of the Holy Spirit moving in them and speaking by them, they have a perpetual freshness, a perennial spring; their prophecies have a luxuriant exuberance, and are ever putting forth new leaves, and buds, and blossoms; and they wait for the full ripeness of their summer season, in the last ages of the Church and the World, when they will bear an abundance of spiritual fruitage to be gathered by the hand of Faith. (* This truth, which is so well expressed by Lord Bacon, of the place, and respectively towards that present occasion (Advancement of Learning, p. 101), ought ever to be present to the mind of the expounder and reader of Hebrew Prophecy. Lord Bacon says, "*Divine Prophecies, being of the nature of their Author, '**with Whom a thousand (1000) years are as one day,**' have*

springing and germinant accomplishment through many ages." And the same writer well observes (Ibid. p. 267), *"that the Scriptures, being written to the thoughts of men and to the succession of all ages, with a foresight of all heresies, contradictions, and different estates of the Church, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, but have in themselves infinite springs and streams of doctrine to water the Church in every part; and therefore, as the literal sense is, as it were, the main stream, or river, so the moral sense chiefly, and sometimes the allegoric or typical, is that of which the Church has the most use.*" *)

Hence we need not scruple to say that among all the writings of the Old Testament, none possess a more practical value for all classes of society in the present age, than those of the Hebrew Prophets.

The most illustrious evidence of the divine truth and inspiration of the Hebrew Prophets is reserved to be displayed in the latter days, in the great conflict, which seems even now to be near at hand, between Truth and Error, between Faith and Unbelief, between the Church and the World, between Christ and Antichrist; and in the final victory, which will crown the patience and courage of the faithful, at the consummation of all things, and at the general Resurrection of the dead, and at the Universal Judgment, when Christ will appear in glory. The prophetical writings may be rightly regarded as a Manual, not only for the Christian Preacher, but also for the Christian Citizen, Patriot, and Statesman, who are called to do battle for the Truth in days of doubt and distress, and who may be perplexed and staggered by the temporary success of evil in Civil Polity, and may even be tempted to despair of the cause of piety and of God in the moral government of the world.

If there is anything which the Hebrew Prophets declare with a more distinct and articulate utterance than another, it is this –that in the latter days of the world, Unbelief and Iniquity will abound, and will triumph for a time; but that eventually all things will be put under the feet of the Divine Governor of the World, the Great Arbiter of the Destinies of Nations; and that all willful and presumptuous sin will then be punished and crushed; and that Faith, having struggled steadfastly unto the end, will receive a glorious reward.

Thus the Hebrew Prophets supply spiritual comfort to the Christian Confessor in public and private life. They inspire the heart of the soldier of Christ with holy courage, and give him hopes full of immortality.

In the following pages the design has been to supply at the beginning of the work of each several Prophet, a clue to the main purport of his prophecy. The reader is requested to refer to what is there said. But it may be of use to state in a brief synoptical summary what seems to be their leading principle respectively; and thus to exhibit, as it were, in one view the component parts of the whole.

The prophet 'HOSEA', who stands at the head of the Minor Prophets, justifies God's dealings with the Hebrew Nation from the beginning to the end.

Hosea, the first of the Prophets, takes up the language of the last preceding Book of Holy Scripture, that of the Canticles, or Song of Solomon. In order to show that Hosea's language is not to be understood literally, but spiritually, and that the Marriage between God and Israel is mystical, Israel is represented by Hosea not only as a beloved *Wife* (as the Church is in the Canticles), but also as a dear *Son*, a type of Christ the beloved Son Himself.

He treats the relation of God to His People under the endearing figure of that of a Bridegroom to a Bride. The Church of Israel was espoused to God in the Wilderness of Sinai; but, as the Prophet declares, she was unfaithful to Him: she followed strange gods; and she is therefore charged by Him with spiritual harlotry and adultery. This, he tells us, was the cause of all her misery. No failure of God's love to her –far from it– was the origin of her woe. He was very merciful and longsuffering to her; but her own sins of unthankfulness and faithlessness to Him, even in those places which had been

distinguished by His wonderful acts of love to her, such as the wilderness of Arabia, even Horeb itself, in the first instance, and, when she had been brought by God into the promised Land of Canaan, such places as Beersheba, Bethel, and Gilgal, places illustrious in her past history as the scenes of God's miracles of mercy to her fathers, were polluted by her sins, which were the bitter source of all her sorrows.

On account of her long-continued and inveterate sins, the Prophet warns her that she must expect to suffer severe punishment. She will be carried away captive from her own land –the land of promise –and be scattered in a distant region. But even in this captivity and dispersion there will be divine love. By the merciful discipline of chastisement she will be weaned from her idolatry; she will be made sensible of her misery, and be humbled and brought to repentance; and she will at last be betrothed again to God, and be restored to Him in Christ.

There will always be a faithful remnant in Israel. Christ Himself will be born of the seed of Abraham. Some of this faithful remnant, especially the Apostles and primitive Preachers of Christ (who were all Jews), will convert the Heathen to the Gospel, which is the fulfilment of the Mosaic Law; and Gentile Teachers will be employed by God to bring the Jews back to Him in Christ. This will be like a resurrection from the dead, a new birth from the grave, into life with God in Christ.

Such is a brief summary of Hosea's prophecy. It is a prophetic history of Israel for nearly four thousand (4000) years. It teaches us how to read that history; it gives cheering hopes of the future; and shows that all God's dealings with Israel have been dictated by righteousness and love. And therefore the Prophet concludes with this question and answer:

Who is wise? & he shall understand these things; Prudent? & he shall know them.
For the ways of the Lord are right. And the just shall walk in them.

'JOEL', the prophet of Judgment, takes up the message of Hosea, the prophet of Salvation. By a grand and sublime generalization, Joel teaches his readers to regard the Lord God of Israel as ever speaking to Mankind in His judicial character and office, and leads them to recognize and admire Him as Ruler of the natural world, and as Arbiter of the destinies of Nations, according to certain fixed laws of moral government, by which He orders all things, and will continue to order them even to the end of time.

All judicial visitations upon men and nations, whether they be in the natural world, as plagues of locusts, and other physical epidemics, or by means of mighty Empires, which are instruments in God's hands for punishing sins and for working out His own plans –are parts of one great "***Day of the Lord***." They are only like oscillations of the pendulum, and like faint notes of the clock, which will sound a final alarum with deep and solemn tones in the summons of the World to the Judgment-seat of Christ.

Joel proclaims God's offers of mercy and salvation to the penitent and faithful; and he foretells the first Advent of the Great "***Teacher of righteousness***," and the outpouring of the Holy Ghost, the fruit of Christ's coming, on all nations, and the overthrow of all enemies of Christ and His Church in the great final conflict, where they will be gathered together, in what is called by a grand metaphor "***the Valley of Jehoshaphat***," (that is, of the Judgment of the Lord) for His great Harvest and Vintage, when they will be crushed by Him with the same ease as sheaves of corn are crushed under the sharp-toothed engine on the threshing floor, or as ripe clusters of grapes are crushed beneath the feet of him who treadeth the wine-press.

Then will be the delivery and victory of the faithful; then will be new outpourings of grace, symbolized by the gushing forth of living waters from the House of the Lord, to water the parched and barren places of the earth, as in the vision of Ezekiel; and Judah will dwell safely forever, for the Lord dwelleth in Zion, the Church militant on earth, to be glorified forever in heaven.

The next prophet, 'AMOS', takes up the words of Joel, and continues the chain of prophecy. Joel had displayed a sublime view of God's judicial majesty in one magnificent panorama. Amos disintegrates that great whole, and represents the divine attribute of Justice, in its visitations on individual Nations.

These Nations not only have a literal significance, but are representatives of various forms of hostility to God and His Church in every age, and especially in the latter days. Such were the heathen nations of Syria, Palestine, Tyre, Edom, Ammon, Moab. All of these are typical nations, and find their counterpart in the history of Christendom.

Amos also declares that God will visit with special judicial chastisement all forms of corrupt religion, and all sins of evil living in His Church. Indeed he dwells upon them with special emphasis and with comprehensive fulness, in seven consecutive chapters. Israel, the ancient Church of God, had received signal blessings from Him; but (as Hosea had already shown) it had requited those favours with unthankfulness. Therefore, after long forbearance, God will scatter Israel. But in that dispersion (as Hosea had already declared) there would be mercy. The chastisement will bring Israel to repentance; and Israel will be gathered in Christ and His Church. Then the tabernacle of David, that was fallen, will be reared from its ruins. A faithful remnant of Israel –the Apostles and first Preachers of the Gospel– will go forth and bring the heathen to Christ; and the heathen, in their turn, when they have been converted to Christianity, will assist in restoring the Jews to God in Christ. The Gentiles, having been evangelized by faithful Jews, will evangelize the Jewish Nation; and finally, Jews and Gentiles will dwell together as brethren and fellow-citizens in the spiritual Sion of the Universal Church of Christ.

The prophets Joel and Amos prepared the way for 'OBADIAH, JONAH, NAHUM', and 'HABAKKUK'. Joel had proclaimed God's judicial majesty in a sublime and comprehensive prophecy, displaying its acts in one grand panorama, embracing all nature and history, civil and ecclesiastical, even to the Day of doom, and the full and final victory of Christ.

Amos had particularized God's judicial workings in the moral government of the world, and in the divine visitations on its several kingdoms. Heathen and Hebrew, and in the ordering all things, even the penal discipline of Israel's dispersion, for the future triumph of the Gospel, and for the reception of all the faithful of all nations into the Christian Church.

The four Prophets, '***Obadiah, Jonah, Nahum***', and '***Habakkuk***', exhibit God's judicial dealings in a still more special and particular manner, in what may be termed a characteristic series of four prophetic '*monographies*'.

Obadiah directs his prophecy against Edom; Jonah and Nahum address their predictions to Nineveh, the great capital of Assyria. Habakkuk concentrates his utterances on Babylon, the great city which succeeded Nineveh in the Empire of the East.

But it must be remembered that Edom, Nineveh, and Babylon are not merely literal and historical countries and cities, hostile to Israel and Judah; but they have also a prophetic, representative, and symbolical character. They foreshadow three distinct forms of enmity to the Church and people of God. They exhibit three peculiar phases of the Anti-Christianism of the latter days. Edom, the neighbour and kinsman of Israel and Judah, and yet eagerly seizing every opportunity of displaying an unfriendly and unbrotherly spirit toward the Hebrew People of God; exulting with savage and perfidious delight in their distresses, and especially in the fall of Jerusalem and in the captivity of its king and inhabitants by the armies of Babylon, represents the uncharitable temper of those who have some ties of spiritual neighbourhood and alliance with the Church of Christ, and yet, instead of sympathizing with her in her sorrows, and aiding her in her warfare against unbelief and vice, find pleasure in her sufferings, and exert their influence to thwart, hamper, vex, and weaken her. These are the modern Edomites, who are ready to make common cause even with Babylon itself against the Christian Sion; and they may read a solemn warning to themselves in the prophecy of Obadiah. On the other hand, the faithful Church of God, and every true member of it, may find comfort there, in the assurance of future glory and eternal felicity in Christ.

The prophet 'JONAH' was sent to preach repentance to Nineveh, the capital of Assyria, the proud and powerful Empire which showed its enmity against Israel and Judah at different times, in the days of successive Assyrian kings, Pul, Tiglath-pileser, Shalmaneser, Sargon, and Sennacherib.

God's exceeding kindness, even to His bitterest enemies, was thus displayed. He earnestly desired that Nineveh should repent and be saved; and this divine attribute of mercy towards all nations, even heathen Assyrias, is more clearly exhibited, because it stands in striking contrast to that narrow and exclusive spirit of Judaism which showed itself in Jonah himself, grudging and even censuring the extension of God's compassion to Nineveh, and eager to confine His love within the narrow precincts of Palestine.

Jonah himself is a prophecy. The calming of the sea, after his act of self-devotion, was a figure of the peace produced in the troubled sea of the World, after a far greater and more willing Sacrifice. Jonah's three days' burial in the whale's belly, and his resurrection from the sea, and his preaching to Nineveh after that resurrection, and the repentance of Nineveh, and its salvation from the impending doom, was a foreshadowing of the death, burial, and resurrection of a far "***greater than Jonah***," and of His preaching of repentance after His resurrection from the grave, by the ministry of His Apostles and their successors, with whom He is "***present always, even unto the end of the world***."

The Book of Jonah is like a beautiful rainbow of hope, set by God's hand in the dark cloud of human sin and suffering. It shows that whatever judgments are executed by Him on His bitterest enemies, are not consequences of any desire on His part to punish, but are due to their sins, evoking and arming the divine justice against themselves.

The Prophet 'NAHUM' is the complement of Jonah. Nineveh repented at the preaching of Jonah, but it relapsed into sin, and its moral condition became worse than before, by apostasy. God warned it of its doom by Nahum. And Nahum has also a message to men and nations in these latter days. If, having received the message of the Gospel from the divine Jonah, which is Christ, they fall away by unbelief, as it was prophesied by Christ and His Apostles that many would do, then they may see their destiny in the prophecy of Nahum, foretelling the misery and shame, confusion, overthrow, and desolation of the great city of Nineveh, which is the prophetic type of the sin and doom of the Infidel form of Anti-Christianism.

The prophet 'HABAKKUK' completes the series of prophets whose writings consist solely of special prophecies directed against particular countries and cities, opposed to God and His ancient People.

Obadiah had prophesied against Edom; and Jonah and Nahum had prophesied to Nineveh; Habakkuk prophesies against Babylon. He shows that Babylon's victories were not due to itself, but that it was used by God for executing His judicial purposes on the Nations of the world, especially on His own people Judah, for their sins against Him; and that though Babylon was employed as an instrument by God and its power was wielded as a weapon in God's hand, yet that God would visit Babylon also for its presumption and self-confidence; and that though Babylon would prosper and triumph for a time, and though the patience of God's faithful servants would thus be sorely tried, and though the vision of judgment would tarry long, yet it would come at length", and the Divine Omnipotence would eventually be shown, by the overthrow of Babylon, the proud mistress of the Eastern World, and then there would be heard a shout of awe-struck and yet joyful adoration from the lips of the faithful: "***The Lord is in His holy Temple, let all the Earth keep silence before Him***."

These things "***were written for our learning***." Habakkuk first casts his eye backward to the victories of the Exodus; and in the language of the sublimest poetry he derives faith and hope for the future, from God's past miracles of mercy to His chosen people; and he closes his prophecy with a noble profession of trust In God. However dark may be the prospects of the Church of God, the true believer will never despair; no, whatever her outward condition and circumstance may be, "***although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields***

***shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet, he will say, "*I will rejoice in the Lord, I will joy in the God of my salvation."

Habakkuk's prophecy casts its shadow forward to our own days. As the Edom of Obadiah has its antitype in our own times in the treacherous friends and false allies of the Christian Church; as the Nineveh of Jonah and of Nahum represents the proud self-confident spirit of bold and open Infidelity, so the Babylon of Habakkuk has its counterpart in another form of hostility to God which has long exercised the faith and patience of Christendom.

The Babylon of Habakkuk and of other Hebrew Prophets, especially Isaiah and Jeremiah, is not merely an historical city opposed to the literal Jerusalem, but it has also a typical character. Babylon symbolizes a great Spiritual Power, which is now dominant in the world, and which is called "***Babylon***" in the New Testament. It resembled that Power in its creature-worship, idolatry, and superstition, combined with a vainglorious profession of spiritual wisdom and sagacity, and of supernatural gifts and abilities to penetrate into the inner mysteries of the unseen world; and by its claim to perpetuity and universal supremacy; and by its oppression of God's faithful people; and by its pride and arrogance and defiance of God, as displayed especially in two critical events, which stand forth in bold relief in the history of Babylon in the pages of Holy writ –namely, first, in the making of the golden image and the setting up of that idol in the plains of Dura, and in the royal decree that it should be worshipped by all nations, on pain of condemnation to death; and secondly, in that great religious festival (for Belshazzar's feast had this character) when the rulers and nobles of Babylon praised their gods of silver and gold, and outraged the majesty of God by drinking wine in the sacred vessels taken from His Temple in Jerusalem; and were elated with self-confident joy and exultation, and indulged in festal revelry at a time when the enemy was at
their gates, and their own doom was at hand.

The mystical Babylon, which is even now setting up an idol in the person of the Roman Pontiff, to be adored as divine by all, and which has connected that act with a religious festival of her own institution, in open defiance of the teaching of Holy Scripture and the primitive Church, and in contravention of the unique sinlessness of Christ, may read her own destiny in the prophecy of Habakkuk; and all true citizens of the Christian Zion may derive patience and comfort from it, in the present trials of their faith.

The Book of the Prophet 'MICAH' is inserted between that of Jonah and Nahum, and is set in beautiful relief and bright contrast against the darkness and gloom which characterize the predictions of Obadiah, Nahum, and Habakkuk, denouncing God's judicial visitations on those who rebel against Him.

Micah is the prophet of divine love. He is the messenger of consolation to all nations. He is the herald of universal salvation to all, through Christ.

Jonah had given vent to feelings of resentment and impatience because God spared Nineveh, the great capital of Assyria, the enemy of God's people, to which Jonah, in the exclusive spirit of Judaism, would have restrained God's favour. God had taught Jonah a lesson of sympathy and largeness of heart; and Jonah's history and prophecy had imparted that lesson to others. Micah learnt that lesson, and applies it with affectionate fulness in his prophecy. He declares that though God will visit with judicial retribution all forms of hostility which are symbolized by Edom, Assyria, and Babylon, yet He has mercy in store in Christ for all, even for His bitterest enemies, if they will turn to Him with repentance.

Micah proclaims aloud with a thrice repeated appeal, "***Hear ye***," the solemn truth, that though God is gracious to Zion, if Zion is faithful to God, yet He does not confine His love to her. No, He will chasten Zion, as He punished Nineveh, if she presumes on His grace, and abuses it to an occasion for sin. He will make her desolate, "***for the iniquities of her princes, priests, and people***;" "***Zion shall be a ploughed field, and Jerusalem shall become heaps, and the mountain of the house***," (the Temple itself) "***as the high places of the forest***." But God will temper judgment with mercy. His promises to David the

King of Zion will never fail. The Redeemer will come to Zion, the promised Messiah, God blessed for evermore. He, "***Whose goings forth are from everlasting,"*** "***He will come forth***" as Man "***from Bethlehem of Judah***" He will come forth as a mighty Conqueror and will overthrow His enemies, symbolized by Assyria the foe of Israel and Judah, and will raise up shepherds to feed His flock, and rulers to guide them and to defend them from their adversaries. In other words, Christ, Very God and Very Man, begotten of His Father from eternity, and born as Man of the Virgin Mary, of the seed of David, of the house of Judah, at Bethlehem, will overthrow the spiritual enemies of all true Israelites. He will vanquish Sin, Satan, and Death. He is "***the breaker up***" Who will tear asunder the bars of the grave, and raise Himself, and lead forth the glorious army of His saints from the darkness of the tomb. "***Their king shall pass before them, and the Lord on the head of them***." The result of that glorious victory will be, that "***out of Zion will go forth the law, and the Word of God from Jerusalem***." The Gospel of Christ will be preached by His Apostles, sent forth by Him from Jerusalem to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Jerusalem will be the Mother Church of Christendom. "***The mountain of the Lord's house***" (that house which will have been laid desolate like a ploughed field for its sins) "***shall be established in the top of the mountains, and it shall be exalted above the hills, and all people shall flow unto it, and many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths***."

The Temple of Jerusalem will be destroyed; but out of its ruins will arise a nobler fabric, the Christian Church. The Law will be fulfilled in the Gospel. The Temple will be spiritualized, and Jerusalem will expand and develope herself with living energy and comprehensive universality, and will enfold all nations in the Catholic Church of Christ; and the Jews, once rebels against God, will at length be brought by the agency of Gentile Christians into the fold of the One Shepherd.

Therefore well might the Prophet exclaim, with this glorious vision of the future before his eyes, "***Who is a God like unto Thee, that pardoneth iniquity? He retaineth not His anger forever; because He delighteth in mercy. He will turn again. He will have compassion, He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea***."

The prophet 'ZEPHANIAH' is the ninth (9th) of the Minor Prophets, and is the last of that order who prophesied before the Captivity at Babylon.

Zephaniah does for the Two Tribes the same prophetic work which had been done for the Ten (10) Tribes of Israel by Hosea, who stands at the head of the Minor Prophets. He utters a warning voice of coming judgments to Jerusalem, as Hosea had done to Israel: he foretells that Jerusalem will fall, and that Judah will be carried away captive for her sins, as Israel had already been.

He declares also that the God of Israel and Judah is supreme Governor of the World, and that the triumphs of Assyria and Babylon over Israel and Judah were not due to their own power, but that the God of Israel and Judah used those mighty nations as His own instruments for vindicating His own majesty, and for manifesting His own glory, and for executing His judgments on His unthankful people.

But Zephaniah also assures Judah, as Hosea had assured Israel, that God's love to His people had never failed, and that it never would fail.

Both these prophets minister spiritual consolation to all God's people in every age, and cheer them with the promise, that all who remain faithful to God will be sheltered in all tempests, civil and ecclesiastical, and will be saved in time and eternity.

They also proclaimed God's love to the Gentile Nations of the world.

They foretold that the mighty Empires of the earth will fall, and that their proud Dynasties will be humbled. They declared that God would thus wean the Nations from trusting in their false deities, and prepare them for the reception of a purer faith in the Gospel of Christ; that He would give them "***a clean lip***," and He would cleanse them from idolatry; and that with those lips, with which they had once worshipped false gods, they would "***call upon the Name of the Lord, and serve Him with one consent***."

They predicted that the Gentiles, having been converted to Christ by the faithful remnant of Israel (namely by the Apostles and first preachers of the Gospel, going forth from Jerusalem), would in their turn supply Christian Missionaries for the conversion of Israel and Judah, scattered abroad and humbled by captivity and dispersion, and liberated even by that captivity from their besetting sin of idolatry, and healed by that wholesome discipline; and so, in God's due time, Jerusalem, the mother of Christendom, would be a praise in all the earth. The Lord her God would be in the midst of her; He would dwell with her for ever in the Christian Church, which had her origin in Sion. The world itself would be a spiritual Jerusalem. Jew and Gentile will dwell together as fellow-citizens and fellow-members of Christ; and God's words by Zephaniah will then be fulfilled, "I will make you a name and a praise among all the people of the earth."

More than a century passed between the age of Zephaniah and the next following prophet, 'HAGGAI'.

In that interval Jerusalem had been taken, and its king, princes, and people had been carried captive to Babylon.

But Babylon also in her turn had felt the power of God. Cyrus, His servant, had done His work, and had punished Babylon for her sins; and having executed His judgments on Babylon, Cyrus performed God's purpose of love towards His chosen people, by issuing a royal decree for their liberation from Babylon, and for their return to Jerusalem, and for rebuilding the Temple at Jerusalem, and for the restoration of the sacred vessels which had been taken from the Temple by Nebuchadnezzar, and had been placed in his idol's temple, and had been sacrilegiously profaned by Belshazzar at that festal anniversary when Babylon was taken.

These events had been foretold by foregoing Hebrew Prophets, by Isaiah, Micah, Habakkuk, Jeremiah, Zephaniah, and Daniel. Thus the faith of God's People in the inspiration of their own prophets had been confirmed; and their reverence and love for Him Who had spoken by the prophets, and had humbled their powerful enemies, Assyria and Babylon, and had raised up Cyrus, the great conqueror of Babylon, to be His instrument for their good, had been quickened and invigorated; and a pledge and earnest had been given them that the other predictions which God had uttered, or might hereafter utter by His servants the prophets, would in due time be fulfilled also.

This is what imparts a special interest and value to the writings of the three prophets who now follow, '*Haggai, Zechariah,* and *Malachi*'.

The prophetic vista had now been cleared. Israel had been dispersed; Nineveh had fallen; Judah had been scattered; Babylon had fallen; Judah had been restored. No great events like these now remained, to arrest the eye and to intercept the view of the faithful in looking at the prospect lying before them, between their own age and the Coming of Christ.

Haggai, Zechariah, and Malachi are in a special manner the prophets of Christ's first Advent, and of its consequences, even till His Second Coming to judge the world.

The mission of Haggai was to stimulate the flagging energies of the exiles who had returned from Babylon. The ancient men among them, who remembered the magnificence of the first Temple, wept when they saw the foundations of the second Temple. But the Prophet cheered them, not, indeed, with any promise of material splendour (for the latter house was "***as nothing in comparison***" with the former), but with the joyful assurance that the glory of the second Temple, which they themselves were building, would be far greater than that of the former, because the Lord of the Temple Himself, "***the Desire of all Nations***" would come to that Temple, and by coming to it would fill that house with glory; and that in that place He would give peace. This prophecy was fulfilled when Christ, "***God manifest in the flesh***," came to that latter house. He was presented there; He taught and healed there; He filled it with the Divine Glory by His Coming, and gave peace and salvation, and promise of eternal bliss by His Presence. Therefore, when this prophecy was accomplished, the devout Simeon was enabled to say in

the Spirit, as he took up the infant Saviour in his arms, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

The prophet 'ZECHARIAH' was a contemporary of Haggai; and his prophecies are a sequel to those of Haggai, and are continued in a series of prophetic visions from his own days to those of Christ's first Advent, when He came to save, and even to those of His Second Advent, when He will come again to judge.

Zechariah's prophecies are obscure to the Jews; and no wonder, because they read them with a veil on their hearts. But "***that veil is taken away in Christ***". The darkness of these predictions is dispelled by the light of the Gospel.

Here is a striking proof of the inspiration of the prophet Zechariah, and of the truth of the Gospel. Each is fitted to the other. His prophecies are fulfilled in the Gospel, and are made clear by it.

The first (1st) vision of Zechariah reveals the Divine Presence and Power protecting the Hebrew Nation, at that time in a poor estate, like a lowly grove of myrtles in a valley. But God was with them there, as He was at Horeb, in the burning bush, which represented the Hebrew Nation in Egypt, then like a lowly bush, a bush burning with fire, but not consumed.

The Divine Presence is symbolized by a red horse –an emblem of power and battle; and behind him are red horses. His ministers, showing that the Powers of the world are servants of the God of Israel, Who will use them for the defense of His own people.

The next (2nd) vision represents four (4) horns, the symbols of aggressive power. These four (4) horns (as the prophecies of Daniel had prepared the readers of Zechariah to understand) are emblems of the four (4) great earthly Monarchies, opposed to the people of God. And as the number '*four*' (4) is a scriptural symbol of universality in space, these four (4) horns, in a secondary sense, represent all earthly powers antagonistic to the Church of God.

The future overthrow of all such worldly Powers is pre-announced in the next (3rd) vision of the four (4) '*Carpenters*', or '*Smiths*', who are shown to the Prophet by the Lord.

These four (4) Carpenters, or Smiths, are the spiritual adversaries of the four (4) horns which represent the worldly and irreligious power. As their name intimates, they have not only a destructive commission, but also a constructive office; they not only overthrow what is evil, but they also build up what is good. They "***fray and cast out the horns***" which had scattered God's people.

Their fourfold (4) character displays them as opposed to the four (4) great worldly Monarchies; and also, in a spiritual and secondary sense, as the instruments in God's hands, in all the four (4) corners of the earth. And thus they symbolize the power of the fourfold (4) Gospel preached to all Nations, even to the four (4) winds of heaven, by the Apostles and their successors in every age; and overthrowing the powers of the world, and building up the Church of God.

Fitly, therefore, is this vision followed by another which reveals an angel from heaven with a measuring-line in his hand for the building up of Jerusalem. This vision also has both a literal and a spiritual significance. It displays the building up of the literal Jerusalem, notwithstanding the opposition of her enemies; and it foreshadows the building up of the spiritual Jerusalem, the Church of Christ, by divine power in spite of all human antagonism, and the perpetual dwelling of the Lord in the midst of her, and the flowing in of all Nations to find a home there.

The next (4th) vision reveals another form of conflict between the powers of good and evil.

Satan himself is displayed as opposing Joshua the High Priest, the spiritual representative of God's ancient people, the Jews, on their return from the Babylonish Captivity to Jerusalem.

In former prophecies it had been revealed that the Temple at Jerusalem and the walls of the City would be rebuilt, in spite of all worldly hostility. And now it is declared, that, notwithstanding the antagonism of Satan himself, the Priesthood would be preserved, as a brand plucked from the fire by God's hand; and that it would be purified from taint of sin, represented by the filthy garments in which Joshua was clothed; and be invested with dignity and glory.

This vision was partly fulfilled in the restoration of the Ritual of the literal Temple at Jerusalem; but its adequate fulfilment is in Christ.

Christ is the Divine Joshua, or Saviour; He is the One Great and Everlasting High Priest He is ever ministering in the true Holy of Holies. He has exchanged the garments of humility and the robe of "***the likeness of sinful flesh***," in which for our sakes He vouchsafed to be clothed on earth, for the glorious apparel and splendid mitre of an everlasting Priesthood in the heavenly Jerusalem. Therefore Joshua and his companions are described in the vision as "***men to be wondered at***." That is, they are types of another and mysterious Priesthood, the Priesthood of Christ, to be contemplated with awe and amazement.

This interpretation throws light on what follows.

The vision of Joshua, the type of Christ's Priesthood, prepares us for the view which is next (5th) presented to us, of Christ Himself in His threefold office, as Prophet, Priest, and King; and of Christ's Church, which derives all her light from Him in His two Natures, Very God and Very Man, suffering for the sins of the world, and glorified by suffering.

The beautiful harmonies of Zechariah's prophecies are awakened by the breath of the Holy Spirit in the Gospel, as by a heavenly breeze stirring and attuning the golden strings of a divine harp. The one is adjusted to the other. The one proves the divine origin of the other.

The manifold functions of Christ are displayed in the many names by which He is designated by Zechariah. He is Joshua, because He is our High Priest: He is Zerubbabel, because He is our Prince, of the regal race of Judah. He is also called "***the Branch***;" "***Behold, I will bring forth My Servant the Branch***" says the Lord. Christ is the Branch from the root of Jesse and stem of David.

In His Human Nature He is the Lord's "***Servant***," coming in the flesh in order to do His will. He is also the Stone "***the elect Corner Stone***," which joins together the two walls of the Jew and Gentile in one; and the "***Stone cut out without hands***," which becomes a mountain and fills the earth; and He is the Stone "***engraven with seven eyes***," because He is illumined with the sevenfold gifts of the Spirit. And the blessings of redemption and peace which flow from these attributes and offices are described by the Lord Himself: "***I will remove the iniquity of the land***" (or of the earth) "***in one day***" (the day of the Messiah). "***In that day shall ye call every man his neighbour under the vine and under the fig-tree***."

This Vision (a) of Christ is succeeded by a Vision (b) of His Universal Church, symbolized by the seven-branched Candlestick, of pure gold, whose pipes are fed with oil flowing into them from two Olive-trees, standing on the right and left side of it. These two Olive-trees, representing the continuity of that supply by their vitality and verdure, are called "***the two anointed ones***," or literally, "***the two sons of oil***," which stand by the Lord of the whole earth.

The Candlestick represents the Church of Christ. This explains the circumstance that, together with the candlestick, there is conjoined a mention of the Temple, and of its foundation and completion by the Spirit of God. The reason is, that the Temple and the Candlestick are figures of the Church. The Temple typifies its solidity and symmetry, due to the Spirit of God; the seven-branched Candlestick of pure gold prefigures the Universal Church of God in the purity of its doctrine, and as diffusing throughout the whole world the light which it receives from the oil of the Spirit. The two Olive-trees, or "*Sons of oil*," which stand before the God of the whole earth, represent the kingly and priestly offices of Christ. These offices He discharges as Very Man, anointed by the Holy Ghost at His Conception and at His Baptism. Therefore He has the Name Messiah, Christ, or Anointed One. "***He is anointed with the oil of gladness above His fellows***", and all the unction of Christians flows on them from Christ their Head. "***Ye have an unction from the Holy One***," says the Apostle. He, the Everlasting King and Priest, "***hath made us to become kings and priests to God***" by virtue of His Incarnation, Kingdom, and Priesthood, and of our mystical incorporation in Him; and He "***stands before the Lord of the whole earth***." He is ever standing at God's right hand, as our King, ruling the world and defending His People; and as our Priest, making intercession for us; and "***of His fulness have all we received, and grace for grace***."

The next (c) vision represents Christ's judicial office. He is merciful and loving to all who believe and obey Him; but for those who do not believe and obey, there is a sweeping malediction, represented by the flying roll which goeth forth over the face of the whole earth. None can escape it. This is directed against moral delinquencies; and there is also a special punishment for false doctrine.

The true Church is represented by a woman; she is the Bride of Christ. The false Church is also represented by a woman, the harlot. Zechariah is explained by St. John in the Apocalypse, (d) This woman, the corrupt Church, is punished by being placed in an ephah; and she is carried for her sins from Jerusalem to the Land of Shinar, that is, to Babylon. Here, also, Zechariah is again illustrated by St. John in the Apocalypse. The woman carried away from Sion to Babylon, is the corrupt Church of the Apocalypse, who is there called "***the woman, the harlot***," and "***Babylon***." Her doom, pronounced by Zechariah, is more fully described by St. John.

The following (e) vision displays the Universal Sovereignty of the Lord God, ruling in all kingdoms of the world, and using them as His instruments for the accomplishment of His purposes, and for the execution of His judgments.

This truth is declared by the four (4) chariots, which represent (f) primarily the four (4) great earthly Empires of ancient history; and secondarily, since the number '*four*' (4) is the Scriptural symbol of all space, these four (4) chariots typify all earthly dynasties. The chariots go forth from the brasen mountains of God's might and power: they are compared to winds issuing forth from the Lord of the whole earth. They go forth from His presence like winds let loose from a cave, to sweep over the earth with irresistible power, and to do the work of Him Whose emissaries and servants they are.

This universal kingdom is next (g) represented as given to Christ. He is "***the Man Whose Name is the Branch***." He is both Priest and King. He was typified by Joshua the Priest, and by Zerubbabel the temporal Ruler and builder of the Temple at Jerusalem. The crowns brought by the people of the Captivity are given to Joshua the Priest, in order to signify that the time would come when the Royalty would be united with the Priesthood. This has been fulfilled in Christ. He is the Builder of the True Temple; He is the Eternal Priest and Universal King of the Spiritual Jerusalem, the Christian Church. What Zechariah foretold is accomplished in Him, "***He shall build the Temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne***."

These (7) visions, which unfold great truths of the Christian Faith, are followed by precepts concerning godly practice. The utter hollowness of all religious professions, and of all ceremonial observances, without the exercise of the moral virtues of truth, justice, mercy, and charity, is declared in strong language; and thus a prophetic protest is delivered against that hypocritical Pharisaism which corroded the vitals of the religion of the Hebrew Nation in later days, especially in our Lord's age, and which also has been one of the most pestilent cankers of the Christian Church.

Almighty God proffers an abundance of blessings to His people; but the fulfilment of these gracious promises, it is distinctly declared, is contingent on their own acts. If they cleave to Him by faith and obedience, then, it is affirmed, they will be a blessing to themselves and others. The Heathen Nations of the world will be brought into communion with God by their means. "***Ten men will take hold out of all nations of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you***." This has been fulfilled by Christ and by the faithful remnant of Israel, especially the Apostles, all of whom were Jews, and by other first preachers of Christianity, who were enabled by their commission from Christ, and by the power of the Holy Ghost given to the Church at Pentecost, to be instruments in God's hands for bringing the Heathen Nations to Him; and the eagerness with which the Heathen embraced the Gospel preached by them is described in the vivid language of the prophet, "***Ten men will take hold out of all nations of the skirt of him that is a Jew***."

Such is God's purpose of love to the Heathen if they believe and obey Him. But, as it is in His dealings with the Jews, so it is in His overtures to the Gentiles. There is mercy, on the one hand, to the

penitent, but there is retribution to the ungodly. God is ready to be the Saviour of all who believe, both Jew and Gentile; and He is also the righteous Judge of all.

This truth is declared in what follows. God there reveals His judgments against Heathen Nations relying on their own power, wealth, and wisdom, such as Persia, Syria, Tyre, and Philistia. But even in these chastisements there was compassion. The humiliation of these Nations by the arms of Alexander the Great (who, like Nebuchadnezzar and Cyrus before Alexander, and like the Roman Power after him, was an instrument in God's hands preparing the way for Christianity) broke down their faith in the power of their local and national deities, who, as they found by experience, were not able to help and defend them in their danger; and thus, by a salutary discipline of affliction, predisposed them to receive the Gospel of Christ. Hence, therefore, the Prophet passes from a view of Alexander's conquests to describe the victories of a greater Conqueror, Jesus Christ: just as Zechariah's predecessor, the Evangelical Prophet Isaiah, having described the successes of Cyrus, the conqueror of Babylon and the liberator of the captive Jews, proceeds to hail the victorious career of Christ, subduing all His enemies and redeeming a captive world.

How striking is the contrast! Christ, the Son of God, is seen riding in His triumphal entry into His capital city, Jerusalem, not in a magnificent chariot drawn by snow-white horses, not mounted on a martial charger champing a golden bit, like the Emathian conqueror, Alexander the son of Philip, on his famed war-horse Bucephalus, but "***lowly and meek, riding on an ass, even on the foal of an ass.***"

This vision is to be the signal of rapturous ecstasy to Jerusalem. "***Rejoice greatly, daughter of Zion; shout, daughter of Jerusalem: behold, thy King cometh unto thee: He is just and, having salvation; lowly and riding upon an ass, even upon the foal of an ass***."

The might of Christ, the King of the Spiritual Zion, is declared to be her sufficient safeguard and support. She is secure under the rule of Him, Who does not need the help of chariots and horses, but rides on in meekness to victory.

The day (it is foretold) is coming, when the Church will be deprived of all earthly helps, supports, and defenses. "***The chariot will be cut off from Ephraim and the horse from Jerusalem, and the battle-bow shall be cut off***;" but still, though the World is no longer for her, but against her, Christ's kingdom will be extended to the heathen, who will look on Him as their Saviour. It will be universal in extent and everlasting in duration.

This glorious deliverance from the bondage of Sin and Death is to be purchased by blood, "***the blood of the covenant***," the blood of Christ. This is the price to be paid for the redemption of Zion and of the World from the prison-house in which they lie like captives in a pit. They are freed from it by that redemption; and instead of being prisoners of death, they become "***prisoners of hope***;" and they exchange the dark dungeon of their captivity for the strong fortress of salvation. The battle-bow of earthly power is cut off; but Christ is a victorious Conqueror: He triumphs by His own death; and He is a warlike Archer, riding with a bent bow in His hand, and discharging His arrows against His enemies. Zechariah adopts the imagery of the Psalmist, which is reproduced by St. John in the Apocalypse, where Christ is displayed as riding with a bow in His hand, on His glorious career, "***conquering and to conquer***."

The arrows of Christ were the Apostles and first preachers of the Gospel. He took these arrows from His quiver and discharged them from His bow, like missiles to subdue His enemies, and to overcome the heathen World, and to make it subject to His peaceful sway. Christ is ever riding as an Archer in Christian Missions; and, in the ordination of Christian Ministers to their apostolical and Evangelical office. He is ever sending forth His arrows, winged with feathers from the plumage of the Divine Dove.

Zechariah's words are ever being fulfilled, "***The Lord shall be seen over them***" (like a mighty Archer bending His bow and scattering His enemies, who fall backward before Him); "***and His arrows shall go forth like lightning; and the Lord God shall blow the trumpet*** " (the trumpet of the Gospel), "***and shall go with whirlwinds of the south***" (with irresistible power); "***and the Lord God shall defend***

them; and they shall be like jewels in His crown." And the consequence of this victory will not be carnage and desolation; but salvation and joy, and a feast of spiritual delight in the Word and Sacraments of Christ. "***How great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maids***."

The Prophet returns to contrast this blessed consummation with the evil results of disobedience and idolatry. Evil shepherds –bad rulers, civil and ecclesiastical, will be punished for their sins; and God will take away from them their office and give it to others, namely to faithful Teachers raised up by Christ from the people of God. "***Out of him***" (that is, from Judah) "***Christ will come forth***;" He Who is the "***corner stone***" which supports the fabric of the Church, and in which the two walls of the Jewish and Gentile world meet in one; and "***the nail***" (or *peg*) to which the cords of the tent of the Church are braced, and by which it is kept firm in the ground, so as not to be torn up or shaken by storms; and "***the battle-bow***," by which she overcomes her enemies by means of the preaching of those whom Christ sends forth, the Heathen will be evangelized; and not only so, but the Jews themselves, scattered abroad in all countries hostile to Israel –which are represented by Egypt in the south and Assyria in the north –will be brought into the True Zion, the Church of Christ.

Having thus foretold the future gathering together of Israel, the Prophet goes back, in order to specify the cause of their dispersion, and to account for it.

It might have been supposed, that in Zechariah's days, when the Temple and Walls of Jerusalem had just been rebuilt, and the great Empire of Persia, in the reigns of Cyrus and Artaxerxes, had favoured their restoration, there would be no more scattering of Israel. But the prophet Zechariah, being inspired by the Holy Ghost, reveals the marvellous and almost incredible fact, that Jerusalem would again be destroyed; and that her inhabitants would again be scattered abroad, on account of a sin far greater than any committed by their forefathers, namely the rejection and murder of their True Shepherd, the Messiah, Who is co-equal with Jehovah Himself. He foresees the destruction of Jerusalem; he foretells the desolation of all the noble mansions of that city, which had just been rebuilt. "***Howl, fir-tree; for the cedar is fallen***." He explains the reason of this catastrophe. Her shepherds have been faithless; they have not been true to their commission to feed His flock, but have slaughtered it for the gratification of their own carnal appetites. It has become "***a flock of slaughter***;" and they glory in their shame. Therefore their commission is revoked. God sends to Jerusalem a faithful Shepherd, "***the Good Shepherd***," which is Christ. But they will reject Him with scorn; they will appraise His faithful service at the pitiful price of thirty pieces of silver. This is cast to the potter. The Lord rejects them because th reject Him; and He, the True Shepherd, breaks asunder His pastoral staves, "***Beauty and Bands***," the symbols of the blessed effects of His pastoral work, which would have invested His people with spiritual grace and glory, and would have bound them to one another and to God. Zechariah reveals the mystery, which has now been cleared up in the eyes of the world, that the Jews would destroy themselves, and be outcasts from God, and be scattered abroad, because they rejected and crucified Christ.

After describing the pastoral work of Christ in the Church, the Prophet proceeds, by a bold contrast, to describe that of an opposite power and person in Christendom, who claims to be a *shepherd*, and yet makes himself to be an "*idol*" in the Church. "*Woe to the* ***idol shepherd***," exclaims Zechariah. The woe which awaits him is described, "***Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm***" (in which he trusts, and by which he claims to guide the world), "***and upon his right eye***" (for he thinks that he alone can see): "***his arm shall be clean dried up, and his right eye shall be utterly darkened***."

This prophecy of Zechariah concerning "***the idol shepherd***," seems to be even now in course of fulfilment in Christendom. And here we may recognize another example of the mode in which the words of the prophets adjust themselves to events as they arise, and possess a continuous and increasing power and value for the Christian. And it may be anticipated, that additional evidences of the truth of divine Revelation will be supplied in the latter days, as years pass on, by the fulfilment of utterances in

them which are now veiled in obscurity; and that, if we may so speak, the hand of Time will raise new trophies to Holy Scripture, and place fresh crowns on the heads of its writers, in proportion as we approach nearer to Eternity; and that thus, in an age of doubt, the reverent reader of Holy Scripture will have new confirmations of his faith in its Inspiration, and in the Gospel of Jesus Christ the Son of God, which is the end of all Hebrew Prophecy.

Zechariah has next a vision of the last days. He sees a gathering of hostile powers against God and against His Church, which, having been founded at Jerusalem by Christ, will expand itself to enfold the world. The Church, the true Jerusalem, will be assaulted by enemies on all sides before the End comes. But she will be "***a cup of trembling***" to all who attack her; she will be "***a burdensome stone***" to her adversaries. In other words, their own acts in persecuting and oppressing her will recoil upon themselves to their own utter confusion and ruin. God will make her foes to reel like drunken men, and will crush them and grind them to powder beneath the heavy weight of His wrath, and they will be consumed by the fire of His indignation, which will burst forth from her to consume them. The Prophet delivers the gracious assurance that Almighty God will defend His Church, and will strengthen all her faithful members, and will finally crown them with victory and glory. "***The feeble among them shall be as David***", for they will be strong through the grace of the Divine David, Jesus Christ.

Still further, Zechariah reveals, that not only Heathen Nations, but the Jewish People also, will be converted to Christ. God will pour upon them "***the Spirit of grace and supplications***;" and God says, that "***they will look on Me Whom they pierced***" –a clear testimony (as explained in the Gospel) to the Godhead as well as the Manhood of Christ. They will mourn for Him, the true "***King of the Jews***," as they mourned for the good King of Jerusalem, Josiah. Each family and person will be touched with penitential sorrow, and will confess Him, Whom they crucified, to be Christ and God. Then He will be their Saviour. The fountain opened at Calvary in the wounded side of Christ, to the house of David and to the inhabitants of Jerusalem, will flow freely to them, and they will be cleansed by it. There will be no more idolatry among the Jews, as there was before the Babylonish Captivity. Nor will there be false teaching then, as there was in the days of the Scribes and Pharisees.

It is the ordinary practice of Divine Prophecy, in Holy Scripture, *to recapitulate*. That is, after it has descended to a distant point in the future, it comes back again to its former starting place, and delivers another prediction which reaches down to still more distant objects than those which it had before attained. So it is here. The Prophet once more returns to describe more particularly the Death of Christ. He speaks of the wounds in His hands –wounds which He received in the house of His friends, even at Jerusalem itself. The Death of Christ, which is foretold by Zechariah (as Christ Himself has assured us), and is described by the Prophet as the death of Him Who is the Shepherd of His People, and also the "*fellow*," or equal, of Jehovah, is represented as due to the sins of His People, but as permitted and effected by God. But God will have a remnant among them; He will bring His "***hand upon the little ones***," the meek and gentle of Israel. He will defend them and purify them by trial.

Thus the Prophet is brought again to the times of the End. He describes the last fierce struggle of infidel Antichristianism against the Lord and His Church. The Church will suffer great distress, as Jerusalem did in the days of its siege by the Romans. But at last the Lord will arise and scatter her enemies. Then shall the End come. Christ will descend from heaven in glory, as He went up from Olivet in His Ascension into heaven. Whether He will literally appear on the Mount of Ascension, the Mount of Olives, time will show. His enemies will all be confounded; but His faithful servants will be marvellously preserved. In the latter days, the living waters of the Spirit will be universally diffused over all the earth. There will be no more strifes and parties in religion; there will be "***One Lord, and His Name One***". The Church will be exalted, extended, and glorified like a lofty plain above the hills of the earth, and will be safely inhabited; all her adversaries will be consumed, and she will celebrate a universal and everlasting Feast of Tabernacles.

The typical foreshadowings of that great and crowning Festival of the Hebrew year, which spake of God dwelling with His people in the Tabernacle in the Wilderness, and which prefigured the glory that would follow when God Himself would vouchsafe to pitch His Tabernacle in human flesh, and be our Everlasting Emmanuel, will then be realized and consummated.

The Church will celebrate a spiritual Feast of Tabernacles for evermore; for God Himself will ever tabernacle amidst her. Everything will then be consecrated. The "***bells of the horses***," the emblems of warfare, will be hallowed; common things will be sanctified. The Church will shine in pure light, and in a bright atmosphere of holiness, and be transfigured and glorified forever in the heavenly Jerusalem.

The glorious visions of Zechariah are succeeded by the moral homilies of 'MALACHI'; and by this juxtaposition they supply a striking comment on the indispensable necessity of religious practice, and personal holiness, if there is to be a fruition of heavenly glory.

In the age of Malachi, Jerusalem rejoiced in her newly-built Temple and its restored Ritual; and she looked with self-complacency and hope for the Coming of the Messiah. But the Holy Spirit, speaking by Malachi, tempers her joy with sober reproofs and solemn warnings. He utters a prophetic protest against that hard, proud, covetous spirit of formalism, which afterwards displayed itself in the blindness of the Priests and in the vainglorious hypocrisy of the Pharisees in our Lord's age. He declares to the Jews –who gloried in their national privileges, but were not alive to the responsibilities, and did not discharge the duties, which those privileges involved –that unless they repented of their sins, their pride, their oppression, their perjury, their adultery, God would loathe all the ritual observances and sacrifices of the Temple at Jerusalem; and that their privileges would be taken from them, on account of their unthankfulness, insensibility, and presumption, and willful disobedience and moral profligacy, and would be transferred to the Gentiles. The Advent of the Messiah would be a day of sorrow and shame to them, and not of joy and glory.

Thus Malachi, "the Seal of the Prophets," prepared the way for the stern preaching of the second Elias, John the Baptist coming forth in the wilderness in his raiment of camel's hair, with a leathern girdle about his loins, to denounce God's judgments against Priests, Pharisees, and Sadducees, and the People of Jerusalem; and to prepare the way for the Judge, Whose Coming is heralded by Malachi: "The Lord Whom ye seek shall suddenly come to His Temple, even the Messenger of the Covenant Whom ye delight in," and for Whose Coming ye look with desire, but do not prepare yourselves for it by holiness of life. "Behold, He shall come, saith the Lord of Hosts. But who may abide the day of His Coming, and who shall stand when He appeareth"?

"Like John the Baptist, whom he announces, Malachi, even while he is describing Christ's First Advent, sees the bright glory and awful majesty of His Second Coming; and he darts backward a rapid glance to Blount Sinai, and to the promulgation of the Law of Moses, and commands the Hebrew Nation to remember and observe the statutes and judgments which the Lord then delivered to Israel; and he then looks forward to the great and dreadful Day of the Lord. Thus in his vast prophetic panorama he blends the earthly Sinai with the heavenly Sion. And while he assures the faithful and obedient of every age and nation that "the Sun of Righteousness will arise to them with healing in His wings, he ends his prophecy with a solemn call of sinners to repentance, lest God should reveal Himself to them in wrath and indignation, "and smite the earth with a curse."

We have thus been brought by God's help to the close of the prophetical books of the Old Testament. Here we may pause awhile, and take a retrospective view of the ground traversed from the beginning of the Sacred Volume, and consider what reflections are suggested by it with regard to what still lies before us in our passage from time to Eternity.

Holy Scripture, from its first page to the last, reveals a succession of conflicts between good and evil; and of triumphs of good over evil, after severe struggles.

The Creation of the earth itself, in its present form, was a work of restoration by God, after a time of desolation and ruin due to the agency of evil. The Fall of Man was a work of ruin wrought by the Evil One; but it was succeeded by God's promise of Christ, the Seed of the Woman, Who would bruise the serpent's head and would raise men to a loftier condition than that in which they had existed in Adam. The rise in Christ is higher than the fall in Adam was deep.

The Deluge was like another fall, consequent on man's sin; but God graciously enabled him to emerge from it to a higher altitude, with nobler promises.

The building of Babel was like another fall, due to human pride and rebellion against God. Men sought for strength by combination in Babel, which was designed by them to be a centre of unity; but they were punished by dispersion and confusion. God overruled evil for good; their dispersion prepared the way for the colonization and civilization of the World, and for the eventual diffusion of the Gospel of Christ, flowing in the language of all nations; and for the building up the universal Church of Christ, the true Sion, the city of peace –the antithesis of Babel, the city of confusion.

The declension of Mankind into idolatry was like another fall, produced by the evil agency of Satan, the author of idolatry. But God called Abraham, the father of the faithful, out of the darkness of heathenism and idolatry , and promised that of him Christ should come, in Whom all nations should be blessed; and He made his family to be a depository and witness of truth, and to be the seminary of Christianity.

The selling of Joseph, one of that family, into Egypt by his brethren, and his imprisonment on false accusations, and his subsequent elevation to bear rule in the palace and realm of Egypt, and to become the preserver of life in the seven years' famine, is like a miniature specimen of the declensions and elevations which have their consummation in the Divine Antitype of Joseph, Jesus Christ.

The going down of that family into Egypt, the land of idolatry and the house of bondage, was like another fall; but God made it to be the occasion for a great and glorious conflict with the gods of the heathen, whom He visited with plagues, and for manifesting the glory of the Lord God of Israel, by the overthrow of their power, and by covering with the waves of the Red Sea the hosts of Egypt, when pursuing after His own people, whom He saved by two miraculous deliverances (both of which were typical and prophetic of mankind's deliverances by Christ, and of our Exodus in Him), first at the Passover, when the firstborn of Egypt were destroyed, and next by the way which He made for them on dry land through the waters of the Red Sea, in which their enemies were overwhelmed.

The rebellion of Israel in the wilderness was like another fall; but it was followed by another rise to a higher elevation, in the passage of the river Jordan, and in the conquests of Joshua, the type of Jesus, and in his settlement of Israel in Canaan, the figure of heaven.

The days of the Judges were evil; they were days of degeneracy and apostasy, but were followed by those of Samuel the Prophet, and David the King, the anointed of the Lord, "***the man after God's own heart***," "***the sweet Psalmist of Israel***," the conqueror of his enemies, the first Hebrew King of Jerusalem, the progenitor and type of Christ; and by the glorious times of Solomon "***the Peaceable***," the builder of the Temple of Jerusalem, and in these respects the type of Christ the Prince of Peace, the Builder of the true Temple in the everlasting Sion, the universal Church.

The dispersion of the Ten (10) Tribes of Israel, and the destruction of Jerusalem, and the captivity of Judah at Babylon (which had been foretold by Isaiah, Micah and Habakkuk, Zephaniah and Jeremiah) for their sins of idolatry, were like another fall. But this was overruled for the gracious purposes of manifesting the majesty and glory of the Lord God of Israel throughout the East, by the deliverance of the three children, who refused to fall down and worship the golden image set up by the King of Babylon; and by the preservation of His faithful prophet Daniel in the lions' den, into which he was cast because he refused to omit his prayers to God, notwithstanding the decree of Darius the king; and by the fulfilment of the prophecies of Isaiah, Jeremiah, and Habakkuk, in the capture of Babylon by Cyrus the Persian, "***the shepherd***" and "***the anointed***" of God; and in the deliverance of God's People by

him, and in his decree for their return to their own land, and for the restoration of the sacred vessels of the Lord's house, and for the rebuilding of the Temple at Jerusalem –all which events were figurative of still greater mercies in Christ the mighty Deliverer of all faithful Israelites from their captivity, and the Restorer of our nature, which was like a city in ruins.

The destruction of the Temple, and the dispersion of the Hebrew People in distant lands, had the effect of weaning their minds from what was local, material, and transitory in religious worship, and of raising their hearts to commune with what is unseen, heavenly, and eternal; and it prepared them by a holy discipline for a purer faith. It rescued them from idolatry, and spiritualized them. It also put an end to the unhappy rivalry and schism between Israel and Judah, and trained them for union in Christ.

The Temple built at Jerusalem after the return from Babylon, was far less glorious in external splendour and grandeur than the Temple of Solomon. But the promise was, that "***the glory of the latter house would be greater than that of the former***". And why? Because Christ, the Lord of the Temple, would come to it, and fill it with glory. Thus, even the inferiority of the latter house in material respects taught the great truth, that the essence of divine worship, and the glory of the Church, do not consist in external things, however magnificent, but in the presence and in-dwelling of Christ. Here was another progressive step toward that vital and spiritual religion which is taught by Christ in the Gospel.

The accomplishment of numerous prophecies which had foretold the sufferings of the Hebrew Nation for sin, and their deliverance and restoration after the fall of Babylon, strengthened their faith in the inspiration of Hebrew Prophecy, and in the power and love of the God of Israel, and stimulated them to look forward to the accomplishment of the other prophecies which were contained in their Scriptures, and especially those prophecies which foretold the Coming of the Messiah to that Temple which was built after the Captivity. The fulfilment of the former prophecies was an earnest and pledge that the latter prophecies would be fulfilled also.

The age of their return from Babylon was succeeded by a debasement and corruption of morals consequent on their vainglorious self-confidence in their own spiritual privileges, and on their disdainful contempt of heathen nations. These were the besetting sins of Judaism after the return from Babylon, even till the days of our Blessed Lord, when they reached their climax, and were punished with spiritual blindness as their inevitable retribution. But when everything seemed most dark, then "***the Sun of Righteousness***" arose upon the world. The Son of God Himself appeared in human flesh. The great majority of the Hebrew Nation were unable to recognize the beauty of the promised Messiah in the "***Man of Sorrows***." "***He came unto His own, and His own received Him not***." They rejected and crucified the Holy One of Israel. Thus they fulfilled the prophecies of the Psalms, of Isaiah, and Zechariah; as St. Paul declares, they did not understand the words of the prophets which were read in their own synagogues, and "***they fulfilled them by condemning Him***."

Thus greater strength accrued to Divine prophecy, even from the unbelief of those who killed the King of Glory. The true remnant of Israel –namely, the Apostles and primitive believers among the Jews –were confirmed in their own faith by the infidelity of the Nation. That infidelity had long before been foretold: "***Lord***," exclaimed Isaiah in the name of the Hebrew Prophets, "***who hath believed our report***?"

The apostasy of the Jews was punished by the utter destruction of the Temple and City of Jerusalem by the arms of Rome, and by the dispersion of the people into all lands even to this hour. But even this terrible visitation was fraught with mercy. No longer are the eyes of the faithful directed toward any local centre, such as the Temple at Jerusalem. No longer do they sit beneath the shadow of the Levitical Law. The material City and Temple have been levelled to the dust; but Jerusalem still lives and grows, and has been catholicized in the Church of Christ. The Church Universal has risen on the ruins of the Temple on Mount Moriah. The Church is the true Moriah, or, Vision of the Lord, where the abiding presence of the Lord is ever seen by the eye of the faithful. The dim, visionary twilight of the

Ceremonial Law has passed away forever, and has melted away and been absorbed into the glorious sunshine of the Gospel.

The Jews, as a nation, have been rejected for a time, because they rejected Christ; but even by this rejection the evidence of Christianity has been strengthened; for all these things were foretold by their own Prophets who prophesied of Christ. And there ever has been a faithful remnant in Israel as those Prophets predicted, amid God's Ancient People. They have been the seminary of Christendom. All the Apostles and first preachers of Christianity were Jews, and were sent forth from Jerusalem by Christ, who was the personification and consummation of faithful Israel. They went forth, sent by Him, and empowered by the Holy Ghost, given to them at Jerusalem to execute His commission, and to preach to all nations the Gospel, which is the fulfilment of the Law, and to make all men to be citizens of the true and everlasting Zion, which is His Church

The dispersion of the Jews in all lands is a standing and ever-speaking witness, in all places, to the truth of Holy Scripture, which foretold it; and it is also a testimony to the truth of Christ, because the Prophets, and Christ Himself and His Apostles, predicted that such would be the punishment of the Jews for that rejection, and declared that their only escape from that punishment, which has now lain heavy upon them for eighteen hundred (1800) years, is by repentance and faith in Christ. The heinousness of the sin of Unbelief, rejecting Christ, may be seen in the history of the Jews since the fall of Jerusalem even to this day.

But the Prophets also foretold that another triumph still awaits Christianity through this dispersion of the Jews. They foretold that the faithful remnant of the Jews, namely the Apostles and earliest disciples, would first convert the Heathen to Christianity; and that afterwards Preachers and Missionaries of the Gospel would be raised up in heathen nations, and would evangelize the Jews, and bring them also to the fold of Christ. God's love to His Ancient People will be manifested, and they will unite with the Gentiles in adoring Him in the Christian Church.

Thus we see, that ever since the Creation, to the Coming of Christ, there has been a succession of conflicts with Evil and of conquests of the Truth, a series of moral falls and moral resurrections, a succession of decompositions and of redintegrations; and that the tendency has ever been one of progress from what is material, local, and temporal, to what is spiritual, universal, and eternal.

The climax of this gradual ascent is reserved for the latter days. The crisis will be seen on the eve of Christ's Coming to judgment.

All Hebrew Prophecy in the Old Testament, and all Christian Prophecy in the New, concur with the evidence derived from the analogies of history, in testifying to a great coming struggle of Error with Truth, and of a great and final victory of Truth over Error.

The conflict and triumph described in the last chapter of Isaiah; the great battle of Antichristian powers, symbolized by Gog and Magog in Ezekiel, and their utter rout and discomfiture; the gathering of the Nations, and the crushing of their pride in the valley of Jehoshaphat, in the magnificent description of Joel; the combination of hostile forces against the spiritual Jerusalem, the Church of God; and the grinding to powder of rebel Nations by the Stone cut out without hands, and their scattering like the dust of the summer threshing-floor, predicted by Daniel in his vision of the Son of Man coming to judgment, and the future Resurrection; and the confederacy of worldly and godless forces against the Church of God, and their final overthrow, foretold by Zechariah; all these and other similar prophecies, together with those which are ever recurring in the Psalms –from the first and second Psalms even to the end of the Book –which speak of the raging of Nations against Christ, and the final subjection of all things beneath His feet; are like parts of one great prophetic drama, which is consummated in the Apocalypse of St. John, in the description of the marshalling of Antichristian forces for a great struggle in

the latter days*, and for the final shout of victory –"Hallelujah, for the Lord God Omnipotent reigneth;" "the kingdoms of this world are
become the Kingdom of our Lord and of His Christ."

Therefore the social and political phenomena of the present times will not disturb the mind of the Christian. In our own age (as has been truly said) we "live amid falling institutions; the foundations of fabrics have long been giving way, and a visible tottering has begun; and the sounds of great downfalls, and great disruptions come from different quarters; and great crashes are heard, as if some vast masses had just broken off from the rock, and gone down to the chasm below."

But the believer in Christ, with the Bible in his hand, remains unshaken. He knows that "heaven and earth will pass away, but Christ's Word will not pass away." "Jesus Christ is the same yesterday, to-day and forever." States and Empires will fall; but Christ remains forever. The Holy Ghost will abide forever with His Church". The Holy Scriptures will remain; the holy Sacraments will remain; the Creeds of the Universal Church will remain; the Church herself will remain forever, to preach the Word of God, and to minister the Sacraments, and to fight against error and sin, and to lead men to a blessed immortality.

The faithful Christian will, indeed, mourn over the infatuation of States, abdicating their noblest functions, and forfeiting their most glorious prerogatives by apostasy from Christ, as if the everlasting Gospel were a thing which could now be flung aside, as superannuated and obsolete; and as if they could prosper without God's blessing; and as if they could have any blessing from Him unless they maintain His truth and promote His glory. He will deplore the presumption which vaunts that it can educate a nation (as if Education were not a discipline for eternity) without the doctrines and sanctions of religion, and the grace of the Holy Ghost; and by the mere beggarly elements of Secularism, which will have its sure retribution in national anarchy and confusion. He will weep, as Jeremiah wept amid the ruins of Sion, over the fall of national Churches. He will mourn over the breaking up and crumbling away of ancient Monarchies, and over the sweeping away of fallen and ruined Thrones by the fierce hurricane of popular revolutions. But in all these perturbations he will retain a spiritual calm. They will even strengthen, stablish, and settle him in the truth. And why? Because all these things have been foretold by Prophecy, Hebrew and Christian; and because they betoken the approaching consummation of a long series of events, which will culminate in the overthrow of all Error, Unbelief, and Ungodliness, and in the full and final triumph of the Christian Faith, at the Coming of the Lord to judgment. They are signs of the nearness of that Coming, and of its blessed results, which Hebrew and Christian Prophecy have foretold –the Resurrection of the dead, the re-appearing of the bodies of the faithful who have fallen asleep in Him; and the fruition of eternal peace, and the joys of His Church triumphant, glorified forever in heaven.

Thus the retrospect of the past, from the present time even to the Creation, is full of comfort to the Christian. He knows that "***not one good thing has failed***" of God's promises, from the first prophecy in Scripture to Adam after the Fall to the present time. It was prophesied that Christ should be born of a woman, that He should come of the seed of Abraham, Isaac, Jacob, and Judah, and of David; that He should be born of a Virgin, and at Bethlehem; that He should be a Man of Sorrows, be meek and lowly, and ride on the foal of an ass; that His price should be thirty pieces of silver, that He should be pierced in His hands and His feet, that His raiment should be parted, and lots be cast for His vesture, that He should die as a transgressor and be buried by the rich; and yet that He should be no other than the Mighty God, the Prince of Peace, the Lord our Righteousness; that He should come as the Lord to that Temple which was built by Zerubbabel; that He should rise from the dead, ascend in glory to the heavens, and send down the gift of the Holy Ghost; and that His word should go forth from Zion into all parts of the world, and that He should enfold the Gentile Nations in His Church.

All these prophecies have been fulfilled. What then shall we say? Since these predictions, so numerous, so circumstantial, so various, have been accomplished, can it be imagined that the other prophecies of the Hebrew and Christian Scriptures shall not be accomplished also? Shall ninety-nine (99) prophecies in the Sacred Volume be fulfilled, and shall the hundredth (100th) fail? Assuredly not. The past fulfilment of the many is a pledge of the future fulfilment of the few; especially since these few prophecies which remain to be fulfilled, are not only delivered to us by Hebrew Prophets, but by Christ Himself also. Who is the subject and end of all Prophecy, and the Lord of all the prophets. And what is the great prophecy that remains to be fulfilled, and which Christ Himself has reiterated by Himself and by His Apostles, especially by St. Paul in the Epistles to the Thessalonians, and the Corinthians, and by St. John in the Apocalypse? The final overthrow of all that is opposed to Christ and the complete victory of the True Faith. This is what lies before us. It will be fulfilled at Christ's Second Advent. Therefore will we not fear, though the Earth be moved, and the hills be carried into the midst of the sea. In all the trials and troubles of private and public life, amid all the winds and waves of popular commotions and tumults, in the distress of nations with perplexity, in the fainting of men's hearts through fear, and for looking after those things which are coming on the earth, in the dissolution of Empires, in the disintegration of national Churches, and in the distraction and strife of parties in religion and polity, in the wild frenzy of fanaticism, in the overflowings of a self-idolizing superstition in the Church itself, in the rebuke and blasphemy of unbelief, the true Christian will cling to this anchor of the soul, sure and steadfast, and will see in the storm itself a sign of eternal calm. When all things seem to be most dark, then, as the Apostles, toiling in the ship on the Sea of Galilee, saw Christ in the fourth (4th) watch of the night, walking on the sea amid the storm, and coming to them into the ship, and then the wind ceased, and the ship was at the land whither they went; so at length the faithful will see Him coming to those who are labouring in the Apostolic vessel of His Church, tossed by waves, and buffeted by winds; they will behold His refulgent Form, made more bright by the contrast of the gloom around it, and treading beneath His feet all the foaming billows of human pride and presumption, and speaking to His disciples with a voice of power and love, "***Be of good cheer, it is I***." And then the ship will be "*at the haven where they would be*", –the heavenly haven of everlasting peace. }}

C. Lincoln. (Christopher of Lincoln.) Risehome, Lincoln, Ascension-tide, 1870.

{{ **Chronological Order of the Prophets:**

Some of the Prophets, e.g. 'Hosea' and 'Isaiah', prophesied during a much longer time than others; and therefore some of their prophecies may be later in date than some of the prophecies of Prophets who began to prophesy after them. Their dates for the most part cannot be precisely determined. It is probable that the books of most of the Prophets contain the substance and pith of prophecies delivered by them at intervals on several occasions. In the following Table, some modifications have been adopted of that order which is exhibited in the Table prefixed to 'Isaiah'.

These Prophets prophesied in the time between B.C.:
810-710:

Hosea: Days of Jeroboam II, King of Israel, & Uzziah, Jotham, Ahaz, & Hezekiah, Kings of Judah.
Isaiah: Days of Uzziah, Jotham, Ahaz, & Hezekiah, Kings of Judah.
Joel: Probably in Days of Uzziah, King of Judah.
Amos: Days of Jeroboam II, King of Israel, & Uzziah, King of Judah.
Obadiah: Probably in Days of Uzziah.
Jonah: Probably in Days of Uzziah.

Micah: Days of Jotham, Ahaz, & Hezekiah, Kings of Judah. Cp. Jer. 26:18.
710-625:
Nahum: Probably in Reign of Hezekiah, King of Judah.
Habakkuk: Probably in Reign of Manasseh or Josiah, Kings of Judah.
Zephaniah: Days of Josiah, King of Judah.

Jeremiah: **629-580**: 13th year of Josiah, & in the Reigns of Jehoahaz (Shallum), Jehoiakim, Jehoiachin (Jeconiah, Coniah), & Zedekiah, Kings of Judah, & after Destruction of Jerusalem.

Ezekiel: **595-573**: 5th year of Jehoiachin's Captivity, & in Reign of Zedekiah, & after Destruction of Jerusalem.

Daniel: **603-534**: Days of Nebuchadnezzar, Belshazzar, Darius, & Cyrus.
Haggai: **519**: 2nd year of Darius Hystaspes.
Zechariah: **519-487**: Associated with Haggai.
Malachi: **430-400**: "The Seal of the Prophets."

For a synoptical view of the historical events of the above period, the reader is requested to refer to the Chronological Table prefixed to the Books of Kings, pp. xx-xxii, and the '***Introduction***' to Ezra, p. 295.

The principal Commentaries on the Minor Prophets are those of S. Jerome, S. Cyril of Alexandria (published in an emended edition by P. E. Pusey, Oxf., 1868), Theodoret, S. Augustine (De Civitate Dei, lib. xviii.), Haymo, Remigius, Theophylact, Eupertus Tuitiensis, Hugo de S. Caro, Albertus Magnus, Nicolaus de Lyra, Rihera, Cornelius a Lapide.

Among the Rabbis, R. Salomon ben Isaac, Abenezra, Kimchi.

Among the Reformers, (EOcolampadius, Luther, Calvin, Mercer, Osiander.

After the Reformation, Drusius, Sanctius, Piscator, Tarnovius, Calovius, Grotius, Schmid, Marckius, Lyserus, W. Lowth, M. Henry.

In the eighteenth (18th) and nineteenth (19th) centuries, J.H. Michaelis, Starck, Petersen, Dathe, Newcome, Rosenmuller, Umbreit, Eichhorn, Ackermann, Maurer, Henderson, Hesselberg, Hitzig, Ewald, Schegg, Reinke, Hengstenberg (in his Christology), Dr. Robinson, Drake, Bassett, and especially Dr. Pusey (a very learned and inestimable Commentary), and Dr. C.F. Keil (one of the best works of that erudite (learned) Expositor), and Kleinert. The expositions of Dr. Pocock on Hosea, Joel, Micah, and Malachi are of great value, as are those on Micah and Obadiah by C.P. Caspari; and that of Kliefoth on Zechariah is written in an excellent spirit of Christian Criticism. }}

{{ **HOSEA**: Ch. 1: On the history and prophecies of Hosea, see above, 'Introduction' to the Minor Prophets generally. The first three (1-3) chapters of this Book are a prologue to the whole (like the first five (1-5) chapters of Isaiah: see on Isa. ch. 1), and reach from the age of the Prophet to the last days. It is a uniform principle of divine prophecy, –"*semper ad eventum festinat.*" (MT: *always eager towards the outcome*) It passes at once with a rapid flight to the consummation of all things. So at the very beginning of the Apocalypse the writer announces the Second Advent of Christ: "Behold, He cometh with clouds" (Rev. 1:7).

1. ***Hosea, the son of Beeri***] '***Hosea***', who stands at the head of the Minor Prophets in the Canon of Scripture, is to them what '***Isaiah***', whose name signifies '*Salvation of Jehovah*', is to the Major Prophets. Both Hosea and Isaiah prophesied *in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah*. See above, Isa. 1:1. The word '***Hosea***' signifies '*salvation*'; and '***Beeri***' means my '*well*' (S. Jerome).

The words of the Minor Prophets flow down from the well of God's saving power and love, in a continuous stream, parallel to those of the Major Prophets. They rise from a higher point than the words of the Major Prophets, and descend to a lower one, till they bring us down in Haggai, Zechariah, and Malachi, to the days of the Second Temple, in which the Saviour Himself taught, from Whom, as from an exhaustless well-spring, flowed forth the living waters of the Gospel, and the gift of the Holy Spirit of God; and they reveal to us the glories of the heavenly city, and the crystal sea, and the waters of life flowing from the throne of God.

—***in the days of Uzziah***–*Jeroboam the son of Joash, King of Israel*] Jeroboam the second (2nd), King of Israel, in whose reign the kingdom of the Ten (10) Tribes rose to the highest pitch of prosperity; by which God graciously proved them whether they would be thankful and obedient to Him, Who gave them their wealth and power (see 2nd Kings 14:25-27). He reigned contemporaneously with Uzziah, king of Judah, for twenty-six (26) years, and died in the twenty-seventh (27th) year of Uzziah, who outlived Jeroboam by twenty-five (25) years.

Since, therefore, Hosea began to prophesy before the twenty-seventh (27th) year of Uzziah, and continued to prophesy in the times of Hezekiah, the son and successor of Ahaz, who succeeded Jotham, the son and successor of Uzziah, he must have prophesied for a period of more than sixty years (i.e. from about B.C. 790 to B.C. 725). In the Chronological Table, prefixed to Isaiah, above, p. xxii, the reader is requested to correct 780 into 790. Hosea does not mention any other kings of Israel under whom he prophesied besides Jeroboam II, because the successors of Jeroboam (Zechariah, Shallum, Menahem, Pekahiah, Pekah, the son of Remaliah, Hosea the son of Elah) had no permanent position as kings on the throne of Israel, and several of them were murderers and usurpers, and by their sins brought the kingdom to ruin and desolation, till at last their capital, Samaria, was taken, and the Ten (10) Tribes were carried captive to Assyria.

Israel's Spiritual Fornication: (1:2-11)

2. ***Go, take unto thee a wife of whoredoms***] God speaks from the lofty eminence of His foreknowledge, ***Go, take to thee a wife***, who, I foresee, will be a wife of whoredoms; that is, one who will be faithless to thee, and who will thus cease to be worthy to be called thy wife. See 2:2.

That this is the true interpretation of this much-controverted passage seems to be evident,—

(1) From the fact that the Prophet's wife is designed to symbolize the Israelitish Nation and its relation to God. Now God did not espouse that Nation to Himself *when* it was unfaithful; but it *became* unfaithful *after* it had been espoused to Him. Cp. Ezek. 23:3.

It is observable that the *Targum* here, and the ancient Versions (*Sept., Vidg., Syriac*) render the words in the *future* tense (as indeed they are in the original), the land *will commit* great whoredom from the Lord; and this confirms that exposition.

(2) From the circumstance that this wife of Hosea is afterwards spoken of as *a woman beloved of her friend* (i.e. by her *husband*), *yet an adulteress* (3:1), and, as such, is a figure of Israel, faithless, and yet not wholly cast off by God.

(3) From the great embarrassments which beset the other conflicting interpretations, viz.—

(1) The interpretation which regards the woman whom God's Prophet is commanded to take to himself in marriage, as no other than a common harlot.

(2) The interpretation, which, recoiling from such a supposition, resorts to the theory that the whole transaction had no outward visible reality, but was done only in the Prophet's inner consciousness, and that the names of his wife (Gomer) and of his three children, are mere ideal fictions and visionary phantoms.

Each of these two interpretations has great names to plead in its favour. The former is supported by *S. Irenceus, S. Basil, S. Cyril* of Alexandria, *Theodoret, S. Augustine*; by *Aquinas, Lyranus, A Lapide, Calovius, Qlassius, J Pocock, Ewald, Ktirtz*, and by *Dr. Pusey*.

The latter interpretation is maintained by *S. Jerome, Maimonides, Junius, Drusius, Witsius, Hengstenberg, Keil*. For the history of these interpretations, see *Marck*, Diatribe de Muliere Fornicationum, Lug. Bat. 1696; *Pfeiffer*, Dubia, p. 433; *Dr. Pocock* here; *Dr. Waterland*, Scripture Vindicated, p. 264, who, as well as *Wm. Lowth* and *Dr. Wells*, gives the preference to the opinion which, on the whole, seems the most reasonable, and says, "I understand here a wife which, after marriage, however chaste before, should prove false to her marriage vow; and so the case of Hosea and Gomer might be the apter parallel to represent the case of God and His people Israel."

— ***the land hath committed great whoredom***, departing ***from the LORD***] In the Hebrew Canon of Scripture the Prophet Hosea follows next, in order of time, after the '*Book of Canticles*', or Song of Solomon, which is a prophetic and mystical representation of the '*love and marriage of '**Christ**' and His Church*'. See above, *Introd*. to the Song of Solomon, pp. 121-124.

The relation of *Marriage*, as a symbol of God's union with His people, serves to connect the prophecies of Hosea with the Sang of Solomon; and the unfaithfulness of Israel to God is displayed in striking contrast to the love of the Bride in that Divine Book. Cp. *Hengst*., Proleg. to Canticles, pp. 304, 305; on Cant. 3:4; and *Thrupp*, on the Song of Solomon, p. 15. See also below, on 2:2, for another instance of this connexion.

Thus also we recognize another example of the beautiful and harmonious unity of purpose with which the Books of Holy Scripture are joined on successively (like links in a golden chain) to one another.

These are evidences of the *continuity of Scripture*, and are silent proofs of its *Inspiration*. All the Books of Scripture (written at intervals extending over 1500 years) may rightly be regarded as making *one book*; they are all parts of one plan, and are from the mind and hand of Him, with Whom a thousand (1000) years are as one day."

3. ***he went and took Gomer the daughter of Diblaim***] The word *Gomer* signifies *completion (Pocock*), and also *exhaustion* and *failure* (Gesen. 175; Fuerst); and it may signify the condition of destitution and helplessness to which the Israelitish Nation had been reduced, especially by the bondage in Egypt, when it was received into covenant with God, and was espoused to Him at Mount Sinai. The name Gomer may also have been adopted as connected with heathenism itself (Gen. 10:2, Ezek. 38:6), as Ezekiel says (16:3): "Thy father was an Amorite, and thy mother a Hittite;" and this is symbolized also by "the daughter of *Diblaim*," or of *two pressed cakes* of figs (Gesen. 185), a figure of mere sensual pleasure (S. Jerome, Keil); and it may signify heathen extraction, as connected with Diblath, or Diblathaim, in the wilderness (Num. 33:47, Jer. 48:22). See the note above, on Ezek. 6:14, where Diblath is a symbol of what is heathen; and this illustrates the use of the word here.

Such was originally the condition of the Hebrew Nation. It was in a heathen and destitute state, and was mercifully taken up by God, in the wilderness, when it thought of little more than the gratification of its sensual appetites. Even after the Exodus it hankered after "***the onions, and leeks, and garlick, and flesh-pots of Egypt***" (Exod. 16:3, Num. 11:5).

4. ***Call his name Jezreel***] Call his name in memory of Jezreel, situated in the fruitful plain on the north of Kishon (Josh. 17:16), but polluted with blood, especially that of Naboth the Jezreelite, for the shedding of which, and other sins, the house of Ahab was threatened with extermination (1st Kings 21:14-23); and also because Jezreel was the scene of cruel and sanguinary acts committed by Jehu (2nd Kings 9 and 10).

The name *Jezreel* was also prophetic, both of judgment and mercy; of judgment, because it means, *God will scatter*, and thus presignified the dispersion of Israel; and of mercy, because it also means, God will sow, and pre-announced that the dispersion of Israel would be a dissemination, and a sowing of themselves in mercy (see 2:23), and be also a solving of the seed of God's truth in all lands (see above, Introd. to Ezra, p. 299; and below, Introd. to the Acts of the Apostles, p. 9), and would prepare the way for the diffusion of the Church of Christ in every land.

It was like the scattering of the tribe of Levi throughout the length and breadth of the Holy Land –a scattering which was threatened in judgment for sin, but was overruled by God's mercy into love. See above, on Gen. 49:7. Such (as Hosea shows in these prophecies) is the true character of the dispersion of Israel.

5. ***I will break***] By some signal victory gained over Israel by Assyria. Cp. below, 10:14. — ***Israel***—***Jezreel***] Observe the contrast. By God's grace the Hebrew Nation became *Israel, a prince of God*; but by its own sin Israel was changed into *Jezreel*, and was *scattered* by Him.

6. ***Lo-ruhamah***] *Not pitied, not favoured*. It is rendered *not-beloved* by St. Paul (Rom. 9:25), and *not having obtained mercy*, by St. Peter (1st Pet. 2:10). Israel forfeited God's love and pity by unfaithfulness to Him. — ***but I will utterly take them away***] Literally, ***for in taking away, I will take away to them***, i.e. all that belongs to them (*Hengst. Pusey*).

7. ***Judah***] Judah is contrasted with Israel, which revolted uuder Jeroboam the first, from the house of David, and set up a rival worship in opposition to that in the Temple at Jerusalem. Judah, therefore, will obtain mercy, but Israel will be deprived of spiritual blessings. — ***will not save them by bow***] Hosea, whose name signifies *salvation*, declares hero the only source from which *salvation* comes (cp. Isa. 9:6), and thus prepares the way for the prophecy which follows concerning Jesus Christ, the Saviour of the world. Cp. Matt. 1:21. Acts 4:12.

8. ***when she had weaned Lo-ruhamah, she conceived***] The long-suffering of God to Israel is thus symbolized. There was a long interval, like that between childbirth and weaning (see on Gen. 21:8. 1st Sam. 1:24), between its forfeiture of mercy and its utter rejection; but at length the birth of *Lo-ruhamah* is succeeded by that of *Lo-ammi*. One sin and punishment was followed by another in a deliberate succession and miserable sequence of births. Cp. James 1:15: "***When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death***."

10. ***the number of the children of Israel shall be as the sand of the sea***] By the reception of all nations into the Church, through faith in Christ, the true Jezreel, the Seed of God, and the Seed of Abraham, through Whom the promise was fulfilled, that Abraham's seed should be as the sand on the sea-shore (Gen 22:17; 32:12), and in Whom all families of the earth are blessed (Gen. 12:3; 28:4), and are joined together in one body under one Head, which is Christ.

That this interpretation of this passage is the true one is evident from the testimony of St. Paul (Rom. 9:25,26), and of St. Peter (1st Pet. 2:10).

Here is an answer to all objections that might be raised against God's dealings with the Jewish Nation. God chose them to be His people: they rebelled against Him; but His purpose in choosing them was not, therefore, frustrate. He scattered them; but their punishment had a salutary effect in weaning many of them from idolatry, and in bringing them back to Him. See ii. 7. He raised up the Gentiles to be His people by means of the Gospel of Christ, and His Apostles, who were *Jews*; and the Law went forth from Sion, and the Word of God from *Jerusalem*, and thus Jerusalem itself was universalized and became co-extensive with the world. And now the duty and privilege of the Gentiles (who have received the Gospel from the Jews, and whose spiritual Mother is Jerusalem) is to bring back Israel in their turn to the Church of God (2:1).

This is beautifully expressed in the Book of Canticles or Song of Solomon (see above, on Cant. 8:1-9), the connexion of which book with the prophecies of Hosea has been already noticed on v. 2.

11. ***Then shall —the children of Israel he gathered together***"] Christ Himself, "***the One Head***" of whom the Prophet here speaks, adopts these words, when He says to Jerusalem, "How often would ***I have gathered thy children together***" (Matt. 23:37). Cp. John 11:51,52, "***He should gather together in one the children of God that are scattered abroad***;" and again, these words are applicable to Christ: "*Where the body is, there will the eagles be gathered together." See the notes on Matt. 24:28, Luke 17:37, and Eph. 1:10. S. Augustine (De Civ. Dei, vii. 28) thus writes concerning this passage: "The Prophet Hosea speaks of deep mysteries, and is therefore more difficult to follow; but as to the passage, where*

*he says, '**It shall come to pass that in the place where it was said unto them. Ye are not my people, there it shall be said. Ye are the sons of the living God**', we know that the Apostles themselves understood this prophecy as foretelling the calling of the Gentiles, and that the Prophet says, '**The children of Judah and the children of Israel shall be gathered together, and shall appoint themselves one head, and come up out of the land**;' therefore let us think of the Corner-Stone, Jesus Christ, in Whom the two walls are joined together, and lean upon Him, Who is the common support of them both" (Augustine).*

— ***one head***] Christ. See above, on Ezek. 34:23; 37:22; and below, 3:5.

— ***shall come up out of the land***] All nations shall be ***gathered, together from out of the land***; that is, as all the tribes of Israel were commanded to come up to worship together at Jerusalem at stated annual festivals, so all the tribes of the spiritual Israel will come up in heart and spirit from all parts of the whole Earth, to the ***Mountain of the Lord***, the Zion of the Church of God; that is, they will be joined together in one faith and worship in the Christian Church. See above, Isa. 2:2,3; and below, Micah 4:1,2, which are the best comments on this passage; and see Ps. 87, Isa. 60:6; 66:23, Jer. 3:18; 50:4; and Zech. 14:16,17. This prophecy (says *M. Henry*) denotes, not a local remove (for they are said to be in the same place, v. 10), but a spiritual ascent to Christ.

Great shall be the Day of Jezreel.

— ***great*** shall be ***the day of Jezreel***] ***Great*** shall be ***the day of Jezreel***, the ***seed of God***. The first blood that was shed at Jezreel was that of Naboth, which was shed for his Vineyard, and which blood brought with it Divine retribution on those that shed it. See on v. 4. Naboth, as is observed by *S. Jerome* here, was a signal type of Christ, shedding His blood for His Vineyard the Church (the resemblances are specified above in the note on 1st Kings 20:43).

Naboth's blood brought retribution on those who shed it; 60 did the blood of Christ on those who said, "His blood be upon us and on our children" (Matt. 27:25). But Christ's blood speaks better things than that of Naboth; His blood is the seed of the Church; He is the true Jezreel, the seed of God (see on v. 4), and great is the day of Jezreel in Him. Great was the day of Jezreel, when, after His Passion, Burial, Resurrection, Ascension, and sending of the Holy Ghost from heaven, the Lord added to the Church daily such as should be saved (Acts 2:47), then God did great things for it. "*Magnus est dies seminis Dei, qui interpretatur* '***Christus***'; *ex quo perspicuum est ideo in typo Naboth Jezraelitis sanguinem pracessisse, ut Veritas compleretur in Christo*" (*S. Jerome*). (MT: *Great is the day of God's seed, which means 'Christ'; from which it is clear that the type of the blood of Naboth the Jezreelite proceeds to fulfill the Truth in Christ" (St. Jerome).*)

The seed sown in the earth was Christ, as He Himself says, "Except a corn of wheat fall into the earth and die, it abideth alone; but if it die it bringeth forth much fruit" (John 12:24). Christ is the true Jezreel. His Blood is the Seed from which the Harvest of the Universal Church has sprung up in the field of the whole world.

Great will be the day of Jezreel at the General Resurrection. Christ's Death, Burial, and Resurrection are the seedplot of our Resurrection. He is the First Fruits, we the Harvest (1st. Cor. 15:20-23). Then all the glorified bodies of the Saints will rise up like seed in an instantaneous harvest from the furrows of the Grave in all parts of the earth; then ***great*** indeed will ***be the day of Jezreel***.

Ch. 2. 1. ***Say ye—Ru-hamah***] Ye Gentiles, who have become the Israel of God in Christ, endeavour to win the Jews to God by assuring them of God's favour. Ye Gentile Christians, do not despise the Jews, they are your *brethren and sisters*; do not irritate them by disdainful words, but provoke them to godly jealousy (see Rom. 10:19; 11:11) by accents of love, and tell them, that though they are scattered abroad, yet God is waiting to be gracious to them and to restore them to Him. Cast aside the Hebrew negative prefix, *lo*, and in His Name call them by titles of endearment, *Ammi (My*

People) and *Ruhamah (having obtained Mercy)*. Compare Rom. 11:30,31, where St. Paul thus speaks to the Gentile Christians in regard to the Jews: "***As ye in times past have not believed in God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy***," where St. Paul refers to these words of Hosea.

2. ***Plead with your mother, plead***] Thou, O Gentile Church (says God here by the Prophet), remember that the Hebrew Nation, though scattered and banished, ***is thy mother***; plead with her and convert her to God. Cp. Ezek. 20:35,36.

Hosea takes up here, as in other places (see on 1:2), the language of the Song of Solomon, where the Bride of Christ (i.e. the Gentile Church) desires to bring the Bridegroom to her *mother's* house (i.e. to the house of the Hebrew Nation). See above, the notes on Canticles 3:4, and especially the notes on the eighth (8th), the last chapter of that book, which forms an appropriate and harmonious prelude to this prophecy of Hosea.

As a proof of this harmony between Hosea and the Canticles, and as an evidence that the true interpretation of both is spiritual, it may be added that the Jewish Church is called both a *mother* and a *sister* (see Cant. viii. 8) of the Gentile Church. She is a *mother* in priority, and a sister in parity, of God's love. Cp. Rom. 9:7; 15:5-9.

— ***she is not my wife***] The nation of Israel has divorced herself from me by her spiritual adultery. As the *Targum* expresses it, "*The mother has played the harlot, the congregation has gone a whoring after false prophets*." — ***her breasts***] Compare Ezek. 23:3.

3. ***as in the day that she was born***] See Ezek. 16:4. 16-25; 39, which supplies the best exposition of this passage. Ezekiel there describes the miserable state of the Israelitish nation by nature, and displays God's love to her in the wilderness of Arabia (cp. Deut. 32:10), and her unfaithfulness and consequent punishment and misery.

5. ***my lovers***] The false gods whom Israel worshipped instead of the Lord, and to whom she ascribed the benefits received from Him. Cp. 5:13, and Jer. 2:25; 44:17,18.

6. ***I will hedge up thy way***] I will obstruct thy roving vagrancy after thy idols; I will stop it up by afflictions and banishment into a far-off land; and thus I will show thee the vanity of thy idols, who cannot save thee in thy distress. As to the metaphor here used, cp. Job 19:8, and Lam. 3:7, 9, "He hath *hedged* me about –He hath *enclosed my ways*," which seems to be grounded on this passage.

7. ***Then shall she say, I will go and return***] The –prophet predicts the salutary effects of Israel's dispersion, which would bring them to repentance and make them turn to God– like the penitent prodigal in the Gospel (Luke 15:18); and thus he justifies God's severity as a discipline of love.

8. ***she did not know***] Israel did not *consider* that I am the Giver of all her blessings (Deut. 7:13; 11:14).

— which ***they prepared for Baal***] Or, as some render it (e.g. *Targum, Vulg., Syriac, Engl. Margin, Ewald*), *which they made Baal*. God gave them silver and gold, which they made into idols, whom they worshipped in the place of the God Who gave them, and Who is their Maker and Judge. Cp. 8:4, "***Of their silver and their gold have they made them idols, that they may be cut off***." The other interpretation, also, "***which they made for, or dedicated to Baal***," has strong authority in its favour. See *Hengst., Keil*.

9. ***will I return***] They turned My gifts into idols, and therefore I will turn away Myself from them, and take away My gifts.

11. ***her feast days, her new moons, and her sabbaths***] Her festal days, which she has appointed to be kept at Bethel, in opposition to Mine at Jerusalem. Sec 1st Kings 12:32.

This may be applied, also, to such festivals of the Levitical Law as were still observed among the tribes of Israel, see 2nd Kings 4:23. Cp. Amos 8:8, 10, and Tobit 2:6, and the lamentation of Jeremiah on their cessation (Lam. 2:6), which seems to refer to the words of Hosea.

14. ***I will—bring her into the wilderness***] i.e. into far-off lands in which they will be scattered. These various regions of their future exile and dispersion are called by Ezekiel, "***the wilderness of Nations***," and "***the wilderness of the people***." See Ezek. 20:35,36, which are the best comments on this passage.

God threatens here that He will bring Israel into the wilderness of captivity and dispersion in Assyria, which was designed to have the same merciful effect in chastening and purifying the Ten (10) Tribes, as the wilderness of Arabia after the Exodus (cp. v. 15) was intended to produce on their forefathers in their wanderings there. He brought them into that wilderness (as Moses says), that "***He might humble them and prove them, and to do them good at their latter end***" (Deut. 8:2-6) so as to qualify them for Canaan and for its heavenly antitype of everlasting rest.

— ***speak comfortably unto her***] Literally, ***to her heart***, in love. Cp. Gen. 34:3; 50:21, and see Isa. 40:1,2, "***Speak ye comfortably to Jerusalem***," give to her a message of comfort from Christ, and from the Holy Ghost the Comforter.

Here the Prophet displays the love of God to His Ancient People in their dispersion and distress. They are represented as wanderers and outcasts, but it is that they may feel their misery, and yearn for the home of their reconciled Father in Christ. Cp. Deut. 8:2-6.

15. ***I will give her vineyards from thence, and the valley of Achor for a door of hope***] Here is a reversal of the threat in vv. 9, 12. He continues the comparison of the foregoing verse: –As I prepared their forefathers by the probationary discipline of the Sinaitic Wilderness to enter Canaan, and to inherit its vineyards, so will I deal with their posterity the Ten (10) Tribes. I will make their dispersion in Assyria to be a school for reception into a spiritual inheritance ***from thence***, i.e. succeeding after it, and produced by it. I will bring them into the Vineyard of Christ's Church. Cp. on Isa. 5:1; 61:5, Ezek. 28:26. Canticles 1:14; 8:11.

And I will do more than this. As the valley of *Achor* (near Jericho, the first great city of Canaan which their fathers conquered) was, as its name indicates, a place of *trouble* (see on Josh. vii. 7:24, 26), but became *a door of hope* to them, on account even of the severe but salutary discipline there exercised, and thence they marched to victory ("*ubique aperta spes, ubifuerat desperatio*," *S. Jerome*; (MT: *and in which is revealed hope, wherein for the desperate*)) so all the *Achors* of trouble, through which the Ten (10) Tribes will pass, will be changed into *doors of hope* to them, by their penitential sorrow and God's gracious pardon and love. Hosea here chimes in with his contemporary, Isaiah, who says, "*The Valley of Achor* shall be a place for herds to lie down in" (Isa. 65:10). Even the destruction of Jerusalem and the Temple –the bitterest Achors of sorrow and humiliation to the Hebrew Nation– have become doors of hope to the true Israel of God, by weaning their affections from the material City and Temple, and by drawing them to the Spiritual Sion, the Church of Christ Universal (which has risen upon the ruins of the literal Jerusalem), and to the glories of the heavenly "*Jerusalem, which is the mother of us all*" (Gal. 4:26).

This promise may be extended to all penitent believers. God gives to them in Christ such comforts as will be a foretaste of the sweet fruits of the heavenly Canaan of His eternal rest and bliss. The Achor of penitential sorrow becomes to them a door of hope to the heavenly kingdom of everlasting glory.

— ***the days of her youth***] At the Exodus, when Moses and Miriam sang their songs of joy (Exod. 15:1, 20).

16. ***Ishi] My husband***, lit. ***my man***. Cp. on Isa. 54:5, "*Thy* ***Maker*** *is thine* ***husband***."

— ***Baali***] My ***baal***, or ***lord***. The word *baal*, whence *beulah*, *married*, in Isa. 62:4, though often used in a good sense (as Isa. 54:5), yet shall be avoided by Israel, as being tainted with idolatrous associations, "*ne* ***virum*** *nominans, idolura cogitet*" (MT: *lest the man 's name, thinks of idols*) (*S. Jerome*). Israel, once idolatrous, will so loathe idolatry, that even good and innocent words will be shunned by

her, if they have been connected with idolatrous uses, and when there is any danger of a scandal arising from them.

Here is an important lesson for the Christian Church. Even innocent things, nay, even good things, if identified with idolatry, and scarcely separable from it, are to be avoided. See above, the notes on the case of Hezekiah and the brazen serpent, 2nd Kings 18:4; Ps. 16:4; Zech. 13:2, "***I will cut off the names of the idols out of the land, and they shall be no more remembered***;" words which are grounded on the divine precept, Exod. 23:13, "*Ye shall make* ***no mention*** *of the* ***names of*** *other gods, neither let it be heard out of thy mouth*."

18. ***will I make a covenant for them with the beasls of the field***] As Noah was at peace with the wild beasts in the Ark, and Daniel with the lions in the den, and our Lord with the wild beasts in the wilderness, so My people will walk unharmed amid dangers. Cp. Job 5:22, 23, and Isa. 11:6,7, describing, in poetical language, the happiness of the Christian Church. The union of all animals, savage as well as tame, in the sheet let down from heaven to St. Peter, symbolized the spiritual peace of the Gospel, and the union of nations formerly barbarous, in the Church of Christ. See on Acts 10:15; cp. on Mark 16:18.

— ***I will break the bow***] Compare the description of Evangelical victory and peace in Isaiah, in Isa. 2:4; 35:9. Ezek. 34:25. Zech. 9:10.

19. ***I will betroth thee unto me for ever—in righteousness***] The Hebrew Nation, once betrothed to God at Mount Sinai, and loved by Him with the tenderest affection, and yet guilty of spiritual fornication and adultery, will be cleansed from its sins and washed pure by the blood of Christ, and be espoused to God as a chaste virgin (2nd Cor. 11:2), never to be divorced from Him. Her sins will not only be forgiven, but forgotten. Cp. John 3:29, Eph. 5:25. Rev. 21:9. These blessed nuptials will be celebrated, on her repentance and conversion, through faith in Christ's righteousness, and in justification through Him alone, and in the free loving-kindness and mercy of God. Cp. Isa. 62:5 and *Theodoret* here. Here is a promise of perpetuity to the Church of God in Christ. Cp. Matt. 16:18.

"*Ista meretrix*" (says *S. Jerome*) "*fornicata est, prophetis Sponsi sodalibus interfectis; novissime autem venit Dei Filius Dominus Jesus, quo crucifixo et a mortuis resurgente desponsatur, nequaquam in legis justitia, sed in fide et gratia Evangelii.*" (MT: *Such is the fornicating harlot, the prophets of the Spouse of the companions of the slain: Finally, came God's Son, the Lord Jesus, who was crucified and rose from the dead, espoused, and not in legal justice, but in faith and the Gospel's grace.*)

This promise to Israel may be applied to every penitent soul which is espoused to Christ by repentance and faith.

They shall Hear Jezreel.

21, 22. ***I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel]*** All Creation is here represented as hanging by a continuous chain of dependency on the Throne of God ; and when its due subordination is preserved, then a stream of prayer and intercession mounts upward from earth to heaven by that chain, and a stream of grace flows downward by it from
heaven to earth ; and thus all Creation, when harmonized by love and obedience to God, ministers to the comfort of man, who is *God's seed*, as well as to the glory of God.

All creatures are eager to serve man, when man serves God, and when he is a faithful *Jezreel*, or *seed of God*. The corn cries to the earth, the earth cries to the heaven, the heavens
cry to God, that they may be enabled by Him to supply man's need, and minister to his comfort. *Jezreel*, the true *seed of God*, owns its dependence on Him for all that it receives. The heavens pray to God, for they have no power of themselves to give rain (see on Jer. 14:22, and cp. Zech. 10:1,2), in order that they may be empowered to hear the prayers of the Earth for rain; and God hears them, and allows them to pour forth genial showers upon the thirsty ground. The Earth bears the prayers of the corn and the wine and the oil for rain, and sends up their prayers heavenward; and they all listen to the prayers of

Jezreel, and become its intercessors with God, Who hearkens to this chorus of prayer, and answers it in love.

How much more is this realized in the world of grace! There the Divine *Jezreel*, Who is Christ, and Who vouchsafed to become the *Seed* of the *Woman* (Gen. 3:15), and to be the Seed of Abraham and David, and has thus joined God to Man in His own Person, and is our *Emmanuel* as well as our Jezreel, is ever praying for His People ; and a shower of blessings descends from heaven to earth in answer to His prayers, and brings forth fruit an hundredfold. Cp. *S. Cyril* and *S. Jerome* here.

In this beautiful imagery we recognize a repeal of the divine threat, which was denounced on Israel for disobedience and represented heaven and earth as deaf to all human appeals; "***Thy heaven that is over thy head shall be brass, and the earth that is under thee as iron***" (Deut. 28:23). The ears of the Elements are unsealed by human obedience. If Man hearkens to God, all God's Creation will hearken to him.

23. **I will sow her unto me in the earth**] Not in her own land only, but everywhere. The seed of Abraham is sown in all lands where Christ is preached. The whole Earth, under the Gospel, has become a seed-plot for heaven, now that it has received seed from the Divine Sower, which is Christ, and has been sown by His Blood and by His Word, and is watered by the dews and rains of the Holy Ghost. Compare the prophetic imagery in Jeremiah 31:27: "***Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of men and with the seed of beasts***;" and Isaiah 61:9-11. God is the Husbandman (John 15:1), Jezreel is His husbandry (Ist Cor. 3:9); the field is the world (Matt. 13:24). The Apostles and their successors in all ages are the Sowers of the Seed; the Harvest is the End of the World (Matt. 13:39); the reapers are the Angels, and the Barn is Heaven. Cp. Rev. 14:15.

Ch. 3. 1. ***Go yet, love a woman beloved of her friend, yet an adulteress***] Though Israel has been faithless to God, yet she is not utterly cast off; she is still beloved of her *friend* (cp. the use of the word *friend* in Cant. 5:16, Jer. 3:1, 20), her companion, her lover, her husband, who is God (2:16). This is what is now represented by the Prophet, who is commanded to take again to himself his wife Gomer (1:3), notwithstanding her unfaithfulness to him.

— ***and love flagons of wine***] Rather, ***raisin-cakes***. See Sept., Vulg., Syriac, Arabic, and 2nd Sam. 6:19. Such cakes were offered to idols (Jer. 7:18; 44:19). They who love such dainties are they who care not for the spiritual delights of God's love, but only for that which gratifies their own sensual appetites. See above on *Diblaim*, 1:3.

2. ***So I bought her to me for fifteen (15) pieces of silver***] I did not espouse her to me for a wife, but I bought, or acquired (lit. by *digging*, cp. Deut. 2:6, Job 6:27 ; 13:11) her for me as a slave, at a mean price –fifteen (15) shekels of silver (thirty (30) skekels was the price of a slave –Exod. 21:32) and fifteen (15) ephahs of *barley* (not wheat, cp. note on Rev. 6:6), showing to how low a state of degradation and distress she was now reduced. This represents the condition of the Jewish People, no longer a loved or loving spouse, but in bondage (see Gal. 4:25); and yet she is reserved for a happy time, when she will be delivered into the glorious liberty of the children of God (Rom. 8:21).

3. ***Thou shalt abide***] Lit. ***thou shalt sit*** (and so in v. 4) not as a harlot sitting by the way-side (Gen. 38:14), but waiting in patience till thy former Husband vouchsafes to take notice of thee, and restore thee to Himself. Cp. Deut. 21:13, which describes the preparatory discipline and purification of a captive woman before she is received into wedlock.

— ***thou shalt not play the harlot***] Thou shalt not worship false gods: idolatry is spiritual fornication. One of the happy consequences of the Jewish Captivity has been, that Israel has thus been weaned from idolatry. Cp. *Introd*. to Ezra, p. 299; and see v. 4 here.

The Dispersion of Israel, & its True Restoration in Christ.

4. ***without a king—teraphim***] Here is a remarkable prophecy, which has been literally fulfilled, as even the Jewish Rabbis confess. "*These*" (says *Kimchi*, ap. *Pocock*, 122) "*are the days of the banishment in which we now are, wherein we have neither king nor prince of Israel, but are under the power of Gentile nations, and without a sacrifice: so are we at this time in this captivity, even all the children of Israel*." "*Who*" (says *S. Augustine*, de Civ. Dei. vii. 28) "*does not here recognize a prophetic representation of what the Jews are now? But let us hear what the prophet adds: 'Afterwards they shall return, and seek the Lord their God, and David their king'. Nothing can be more clear than this prophecy, inasmuch as Christ was made of David's seed (Rom. 1:3)*."

Though God had promised to David perpetuity to his seed and throne, yet He here declares that Israel should remain many days ***without a king, and without a prince***. Both prophecies have come true. David's monarchy ceased to be *visible* at the Captivity, and yet it is everlasting in '***Christ***'. See above, on Gen. 49:10, and on 2nd Sam. 7.

Yet further. Although Israel has been many days without *an ephod* (Exod. 28:4,5, 1st Sam. 22:18; 23:9), that is, without a visible *priesthood*, as the *Sept*. and *Arabic* rightly interpret it, yet it has never fallen into idolatry, as a nation, since the Babylonish Captivity. It has remained for more than 2000 years without *an image* (Exod. 23:24; 34:13, Deut. 7:5; 12:3; 16:22, 2nd Kings 3:2; below, 10:1. Micah 5:13, where the same word is used as here), and without *teraphim* –i.e. without idols (as the Prophet says before in v. 3, they shall "not play the harlot"). See Gen. 31:19. 1st Sam. 15:23; 19:13, 2nd Kings 23:24, Ezek. 21:21, Zech. 10:2.

And yet, though Israel has not been *guilty* of idolatry for 2000 years, it has been and is *punished* more severely than when it committed idolatry. What can be the cause of this? The reason is, because it is guilty of the sin of not believing in Christ.

In the captivity and dispersion of Israel, we recognize the hand of God's fatherly mercy and love. The destruction of the material fabric of the Temple, and of the Levitical Priesthood, prepared the Jews to look to Christ, the Eternal High Priest, and to the Spiritual Temple of His Universal Church; the abandonment of their images and their teraphim –that is, of all idolatrous usages, has qualified them to be worshippers in that holy Temple. Alas! that some Christian Churches should now be obstructing the approach of the Jews to Christ by acts of creature-worship –such as the adoration of saints and angels, and by setting up idols in the house of God! It has been supposed, with good reason, that some severe judgments of God must overtake idolatrous Churches, before the Jews can be converted to Christianity.

5. ***Afterward shall the children of Israel return, and seek the Lord their God, and David their king***] The Hebrew Nation, which said at the crucifixion of Christ, "***We have no king but Caesar***" (John 19:15), –thus rejecting her true King, –wll remain many days without a visible Monarchy and Priesthood; yet, in the latter days, they shall return and find *the LORD their God, and David their king in 'Christ'*, Who is the Everlasting King and Priest (*S. Jerome*).

The Hebrew Rabbis themselves confess that this prophecy refers to the Messiah. See the *Chaldee* Paraphrase here and R. Tanchum, Aben Ezra, and Kimchi, in Pocock, 138, 139; and see above, note on v. 4. May God hasten the time!

It may be remarked here, in passing, that these words afford one refutation, among innumerable others, of the *literal* system of interpretation of Divine prophecy. *If* the promises of God to Jerusalem and Sion in Hebrew prophecy are to be localized, and to be limited to the literal City and Temple of the material Jerusalem (instead of being extended to the Spiritual Sion of Christ's Church Universal), then we ought, in reading the present prophecy, to say, that it predicts a personal resurrection of David the King, to sit on a throne in that earthly Jerusalem. But no; Jerusalem is Christ's Church; and David lives and reigns there forever in '***Christ***'. See above, on Jer. 30:9, Ezek. 34:23,24.

— ***and shall fear the LORD***] Literally, ***they shall go trembling to the Lord***. This must be the attitude and gesture of the Jews if they are to be received again into the favour of God. See 11:11, "***They***

shall **tremble** ***as a bird out of Egypt, and as a dove out of the land of Assyria***." Zech. 12:10, and cp. Ps. 2:11.

As was before observed, God's favoured people, the Jews (formerly addicted to idolatry, and therefore rejected by God), have now continued free from idolatry for many years (as the Prophet here foretells), and yet have remained outcasts from His favour; and therefore it is certain that they must have been guilty, and still are guilty, of some more heinous sin than idolatry. What sin is that? It is the rejection of God's own Son, crucified by them a short time before the destruction of Jerusalem and their own dispersion, which He Himself foretold would be the consequence of that act (Matt. 23:38. *S. Chrysostomm; S. Jerome*). Let the Jews only repent of that sin, and come *trembling* and *mourning* for it, and they will again be received with open arms by their heavenly Father. See below, on Zech. xii. 12:10-14; 13:1.

— ***in the latter days***] It is a rule given by the Hebrew expositors, that, by the latter days, we are to understand the days of the Messiah; and we must conclude, that what is said to be done in the latter days, is to be fulfilled in the days of Christ –that is, in the times of the Gospel (Pocock, 143).

Ch. 4.] Having anticipated the end in these introductory chapters, which are a Prelude to the whole (see on i. 1), Hosea (as is usual with the goodly company of the Prophets) returns to his own age, and addresses his own people, "***Hear the word ... ye children of Israel***." Observe, he takes up the words children of Israel from the foregoing chapter, and in a stirring apostrophe remonstrates with the people and their rulers, spiritual and temporal, for the sins which would be the cause of the misery which he has foretold, and thus he links on this portion of the prophecy to the preceding. See below, on v. 1, where another link of connexion, "Hear ye," is noticed.....

Gilgal & Bethel (4:15-5:7). **Future Invasion of Israel** (5:8-12). **King Jareb** (5:13-15). **Prophecy of Repentance & Conversion of Israel** (6:1-5). **Mercy, & not Sacrifice** (6:6-10:11). **Exhortation to Repentance, & Promise of Grace** (10:12-11:1). **Israel a Type of Christ** (11:1-11:7). **God's Love to Israel; their Conversion** (11:8-12:1). **Jacob's Example to Israel** (12:3-13:12). **Israel's Conversion a Spiritual Childbirth** (13:13). **Birth from the Grave** (13:14-14:1). **Israel's Repentance; God's Gracious Promises to Jews on their Conversion** (14:2-4). **God will Heal Israel in Christ** (14:5-8).

God is Justified in all His Ways to Israel.

9. ***Who*** is ***wise, and he shall understand these*** things?] This is the sum of whole book. Hosea (whose name signifies *Saviour*) justifies God's ways to Israel, ever since His choice of Israel to be a favoured nation, even to the end of time.

To those who are *not wise*, but who cavil at God's doings and carp at His Word, the history of God's Ancient People, the Jews, is a hard problem, an unintelligible riddle, an insoluble enigma. They may even take occasion from it to charge God with weakness and caprice. But ***he that is wise will understand these things***; he that is ***prudent*** shall ***know them***; ***for the ways of the Lord are right***. Hosea proves this. He shows that all the dispensations of God to Israel have ever been, and ever will be, dispensations of Love; and that in all of them *He is their Saviour* (Ps. 106:21, Isa. 68:8), and that the Angel of His Presence is even now saving them if they will be saved, even in their affliction and by their chastisement; and that in His love and in His pity He redeems them (Isa. 63:9). Even in their punishment there is mercy to Israel. Their captivity and dispersion, first by the arms of Assyria, and afterwards by those of Rome, were designed by God to wean them from their sins, and to bring them by faith and repentance to Himself. Already in great measure they have had that effect. The Jews have cast away their idols (v. 8). They no longer look to the Assyrias and Egypts of this world for help. Many of them have been already brought to God in Christ. All the Apostles and Evangelists of Christ were Jews; Christ

Himself was a Jew, and He said that "***Salvation is of the Jews***" (John 4:22). The Gospel has gone forth from Sion; and the Christian Church, first planted at Jerusalem, and watered by the dews of the Holy Ghost descending there, as the dew fell at first on Gideon's fleece, is extending itself over the threshing-floor of the world; (see above, on Judges 6:30-40). And in due time the dispersed of Israel will believe in Christ, and will be united with their Gentile brethren in the Church, which is the true Zion, and is "***the Jerusalem which is above, the mother of us all***" (Gal. 4:20), and will join with them in praising Him, and will acknowledge that "***all the ways of the Lord are right; and the just shall walk in them***."

This last verse, which is the Epiphonema of Hosea's prophecies, is an echo of that at the close of the 107th Psalm, which celebrates God's mercies vouchsafed to Israel, in redeeming them and gathering them from all countries of the world (Ps. cvii. 1—8), and to all mankind in His wonderful works of Creation and Redemption; and which ends with the words, "**The righteous shall see it and rejoice, and all iniquity shall stop her mouth. Whoso *is wise* and *will observe these things,* even they *shall understand* the loving-kindness of the Lord**" (Ps. 107:43).

The Prophet Jeremiah also, weeping over the ruin of Zion, declares that the judgment is just, and takes up Hosea's words and says, "***Who is the wise man,* that *may understand this,* and who is he to whom the mouth of the fjord hath spoken**?" (see what follows there, Jer. 9:12-10); and the Apostle St. Paul, in commenting on the history and prospects of Israel in his Epistle to the Romans (Rom. 9, 10, 11), where he grounds himself on the prophecies of Hosea (Rom. 9:25,26. Cp. Hos. 2:23; 1:10), sums up his argument with an exclamation even of a more fervent character, "**O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. For of Him, and through Him, and to Him, are all things: to Whom be glory for ever**. **Amen**" (Rom. 11:33, 36). }}

{{ **JOEL**: (1:1) Introduction: The name JOEL signifies that JEHOVAH (the covenant God of Israel) is the God of all the world. *Joel*, in his name and in his prophecies, is, as wo shall see, the precursor of *Ezekiel.* The main design of his prophecy is, to show that Jehovah declares His judicial omnipotence in various ways, by which He punishes the ungodly, and maintains and vindicates His own glory and truth, and eventually rewards His own people. God does this by physical judgments, such as plagues of Locusts, Earthquakes, Pestilences, Famines, which are God's Prophets and Preachers to the World, and are like Heralds of Christ's Coming, and Apparitors of the great Assize. They [Acts of God] call men to repentance, and prepare them for Resurrection, Judgment, and Eternity. Cp. Ezek. 14:21, Hos. 2:11-13, Amos 7:1-8, Nah. 1:5.

Joel also shows that God proclaims His judicial omnipotence by National Visitations –such as the invasion and captivity of Israel by the armies of Assyria, and such as the destruction of Jerusalem by the armies of Babylon and of Rome.

And lest it should be imagined that the God of Israel and Judah had been overcome by those heathen Nations who have been used by Him for the chastisement of the sins of His people, Joel reveals the future overthrow of *heathen* nations, and of all enemies of Christ and His Church. He describes the grand consummation of the Last Day and Universal Judgment, when it will be proved by the supremacy of Christ, the King and Judge of all, that Jehovah, the Lord God of Israel, is indeed the God of the Universe, and the Saviour of His faithful people.

Joel, the Prophet of *Judgment*, follows *Hosea (Saviour)*, the Prophet of *Salvation*. In this combination God's attributes of Mercy and Judgment are displayed. Thus Joel prepares the way for our Lord's prophecy on the Mount of Olives, when, looking down upon Jerusalem, He spake of judgments in

the natural world, "*famines, pestilences, and earthquakes*" (Matt. 24:7), and of national judgments, especially the destruction of Jerusalem, as preparatory warnings of His own future Coming to judge the World (Matt. 24:7-31; 25:31).

Indeed, by a sublime and magnificent process of prophetic *foreshortening*, Joel teaches us to see the majestic form of '*Christ*' standing in the background above all the Judgments, physical and political, from the Prophet's own age to the Day of Doom; and he enables us to descry the Great White Throne (Rev. 20:11) towering in awful perspective above them all; and he combines them all as hours in one grand diurnal generalization, which he calls "the Day of the Lord," which will have its Sunset in the Universal Doom of Quick and Dead.

Joel is quoted by Amos 1:2, who there takes up the warnings of Joel 3:16, and who also closes his prophecy with gracious predictions similar to those of Joel (cp. Amos 9:13, Joel 3:18). Joel is also cited by Isaiah (13:6. See Joel 1:18). We may accept the opinion that he prophesied before Amos, i.e. before the twenty-seven (27) years of the contemporaneous reigns of Uzziah and Jeroboam II, i.e. before B.C. 810 (*Ussher, Pusey, Keil*).

Joel is placed in the Hebrew Canon between Hosea and Amos, who, according to the inscriptions and contents of their prophecies, prophesied under Jeroboam II and Uzziah; his position in the Canon is tantamount to a testimony from tho Hebrew Church, that he lived and prophesied at that time.

For further remarks on the prophecies of Joel, see the '*Introduction*' prefixed to this Volume.

Teacher who will Lead to Righteousness (2:23-28). **Promise of Holy Ghost** (2:28-32). **Restoration in Christ** (3:1). **Valley of Jehoshaphat** (3:2-12). **World's Harvest & Vintage** (3:13). **Future Universal Judgment** (3:13-16). **Glory of Church** (3:17-18). **Fountain from the LORD'S House** (3:18-21). }}

{{ **AMOS**: (1:1) The prophecies of AMOS are a sequel to those of Joel. Joel, whose name signifies "the Lord (Jehovah) is God," had displayed in one comprehensive view the judgments of God brought together and concentrated in a grand climax, "the Day of the Lord." He had foreshown the destruction of all the Lord's enemies; he had also displayed His Divine Supremacy, and His everlasting love for the spiritual Zion of His Church; He had closed his prophecies with an assurance of the Lord's perpetual abiding in her.

Amos, whose name signifies *bearer*, takes up the message and delivers it in several prophetic *burdens* of judgment (or *massas*; see on Isa. 22, *Prelim. Note*) to the several Nations of the Earth.

He marks also his own connexion with Joel by adopting, at the beginning of his prophecy, the closing words of Joel, significant of God's judicial Majesty in His Church, "The Lord will roar out of Zion and utter His voice from Jerusalem" (1:2). See Joel 3:6, 16.

For further remarks on this subject, see above, the '*Introduction*' to the Minor Prophets generally.

Prophetic Burdens (1:3-3:2). **Five Parables** (3:3-4:13). **Prophecy of Judgment on Wicked** (5:1-3). **Promise of Mercy to Penitent** (5:4-9:15).

9: 14,15. ***they shall build the waste cities—and they shall plant vineyards—and I will plant them upon their land, and they shall no more be pulled tip out of their land which I have given them, saith the LORD thy God***] These prophecies received a subordinate and preparatory fulfillment when some of the Jews returned under Zerubbabel to Jerusalem; but this was only a foretaste of their full

accomplishment in Christ. The opinion that they were fully accomplished in Zerubbabel, was broached by *Theodore* of *Mopsuestia*, but was condemned as heretical in the Second Council of Constantinople.

The Prophets speak of *conversion* to Christianity under the terms of *restoration*. Thus, a restoration is promised to *Moab* (Jer. 48:47), to *Ammon* (Jer. 49:6), and even to *Sodom* and *her daughters*. Those prophecies *cannot he understood literally*, but they foretell the reception of heathen nations into the Church. See *A Lapide*, here. Similarly all these prophecies of Amos are fulfilled in all places wherever Israel is planted in the true spiritual Holy Land, the Church of Christ. Zion now enfolds the World, and will never he destroyed. Palestine extends to all places where Christ is preached and adored. The World is become a Holy Land in Him. See above, on Jer. 30:3; 31:5; on Isa. 65:21, and chap. 66:7-12. Ezek. 34:13; 36:33; 37:12; and on Joel 3:20,21.

An Ancient Father of the Church at the close of the Fourth Century, *S. Jerome*, who dwelt at Bethlehem in the immediate neighbourhood of Tekoa, the native place of Amos the Prophet, thus writes: "The Tabernacle of David had fallen down to those who said, 'Evil shall not overtake us' (v. 10), whom the Lord sifted and proved in His sieve, and whose threshing-floor He had purged by the fan of His Majesty, and the transgressors among whom He had slain by the sword.

"But now, according to the custom of Scripture, after a prophecy of chastisement. He adds promises of love and prosperity. He says, that He will *raise up* this *Tabernacle of David* that had *fallen down*, that He will build it all up again in the Resurrection of Christ the Son of David; so that what had fallen down in the Jewish Synagogue might rise up in the Christian Church; and that they who believe in Christ might *possess the remnant of Edom* and *of all the heathen*; so that whatever remains of the earthly and sanguinary kingdom of Edom, the enemy of Israel, might be changed into a kingdom of heaven; and that the heathen might be converted and return to the Lord; and so, when the fulness of the Gentiles had come in, all Israel should be saved (Rom. 11:12).

"The prophecy of Amos which now succeeds, is understood by us who do not follow the letter that killeth (as some of the Jews now do), but the spirit that giveth life (2nd Cor. 3:6), to have been in part fulfilled, and to be in course of fulfilment, in the Christian Church. It is fulfilled in all who have fallen into ruin by sin, and who are built up by repentance. And when the 'Tabernacle of David, which had fallen down, is built up again in Christ, then, as the Prophet says, a time succeeds of universal abundance. They who before went forth weeping, bearing their good seed, now return again with joy, and bring their sheaves with them (Ps. 126:6). The ploughman overtakes the reaper, and the treader of grapes him that soweth seed. The vintage and seed-time will coincide. In that day, the wine-press will be filled, the grapes will be trodden, and red wine will be poured forth from the blood of Christ and the Holy Martyrs, and this their blood will be the seed of the Church.

"***The mountains shall drop sweet wine, and the hills shall melt***, *when everyone, who ascends in a holy and virtuous life to the hills of spiritual contemplation, will taste the honey and the sweet wine which flow there; as the Psalmist says, 'Taste and see how gracious the Lord is.' 'Thy words are sweet to my mouth, sweeter than honey and the honeycomb' (Ps. 34:8, Ps. 19:10; 119:103). And they who dwell beneath the mountains, on which the Bridegroom comes leaping in the Canticles (Song of Solomon 2:8), will be planted like a Paradise of God; and all fruits of holy learning and knowledge will hang upon their boughs. Then he who once wandered in captivity, and did not then believe in the Name of the Lord, but is of the remnant of Israel, will return to God and to his own land, by faith in Christ, and he will recognize in the Gospels Him of Whom he once read in the Prophets; and after the Lord has thus turned back the Captivity of His people Israel, they will build up cities which before were desolate on lofty mountains, and dwell in them, according to our Lord's words, 'a city set upon a hill cannot be hid' (Matt. 5:14). They will also plant vineyards and drink wine of them, according to the invitation given by Christ in the Canticles (v. 1), 'Drink, yea drink abundantly, beloved.' This is the grape of Sorec which we drink daily in the holy mysteries of the Lord's banquet. And they will plant gardens and water them, and no kinds of Christian graces and virtues will be lacking there; and they will eat the fruit of them. And thus the promise of Christ*

will be fulfilled, 'Blessed are the meek, for they shall inherit the earth' (Mat. 5:5). And the final promise of the prophecy here is, 'I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord of hosts;' whence we learn that, though the Church of God will be persecuted in the last days, it will never be destroyed; it will be assaulted, but it will never be conquered. And the reason of this is, because the Lord God Almighty, the Lord God of the Church, has promised this; and God's promise is Nature's law" (*S. Jerome*). Compare *S. Augustine*, De Civ. Dei, xviii. 28.

"We are *not* authorized to seek for a realization of this prophecy of Amos in the return of Israel from its Babylonish Captivity to Palestine, under Zerubbabel and Ezra; for this
was no planting of Israel *to dwell forever in the land*, nor was it a setting up of the fallen hut of David. *Nor* have we to transfer the fulfilment to the future, and think of a time when the Jews, who have been converted to their God and Saviour Jesus Christ, *will one day be led back to Palestine*. Canaan and Israel are types of the kingdom of God, and of the Lord's Church. Cp. Joel 3:8. The raising up of the fallen hut of David began with the Coming of Christ, and the founding of the Christian Church; and the taking possession of Edom and all the other nations upon whom the Lord reveals His Name, took its rise in the reception of the Gentiles into the Kingdom of Heaven set up by Christ. The Land which will flow with streams of Divine blessing is not Palestine, but the domain of the Christian Church; it is the Earth, as far as it receives the benefits of Christianity. The people which cultivate this land are the members of the Christian Church, so far as it is grounded in living faith, and brings forth the fruits of the Holy Spirit" (*Keil*). See also *M. Henry* here, who says: –"*This must certainly be understood of the abundance of spiritual blessings in heavenly things, which all those are and shall be blessed with, who are in sincerity added to Christ and His Church; they shall be abundantly replenished with the goodness of God's House, with the graces and comforts of His Spirit; they shall have bread –the bread of life –to strengthen their hearts, and the wine of divine consolations to make them glad—meat, indeed, and drink, indeed –all the benefit that comes to the souls of men from the Word and Spirit of God. In Gospel-times the mountains of the Gentile world shall be enriched with these privileges by the Gospel of Christ preached, and professed, and received in the power of it. When great multitudes were converted to the faith of Christ, and nations were born at once; when the preachers of the Gospel were always caused to triumph in the success of their preaching, then the ploughman overtook the reaper; and when the Gentile Churches were enriched in all utterance, and in all knowledge, and all manner of spiritual gifts (1st Cor. 1:5), then the mountains dropped sweet wine*" (*M. Henry*). }}

{{ **OBADIAH**: Preliminary Note. The prophecy of OBADIAH is linked on to the foregoing predictions of Amos by a particular word.

That word is Edom.

In the last chapter of his prophecies, Amos had said that the Lord would " raise up the tabernacle of David that was fallen," and he had expressed its future glory and universal sovereignty under the sway of the Messiah, by saying that it would "***possess the remnant of* Edom**" (9:11,12).

The name *Edom*, as was there observed, represents not merely the literal Edomites, but all those persons and classes of society, which, being allied by nearness of birth or place to the Israel of God—that is, to the Christian Church (as Edom, or Esau, was to Jacob), have yet behaved to it in an unbrotherly, heartless, and treacherous manner.

That prophecy of Amos is now taken up and expanded by Obadiah, who follows next to Amos in the Hebrew Canon, and in the order of time.

That this is the proper place for Obadiah in the chronological sequence of the Prophets, and that he prophesied during, or soon after, the twenty-seven years in which Uzziah, King of Judah, and Jeroboam II., King of Israel, were contemporaries –i.e. between B.C. 810, and B.C. 783 –was suggested 1400 years ago by *S. Jerome*, who says, "a great portion of Obadiah is contained in the Book of Jeremiah;" and this has been successfully proved, and is now generally admitted, by the best expositors, as *Hengstenberg*, *Pusey, Keil*; see also *Kueper*, Jeremias, p. 100; *Delitzsch* on Isaiah 43:1-6; and the remarks of *Graf* (Der Prophet Jeremias, Leipz. 1863, pp. 559-570); and especially *Carl Paul Caspari* (Der Prophet Obadja, Leipz., 1842, pp. 6-42), who, however, thinks that Obadiah is speaking of the cruelty of Edom to Judah at the time of the Chaldaean invasion. They have shown that Jeremiah in his prophecy concerning Edom (Jer. 49:7-22), has adopted the language of Obadiah.

The uncertainty of that modern Criticism which sets aside the authority of the Hebrew Canon, and has exhibited itself in the disquisitions on Obadiah of *Hitizig, Hofmann*, and others, is strikingly displayed in the fact that the former makes him to be the *latest* of the Prophets, and the other regards him as the *earliest*.

It is observed by *Caspari* (pp. 5-12), in examining the prophecies of Jeremiah concerning Edom, that we discover a great number of expressions which are peculiar to Jeremiah and often occur in his writings; but not a single one of these is found in Obadiah; which would be unaccountable, if Obadiah had followed and used the prophecies of Jeremiah, instead of vice versa. On the other hand, nothing which Jeremiah has in common with Obadiah, in the prophecies concerning Edom, is found in any other part of Jeremiah. Obadiah's prophecies concerning Edom form one connected whole; Jeremiah intersperses his prophecy with phrases culled here and there from Obadiah.

From this demonstration we may derive the following inferences: –

1. It confirms our confidence in the arrangement of the Minor Prophets in the Hebrew Bible –an arrangement which, happily, has been adopted in our own Authorized English Version of the Old Testament.

2. The chronological position of Obadiah illustrates an important truth concerning God's dealings with mankind. It may be laid down as a rule, that God never executes a judgment, or inflicts a punishment on a nation or an individual. without having given some previous warnings, either special or general, as to the hateful character and dangerous consequences of the sins for which the judgments are inflicted. God warns men of hell, in order that they may escape hell, and attain heaven. He speaks of punishment, that He may not inflict it. This was the law of His working with regard to even heathen nations. He did not denounce His judgments on Nineveh by Nahum before He had given a warning to Nineveh by Jonah; and He did not denounce His judgment on Edom by Jeremiah before He had given warning of the approaching visitation by Obadiah.

3. It is to be regretted that in our English Version of Obadiah, the sin and punishment of Edom are represented as *already past,* whereas, the truth is, that they *are future*. Obadiah does not exult over Edom as *having been punished* for their sins against their brother Israel, by the Lord God of Israel, but he is sent by God, in His mercy, to *warn* Edom *against committing the sin*, in order *that they may escape the punishment*; see below, on V. 12.

4. The name *Obadiah* means *servant of the Lord* (Jehovah), the God of the Covenant of Israel. Obadiah performs his work as *servant of Jehovah*, by showing that the Lord God of Israel is Supreme Ruler of the Universe, and the destinies of all heathen Nations are in His hands; and that it is the duty and happiness of nations to acknowledge His supremacy; and that though heathen nations, like Edom, may for wise purposes be allowed to chastise Israel –the Church of God – yet, eventually, the Lord God of Israel (that is, of the true Church) will overrule all things to the good of His Church, which will endure forever; and to the glory of the Great Name of the Lord God of Abraham, shedding blessings on all His faithful people of every nation, through the Seed of Abraham, in Whom "*all families of the earth are to be blessed*" –our Lord and Saviour '***Jesus Christ***'.

5. It may be observed, that, in order to bring out more clearly the supremacy of '*Jehovah*', the Lord of Israel, Obadiah never uses the word '*Elohim*'.

6. In the series of *special* denunciations of warning against heathen nations, which form the *entire subject* of the writings of Three among the Minor Prophets, the denunciation of Obadiah against Edom holds the first place ; It is followed by the special denunciations of Jonah and of Nahum against the great Assyrian capital, Nineveh.

These special denunciations by Obadiah against Edom, and by Jonah and Nahum against Nineveh, are again succeeded by Habakkuk's message of woe to Babylon. It has been shown above, concerning Edom, Nineveh, and Babylon, that each of them represents a particular type respectively of sin against God, and of enmity against His Church. See on Isa. 13 *prelim*. note. Jer. 49:7; 50:1, 21, Ezek. 25, p. 213; 31, p. 229.

Edom is the type of unfraternal and treacherous churchmanship. Nineveh is the type of open blasphemy and Infidelity. Babylon is the type of proud and dominant Idolatry.

The priority of Obadiah to Jonah, Nahum, and Habakkuk may suggest the solemn truth, that Edomitish hatred against God's Church (that is, the malignant enmity of those who are connected with the spiritual Israel of God by ties of consanguinity or neighbourhood) calls for God's primitive retribution even before the sins of such distant foes as Nineveh and Babylon, who had not the same advantages as Edom enjoyed.

Note on English Authorized Version.

12. ***But thou shouldest not have looked***] Rather, ***And look thou not***. See the margin, Do not behold. It is a strong prohibition (so *Sept., Vulg., Syriac, Arabic, Junius, Tremellius, Piscator, Keil,* and cp. *Pusey*, p. 229).

This is important to observe. The translation given in the text of our '***Authorized Version***' is happily neutralized in the margin; but it has tempted many readers to imagine that Obadiah is referring to a past event, especially to the unbrotherly conduct which was displayed by Edom towards Judah, when Jerusalem was taken by the Babylonian army under Nebuchadnezzar.

Thus many English readers have been led into an altogether inaccurate notion with regard to the prophetic character and office of Obadiah, and also with regard to the time in which he lived; and a prejudice has been raised against the Hebrew arrangement of the Books of the Minor Prophets.

These errors will be avoided by adopting the translation in the margin of our Authorized Version, instead of that in the text.

This may serve as an occasion for again expressing a desire, that the wish of our Translators, as uttered in their Preface to the Authorized Version (and why is that Preface so little known and so rarely printed with our Bibles?) were complied with; and that the renderings placed by them in the margin, should be consulted habitually by the reader of the Translation. Would it not be well that editions of our Authorized Translation were usually accompanied with the marginal renderings? Indeed, it may be doubted whether any edition should be published without them. It may also be suggested for consideration, whether the ministers of the Church, who officiate publicly in reading the appointed Lessons of Holy Scripture, might not be at liberty to substitute, in such public reading, the rendering in the margin, in lieu of the rendering in the text. Such a substitution seems to be authorized by the Keri and Chetib of the Hebrew Synagogues; and the advantage of it is obvious from such an example as that which is now before us in the Prophet Obadiah. If we are to have a new revision of our Authorized Version (which is a holy bond of union among all members and Churches of the Anglican Communion in all parts of the world, and also a sacred link of Christian connexion of our dissenting brethren with the whole Anglican Communion, and is of inestimable value in this respect), it deserves serious consideration whether this work of revision ought not, at least in the first instance, to be applied, not to the Text, but to the Margin. Considerable additions might be made to the Margin; and if these additions,

after careful examination and a sufficient time of probation, were generally approved, then (but not till then) they might be allowed to pass from the Margin into the Text. The remarks of Dr. Pusey, in his Introduction to the Minor Prophets, deserve the careful consideration of all who have a due regard for Church-Unity and Scriptural Truth.

Judgment on Edom, & on All Enemies of Zion (1:15-16). **Restoration of Zion in Christ** (1:17-21). }}

{{ **JONAH**: What is the design of the Book of JONAH?

In the previous prophetical books Almighty God, had pre-announced His judicial retribution on heathen Nations, whom He used, or would use, as His instruments to punish His people Israel and Judah for their sins. He had then revealed Himself as the Supreme Ruler and Moral Governor of the World. He had also declared His special love to Israel and Judah, and had foretold, that though they would be scattered for their sins, yet, on their repentance and faith, they would hereafter be restored in Christ.

Lest, however, it should be supposed that God's relation to the *Heathen* Nations was one only of power, terror, and judgment, and not also of love and mercy. He had announced by the prophet Amos that all Nations of the World would be brought into covenant with Him, on equal terms with the Jews, in Christ. See Amos 9:11,12, quoted by St. James at the Council of Jerusalem, Acts 15:15-17, in proof of that statement.

He had also declared by the Prophet Obadiah, that He Himself, having used the Heathen Nations to punish and carry captive Israel and Judah for their sins against Him, would afterwards use Israel and Judah (who, after their captivity, and by their captivity, would be brought nearer to God in the Gospel) as His instruments for releasing the Heathen Nations from the bondage of Sin and Satan, and for bringing them back to Him in Christ. See Obad. 19-21.

He had also shown His kindness even to Edom itself, first by a salutary warning against the sin of malice and hatred toward Israel (Obad. 12-14), and next. He had cheered Edom with a promise of restoration, on condition of its faith and repentance, by means of Israel, converting it to Christ (Obad. 21).

Such Divine declarations as these must have seemed strange to some zealous Israelites. They would have been, in their days, what Saul of Tarsus afterwards was. They would have been fired with fervent enthusiasm for the Levitical Law, and for the privileges and prerogatives of Israel. They would almost have felt angry with God for such an extension of His favours to the Heathen. They would have thought that the gain of the Heathen was their own loss. And this narrow and exclusive spirit of Judaism towards the Heathen Nations of the world would be aggravated, exasperated, and intensified by the growing hostility, pride, and cruelty of Heathen Nations, especially of Assyria, towards themselves, the favoured people of God.

But God would show the Jews that He had mercy for all. He would display this by His conduct to Nineveh, the capital city of that very Assyrian Nation which was the most powerful and bitter enemy of Israel. He would thus teach Israel, that, if they were indeed His people, they must imitate His merciful spirit, and love their enemies, and embrace the Assyrians as brethren. We may compare the prophecy in Isa. 19:24, "*In that day shall Israel be the third(3rd) with Egypt and with Assyria*."

We have then a portraiture of the Jewish character (such as was afterwards displayed in the strongest colours in Saul of Tarsus) presented to us in the Prophet Jonah. He grudges (God's mercy to the Heathen. He is angry with God's love to them. He shrinks from the commission of preaching repentance to Ninevah), the capital of Assyria. Perhaps he had heard that Assyria would be used by God

to chastise Israel and carry it captive. He does not wish that Nineveh should repent. He is quite content, nay, he is almost eager, that it should perish. He sits down outside its walls, watching, to see them fall.

Almighty God graciously vouchsafed to correct this jealous temper. He would teach the prophet Jonah to be merciful, like Himself; He would use him, although reluctant and shrinking back, in preaching repentance, and in delivering a message of pardon to Nineveh on its repentance; and in saving Nineveh from destruction.

Thus He anticipated the lesson inculcated in our Lord's parable, which exhibits the narrow-minded and sullen spirit of the Jew, in the elder brother murmuring at his father's love in receiving the penitent prodigal (Luke 15:25-32). Thus He taught Jonah that while he was a Hebrew Prophet (1:9), and therefore was justly full of love for the Hebrew Nation, and of zeal for the God of the Hebrews, he must also be like the God of the Hebrews –the God of Abraham, in whose Seed all the families of the Earth are blessed; and must feel sympathy for
all Nations, even for Assyria, the greatest and most formidable foe of Israel; and must desire to promote the salvation of all, as children of the same heavenly Father. He taught Jonah a lesson which was learnt in perfection by St. Paul, "*the Hebrew of the Hebrews*," the Apostle of the Gentiles, who would have sacrificed everything for his brethren after the flesh, the Jews, and their salvation (Rom. 9:1-5), and yet cheerfully incurred their wrath, and exposed himself to death at their hands (1st Thess. 2:15,16, Acts 14:5, 19), in order that he might preach among the Gentiles the unsearchable riches of Christ (Eph. 3:8).

Put Jonah (as we know from Christ Himself (Matt. 12:39,40; 16:4, Luke 11:30) was also a type of a greater than St. Paul. Jonah, after his three (3) days burial and resurrection, preached Repentance to Nineveh, the great Heathen City. Christ, the Divine Antitype (in Whom we see in perfection the virtues, opposite to all the failings of all His human types), went forth after His Resurrection and Ascension into Heaven, to preach by His Apostles; and He is ever going forth to preach by His Ministers, repentance and remission of sins to all Nations of the World.

The Rook of Jonah is a prophecy of this great Missionary Work of Divine Mercy and Love, which has now been going on for 1800 years, and will go on till the Day of Doom.

Thus we see that, though the Book of Jonah may at first appear to be only a history, yet it is a prophecy. Jonah himself is not only a prophet, but is a prophecy as well. By his self-sacrifice for the sailors in the storm, he is a prophecy of the Propitiation and Atonement made by the Great Prophet, the Divine Jonah, Jesus Christ. The sudden cessation of the storm, the calm that followed Jonah's self-sacrifice, and the safe arrival at land of the weather-beaten ship of Joppa, are beautiful foreshadowings of the World's Peace with God after the self-devotion on Calvary, and of its consequent safe anchorage in the haven of eternity.

Jonah was a prophet of Christ's Burial and of His Resurrection, and of the great Christian Doctrine of Universal Redemption by Him. He was a prophet of the gracious and blessed truth that God's mercy is over all His works. God desireth not the death of a sinner, and willeth not that any should perish, but that all (even the Ninevites) should be saved and come to the knowledge of His truth (1st Tim. 2:4, 2nd Pet. 3:9); and that He offers salvation freely to all through Christ, Who "*tasted death for every man*," and gave Himself a ransom for all (Heb. 2:9. 1st Tim. 2:6).

Such considerations as these, show that the Book of Jonah, though it may seem at first sight to be only a history, is rightly admitted among the Prophetical Books of the Old Testament. The history of Jonah is a prophecy. It prophesies of Christ –of His three (3) days Burial and Resurrection, and of the conversion of the Heathen and their reception into God's favour through faith in Christ. As is well said hy S. Augustine (De Civ. Dei, xviii. 30), "*Jonas non tarn sermone quam sua quadam passione prophetavit; profecto apertiils quam si Christi mortem et resurrection cm voce clamaret*." (The prophet *Jonah, not so much by speech as by his own painful experience, prophesied Christ's death and resurrection much more clearly than if he had proclaimed them with his voice*. For why was he taken into the whale's belly and

restored on the third day, but that he might be a sign that Christ should return from the depths of hell on the third day?)

That the author of the Book of Jonah was Jonah himself, and that it was designed by him to be a representation of his own weaknesses and prejudices, and to be a penitential confession from his own lips; and to display God's love to the heathen, and to foreshadow their conversion, and thus to be a prophetical lesson to the world, will probably be evident to all who examine it with attention. See, for example, on 1:4, and his prayer in chapter 2.

1:17. ***the Lord had prepared a great fish to swallow up Jonah***] *The Lord had prepared*. Literally, *The Lord numbered, or appointed*. The Hebrew verb (*manah*) (whence the Greek and Latin *mina*), *to divide, to member, to allot, to appoint*, is used four (4) times in this book, in a remarkable manner. "***The Lord prepared a great fish***;" "***the Lord God prepared a gourd***" (iv. 6); "***God prepared a worm***" (4:7); "***God prepared a vehement east wind***" (4:8) –showing that God is ever working in the government of the World –is always *preparing* things for their appointed season and work, –and ordereth all things "*by number, measure, and weight*."

In the obedience of the fish whom God appointed to do His work, and who kept the Prophet in safe custody (as Daniel was kept in the lions' den, and as our Lord was safe "*among the wild beasts*" in the wilderness), and who, when "the Lord *spake* unto him, vomited out Jonah upon the *dry* land" (and *not* into the watery ocean), we see a contrast to Jonah himself, who had disobeyed God. The fish, like Balaam's ass, is a prophet to the Prophet himself, and teaches him obedience to God.

Let us bear in mind that Jonah himself (as is most probable) is the narrator of all this. This book was written by him; and therefore we see here a frank confession of his own failings, and a proof of his own repentance.

"The great fish" (called *kētos* herein *Sept*. and in Matt. 12:40) "was probably a large shark, or sea-dog, '*canis carcharias*,' which is common in the Mediterranean, and has so large a throat that it can swallow a man whole." See *Oken* and *Midler* (quoted by *Keil* here) who state that in the year 1758 a sailor fell overboard from a frigate in the Mediterranean, and was swallowed by a sea-dog; and that the captain of the vessel ordered a cannon on the deck to be fired at the fish, and, that the fish, being struck by the ball, vomited up the sailor, who was taken up by a boat let down into the sea, and was received again alive and not much hurt. The fish, which was twenty feet long and nine feet broad, was harpooned; it was drawn up on the frigate, and dried; and was exhibited by the sailor in Erlaugen, and at Nuremberg and other places. [No verification. The *aqualus carcharias L*., the true shark, *Requin*, or rather *Requiem*, reaches, according to Cuvier, the length of 25 feet, and according to Oken the length of four fathoms, and has about 400 lance-shaped teeth in its jaw, arranged in six rows, which the animal can either elevate or depress, as they are simply fixed in cells in the skin. It is common in the Mediterranean, where it generally remains in deep water, and is very voracious, swallowing everything that comes in its way — plaice, seals, and tunny-fish, with which it sometimes gets into the fishermen's net on the coat of Sardinia, and is caught. As many as a dozen undigested tunny-fish have been found in a shark weighing three or four hundredweight; in one a whole horse was found, and its weight was estimated at fifteen hundredweight. Rondelet (Oken, p. 58) says that he saw one on the western coast of France, through whose throat a fat man could very easily have passed. Oken also mentions a fact, which is more elaborately described in Müller's Vollständiges Natur- system des Ritters Carl v. Linné (Th. iii. p. 268), namely, that in the year 1758 a sailor fell overboard from a frigate, in very stormy weather, into the Mediterranean Sea, and was immediately taken into the jaws of a sea-dog (carcharias), and disappeared. The captain, however, ordered a gun, which was standing on the deck, to be discharged at the shark, and the cannon-ball struck it, so that it vomited up again the sailor that it had swallowed, who was then taken up alive, and very little hurt, into the boat that had been lowered for his rescue.]

S. Augustine mentions (Epist. 102), that in his time a fish was exhibited at Carthage which would have contained many men in its belly. [No evidence.]

{ AFRICA Published March 10, 2019 Diver survives after being scooped up in whale's mouth off South Africa. Travis Fedschun of Fox News. (Photo: Rainer Schimpf can be seen in the mouth of the Bryde's Whale in Port Elizabeth, South Africa in February. (Heinz Toperczer /Barcroft Images))

(A diver in South Africa survived an experience out of a biblical passage last month when he ended up almost being swallowed by a whale. Rainer Schimpf, 51, was snorkeling off the coast of Port Elizabeth, South Africa, when he ended up in the path of a Bryde's whale, which opened his jaws and engulfed him headfirst. "We were very astonished that out of nowhere this whale came up," he told Sky News. "I was busy concentrating on the sharks because you want to know if the shark is in front of you or behind you, left or right, so we were very focused on the sharks and their behavior -- then suddenly it got dark." Schimpf, who has worked as a dive operator for over 15 years, said he was in the water with two others for just a matter of minutes before the whale appeared. He had happened to be with a group recording a sardine run, which is where marine animals such as dolphins, whales, and sharks gather fish into bait balls. The 51-year-old said once the whale grabbed him, he felt pressure around his body but soon realized he was too big for the whale to swallow him whole which was "kind of an instant relief." "So my next thought was that the whale may take me down into the ocean and release me further down, so I instantly held my breath," he told Sky News. "Obviously, he realized I was not what he wanted to eat so he spat me out again." Unlike the biblical story of Jonah, Schimpf didn't end up in the animal's belly but was able to swim away after being released. Bryde's whales are members of the baleen whale family, a group that includes blue whales and humpback whales, according to the National Oceanic and Atmospheric Administration. "Bryde's whales are named for Johan Bryde, a Norwegian who built the first whaling stations in South Africa in the early 20th century," the agency says. "Bryde's whales are found in warm, temperate oceans including the Atlantic, Indian, and Pacific." The whales can weigh about 90,000 pounds and grow to a length of 55 feet, according to the NOAA. The whales have a diet that consists mainly of krill, red crabs, shrimp and a "variety of schooling fishes," but clearly not adult humans. Schimpf said the whole experience showed him just how small humans are in the world. "Once you're grabbed by something that's 15 tons heavy and very fast in the water, you realize you're actually only that small in the middle of the ocean," he told Sky News. Travis Fedschun is a reporter for FoxNews.com. Follow him on Twitter @travfed) }

The fable of Arion and the Dolphin (*Herod*. i. 23) seems to have been derived from the history of Jonah. The reasons for this miracle were many: (1) That the Ninevites, having heard of it from Jonah's own narration, and perhaps from some of the sailors who had cast him into the sea, might listen to his preaching, and repent. As Our Lord Himself said, "*Jonah was a sign to the Ninevites*," and they repented at his preaching (Matt. 12:39; 16:4, Luke 11:29-32. (2) That Jonah might be a type and prophecy of Christ's Death, Burial, and Resurrection. (3) That God's dealings with the Jewish Nation might be justified. The heathen city Nineveh repented in consequence of this miracle, and of Jonah's preaching, and was saved. Jerusalem did not repent after the greater miracle of Christ's Resurrection, and at the preaching of His Apostles, and was destroyed.

Jonah in Whale's Belly 3 Days & 3 Nights.

Much has been written concerning this history. To the Christian reader it will be sufficient to remember, that its historical truth has been avouched and authenticated, and that its prophetical significance has been expounded, by Jesus Christ, Whom we can prove by incontrovertible arguments to be what He Himself affirmed –the Son of the Living God, and therefore infinite in knowledge and truth. The proofs of this are given in the Editor's Four Lectures on the Inspiration of the Bible, Lecture ii., and need not be repeated here.

Well, therefore, might *S. Jerome* say, "*Hujus loci mysterium in Evangelio Domiuus exponit; et superfluum est, vel id ipsum, vel aliud dicere, quam exposuit Ipse Qui passus est*."

The Christian reader will recollect that the Son of God has asserted the truth of this history, and has also applied it to Himself; and has shown that there was an adequate reason for the miracle here wrought by God, inasmuch as it was a prophetical representation of the greatest events that have ever occurred in this world's history, namely, the Burial and Resurrection of Christ Himself. Jonah's grave in the belly of the fish for three (3) days and three (3) nights was a strange event, such as was never heard of before. But even in that respect he was a figure of Christ, Who was buried in a new tomb wherein no man before was laid (Luke 23:53), and Who raised Himself from the dead, as He had declared that He would do – John 2:19. Cp. Matt. 20:19.

In Jonah's Burial and Resurrection, we may also see a foreshadowing of the great event still future, that concerns all mankind –namely, the Resurrection of all at the Great Day. Jonah's Resurrection was a type of Christ's Resurrection; which is a pledge of our Resurrection. "*As in Adam all die, even so in Christ shall all be made alive*" (1st Cor. 15:22).

The Burial of Jonah, unhurt in the whale's belly, affords to us a cheering illustration of what Jonah's predecessor, the prophet Hosea, said, as explained by the Apostle St. Paul –"*0 Death, where is thy sting? O Grave, where is thy victory*?" (Hos. 13:14.) God can keep us safe in the jaws of the great Whale, and in the abysses of the great Deep; namely, in the jaws of Death, and in the depths of the Grave. Cp. *S. Irenaeus*, iii. 22 ; and v. 5 ; and *Tertullian*, De Resur. Carnis, c. 58.

Our Blessed Lord has distinctly affirmed that "*Jonah was three (3) days and three (3) nights in the whale's belly*;" and He coupled that assertion as to the past, with a prophecy concerning the future –namely, "*so **shall** the Son of Man be three (3) days and three (3) nights in the heart of the earth*." *That* prophecy was fulfilled. Its fulfilment proved Christ's truth. It confirms our belief in His assertion, that the history of Jonah is true. All our difficulties with regard to this and other histories in the Old Testament are dissolved in the crucible of faith in Jesus Christ, the Son of God, Who received the Old Testament as true and divine, and commanded us to receive it as such. We accept the Written Word from the hands of the Incarnate Word. The Word of God is vouched to us as true, by the witness of the Son of God ; and we learn here to recognize a proof of the reality of our own future Resurrection, which Christ Himself has proclaimed to us as certain; "*The hour is coming, when all that are in the graves shall hear His Voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation* " (John 5:28,29); and thus we too are stimulated to repent by the preaching of Jonah, and to rise from the death of sin now, that we may rise to glory hereafter.

The remarks of *S. Augustine* on Jonah's history (Epist. 102, Se.K Qncest. contra Paganos, vol. ii. p. 426; and De Symbolo ad Catechiun., c. 6) are well worthy of attention. Their subtance is as follows: –The heathen (he says) scoff and sneer at the history of Jonah. How could he have been swallowed by a fish (they ask), and remain alive three days in its belly, and then be cast forth from it on dry land? To which we reply: Either we must reject all miracles as incredible, or we must admit that there is no reason for not believing this miracle. If we are to abandon our faith because heathens and unbelievers scoff, we must cease to believe that Christ died, and was buried, and rose again the third day. We must cease to believe that Lazarus was brought forth out of his grave by Christ on the fourth day. We must cease to believe that those three men, who were cast into the fiery furnace at Babylon, walked in the fire, and came forth from it unhurt; and that the people of Israel –more than two millions in number –passed through the Red Sea, the waters of which stood as a wall on their right hand and on their left. Cp. *S. Irenaeus*, v. 5, and *S. Jerome*, here. The history of Jonah is a type and prophecy of Christ. Christ Himself has assured us of this (Matt. 12:39,40). As Jonah went from the wood of the ship into the depth of the sea, so Christ went from the wood of the cross into the depth of the earth. As Jonah gave himself to death for those who were tossed by the storm in the Mediterranean Sea, so Christ Himself gave Himself to death for those who are tossed by the storm in the sea of this world. As Jonah rose from the whale's

bellv and from the depth of the sea, so Christ rose from the dead. As Jonah after his resurrection preached to the heathen of Nineveh, and they repented; so Christ after His resurrection preached by His Apostles to the Heathen World, and it repented at their preaching. The reality of the Antitype confirms the historical truth of the type. Jonah is proved by Christ.

4:11. ***sixscore thousand (120,000) persons that cannot discern between their right hand and their left***] These 120,000 were children; and therefore we may estimate the whole population of Nineveh at about 650,000 souls (M. v. Nebuhr, p. 278). Though Nineveh was a tetrapolis of about ninety (90) [?] miles in circumference, we are not to be surprised that the population was not greater than this; because, like Babylon and other great Eastern Cities, it contained within its walls much pastureland and arable; as is implied by what follows, where it is said that in it was much cattle. Cp. above, on 3:6,7.

— ***and also much cattle***] This is a happy and appropriate conclusion to the book. God cares even for *cattle*. How much more, therefore, for *men*, for whose service cattle were created. Therefore, let Jonah learn, and let him teach the world, that God willeth all men to repent and to be saved, even the heathen Ninevehs of this world, and to be united with the Jews in one and the same faith, hope, and love, and in worshipping the same Lord and Father of all, in the same Heavenly City, the Jerusalem that is above, which is the mother of us all (Gal. 4:26). This is the lesson which the Prophet Jonah learnt, and which he is ever teaching in this Divine Book, read as divinely inspired Scripture in the Church of every age; and which has its perfect fulfilment in '***Christ***' (the divine Jonah, 1:17), in Whom there is neither Greek, nor Jew, barbarian, Scythian, bond nor free, but He is all in all (Col. 3:11. Gal. 3:28); to Whom, with the Father, and the Holy Ghost, be all honour and glory now and for evermore. '***Amen***'. }}

{{ **MICAH**: The name Micah signifies " *Who* is *as* Jah, or Jehovah" (*Caspari*, uber Micha, p. 14; cp. Exod. 15:11, Deut. 3:24, Ps. 86:8; below, 7:18).

His prophecies are united to those of Jonah; and follow them in a logical sequence and harmonious order. As we have already seen, Jonah was not only a prophet, but a prophecy; a prophecy of Christ's Death, Burial, and Resurrection, and of the propitiation effected by His Sacrifice of Himself. His history foreshadowed the calm produced thereby in the Sea of this world, and it prefigured the preaching of Repentance after Christ's Resurrection to the Ninevehs of Heathendom; and it exhibited God's desire that they should all be admitted into His Church, on their faith and repentance, upon equal terms with the Jews.

The Prophet Jonah, who had formerly been swayed by Hebrew prejudices, and had grudged the extension of God's mercy to the Heathen, especially to the Assyrians, the formidable foes of Israel and Judah, was brought by God to a better mind, and was chastened, and softened, and spiritualized by the holy discipline of Divine Love.

Jonah has written his own recantation in his prophetical book, and has preached to the world for 2500 years this holy lesson of universal charity, which he himself had been slow to learn: he has also delivered a gracious message of universal redemption by Christ, in that prophetic book, when expounded by the light of the Gospel.

The Prophet Micah learnt this lesson, perhaps fi-om Jonah's prophecy ; and, so far from grudging the glad tidings of salvation to the Gentiles, he rejoices in the prospect of the reception of all Heathen Nations into the Church of God; spreading forth from Zion in the days of the Messiah, and enfolding them all in its arms. See 4:1-5. He declares that the promised Shepherd, Who would be born at Bethlehem-Judah, the City of David, and "*Whose goings forth are from everlasting, **"will**" stand and feed in the strength of the Lord, and will be great **unto the ends of the earth***" (v. 4).

Thus, while Jonah declares the salvability of the Heathen, Micah proclaims the great truth afterwards expressed by Christ Himself in the words "*salvation is of the Jews*" (John 4:22).

Zion is the mother of all Christendom. "***It shall come to pass***" (says the Prophet, rejoicing in the glorious vision of the Church Universal, elevated aloft so as to be visible to all Nations, and expanding itself with a living and growing power and energy) "***that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say. Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For the Law shall go forth of Zion, and the Word of God from Jerusalem***" (Micah iv. 1, 2).

Micah thus reconciles the Jews to the admission of the Heathen within the pale of the Church of God. The Heathen are the spiritual offspring of Zion; and the Hebrew Mother is glorified in the multitude of her Gentile children.

Jonah had declared that God was willing and eager to be merciful even to Assyria and its great capital, Nineveh; and thus he comforted the Gentiles with a hope of being admitted into God's favour on a par with the Jews; and Micah, and Nahum after him, assure the Jews, that if the Ninevehs of this world are obstinate in their hostility to God's Church, then the Messiah, the Son of David, will protect Israel and Judah (if they are faithful to God), and will deliver them from "*the Assyrian invader*" –the proud and godless Sennacherib– and from all the enemies of the Church who are represented and typified by him. See below, v. 5,6, 9.

Jonah declares the salvability of all Assyrian enemies of God's Church, if they repent; Micah proclaims the destruction of all Assyrian enemies of God's Church if they persist in their resistance and rebellion against Him.

The prophecies of Micah are divided into three parts, all beginning with *Hear ye*:–
1st. Chapters 1, 2. 2nd. Chapters 3, 4, 5. 3rd. Chapters 6, 7.

In the first part, the Prophet foretells the destruction of Samaria for its sins (1:1-7), and the spoliation of Judah and the carrying away of its people (8-16); and grounds this threat on the iniquities of the Princes, Nobles, and false Prophets (2:1-11); and promises to Israel and Judah restoration on their repentance.

The second portion is a recapitulation of the former, with an enlargement containing a further declaration of their sins, in more minute and precise detail (3); and also a larger and fuller promise of recovery and restitution through the '***Messiah***' (whose birth-place he specifies, with a declaration of His Divine Nature and office), on their faith and repentance (4:1-7; 5:1-5), and a glorious display of His power and victories, and of the peace to be established by Him (v. 6-14).

The third portion declares God's gracious dispensation of love and mercy to Israel from the beginning; and Israel's ingratitude; and it contains a prophecy that Israel will hereafter be touched with remorse, consequent on their misery in their banishment and dispersion; and that they will confess their sins, and turn to God by repentance and faith; and that God will be gracious unto them, and deliver them from their enemies.

The prophecies of Micah may be regarded as standing in the same relation to those of Isaiah, as St. Mark's Gospel does to St. Matthew; or as the Epistle to the Galatian does to the Epistle to the Romans.

Promise of Restoration to Israel in Christ (2:12). **Victory of Christ & of His People, in His Triumphant Resurrection from Dead** (2:13-3:12). **Restoration & Exaltation of Jerusalem in Christ & Church** (4:1-11). **Restoration of Israel in Christ** (4:12-5:1). **Deliverance of Zion by Christ, Born at Bethlehem: Ruler, Shepherd, Everlasting God** (5:1-6:16). **Prophet Foretells the Penitential Prayer of Jewish Nation; & God's promises of Mercy, & Favour, & Glory to her in Christ** (7:1-20). }}

{{ **NAHUM**: The connecting link between the prophecies of MICAH, which have preceded, and those of NAHUM and Habakkuk, which now follow, is to be found in Micah 5:6.

There that Prophet described the victory of Christ and His Church in these words:– "***They shall waste the land of Assyria with the sword, and the*** **land of Nimrod** ***(or*** **Babylon*****) in the entrance thereof. Then shall he deliver us from the*** **Assyrian**." See also Micah 5:5, "***This man shall be the Peace when the*** **Assyrian** ***shall come into our land, and when he shall tread in our palaces; then shall we raise against him seven shepherds, and eight principal men***."

Those prophecies, as the context shows, and all the best Expositors agree, have not only a literal sense, which relates to the deliverance of Judah from Assyria in the days of Hezekiah, and also to the liberation of the People of God from Babylon by the arms of Cyrus; but they look far beyond those national mercies, and foreshadow the triumph of Christ and of His faithful people, and the overthrow of their enemies.

It is a legitimate inference from these prophecies, considered together with those of Isaiah, that the deliverance of the faithful Hezekiah and of the literal Jerusalem from the haughty and impious power of Sennacherib, the great Assyrian conqueror, and the destruction of his immense host before the walls of Jerusalem, by "*the Angel of the Lord*," was due to the might of Christ, Who is often called by that title in the Old Testament. See above, on Exod. 3:2, Judges 13:18.

Indeed, the words of Micah –which clearly point to Christ as the destroyer of the Assyrian invaders, whose conquests over Ethiopia and Egypt Micah himself saw, and whose overthrow he, as well as his contemporary prophet, Isaiah, foretold –bring us irresistibly to this conclusion. Cp. above, on Micah 5:5.

They also lead us to regard the Assyrian King in his pride and blasphemy against the Lord, as a type of infidel and godless Powers which rise up against Christ, and which will be routed and crushed by Him in the last days.

This exposition, as we have seen, was accepted by ancient Interpreters, especially *S. Jerome*.

It prepares us for what follows.

There are three specific prophecies, which fill up the entire books of three of the Minor Prophets, and are directed against three different worldly powers, hostile to God and His people;

The first is that of '***Obadiah***', directed against '***Edom***' –the faithless, treacherous, and cruel foe of Israel their brother. Edom is the type of powers which have some connexion with God's Church by neighbourhood or consanguinity, and who, in spite of this relationship, behave in a heartless manner to her in her distresses –as Edom did to Israel and Judah in the days of their calamity. Edom is the type of faithless, insidious, and unbrotherly members of the Church.

The second prophecy is that of Nahum, against Nineveh, the capital of Assyria –the haughty and savage enemy of Judah. '***Nineveh***' is the type of the openly infidel and impious form of Antichristianism. It is well said by a recent German Expositor, that the Prophet '***Nahum***' saw in '***Nineveh***' the representative of the Worldly Power opposed to God; and the destruction of Nineveh was a prophetic figure of the future overthrow of all such powers, even to the end of the world (*Keil*, p. 400).

The next is that of 'HABAKKUK', directed against 'BABYLON'. Babylon is represented by the Prophets as professing herself very wise, and yet a votary of idols, a victim of gross and debasing superstition (Isa. 47:10). Babylon is the figure of the idolatrous form of Antichristianism, which makes presumptuous claims to superior intelligence and insight into the mysteries of the unseen world. Cp. what has been said on Isa. 13, *Prelim.* Note.

We see these qualities brought to a climax in the Babylon of the Apocalypse, Papal Rome. The proofs of this identity are given by the Editor in another place, in his Notes on the

Book of Revelation, and in a separate work, "On Union with Rome; or. Is the Church of Rome the Babylon of the Apocalypse?"

We have now arrived at the prophecy of Nahum. It has been said by some that there is no reference to Christ in this book. But the Holy Spirit, Who spake by the prophets (2nd Pet. 1:20,21), declares by the Apostles, that "*to Him give all the Prophets witness*" (Acts 3:24; 10:43); and that the Spirit of Christ was in the Prophets, and that they inquired and searched diligently what that Spirit witnessed when it spake of His sufferings and of the glory that should follow (1st Pet. 1:10).

If we accept the interpretation now given, that the Assyrian was overthrown by Christ's power, and that the Assyrian is a type of godless Antichristian powers in these latter days, we shall see Christ in the prophecies of Nahum, as well as in all other; and we may adopt, with some modifications, the language of *S. Jerome*: "Micah is followed by *Nahum*, whose name signifies the *Consoler*. He consoles those of Israel who had been taken captive and dispersed by the Assyrian; he foretells the future downfall of Nineveh, the capital of Assyria; and, in a spiritual sense, he predicts the destruction of all godless Ninevehs in the latter days. And again (in his Epistle to Paulinus), *S. Jerome* says, "Nahum –the consoler of the world– rebukes the bloody city (3:1), and foretells its destruction, and after that event he exclaims, "*Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace*" (1:15) –the Christian significance of which prophecy had already been declared by Isaiah (52:7, Rom. 10:15).

The prophecy of Nahum (says *S. Jerome* in prolog.) is to be understood, not only historically, but figuratively; and in reading it we must rise from the level of the literal sense to the higher altitude of the moral and spiritual. The prophet speaks to us concerning the consummation of all things, and affords consolation to the faithful in the last days, in order that they may despise the pomp and power of this world as mere transitory phantoms and fleeting shadows, and may prepare themselves for the Day of Judgment, when the Lord will appear as the Avenger of His People against all Antichristian Assyrians.

So far, then, from its being true that Christ is not to be found in the prophecy of Nahum, rather we may say that He is the principal agent in it.

The date of Nahum's prophecy falls soon after those of Isaiah and Micah; namely, after the carrying away of the ten (10) tribes of Israel by Assyria (B.C. 721), and after the destruction of the army of Sennacherib at the walls of Jerusalem (about B.C. 712 –*Vitringa*, *Keil*), and before the fall of Nineveh, as to the date of which see on 2nd Kings 23:29.

Deliverance & Joy of Judah, for Overthrow of Sennacherib & Nineveh; Deliverance & Joy of Church for Victory of Christ (1:15-3:19). }}

{{ **HABAKKUK**: The prophecy of 'HABAKKUK' makes a pair with that of 'NAHUM'. Both prophecies are called *burdens*; both are *visions* of the future. Nahum, the *comforter* (as his name signifies), consoles Israel, led captive by Assyria, with the assurance that the capital of that proud and cruel Empire would be overthrown by the Lord God of Israel, Whose universal sovereignty over the dynasties of this World, and Whose righteous attributes and tender regard for His exiled people, would then be declared; and that they would be delivered from the heavy yoke which pressed upon them.

Such is the literal sense of that prophecy; and in a spiritual sense it belongs to all time, especially to the last days of the World, and foretells that all haughty, infidel, and godless forms of Antichristianism will be eventually overthrown, and that the Church of God will be comforted by the Love of her Divine Lord and Saviour, to Whom all power in heaven and earth is given (Matt. 28:18), and Who will make all His enemies His footstool (Ps. 110:1, Matt. 22:44).

The Ten (10) Tribes of Israel were carried captive by Assyria for their sins; but there was another proud and cruel Power, which was permitted, and indeed commissioned, by God, to chastise the other

kingdom –that of Judah– which did not profit by the warnings of His wrath against idolatry, that had been displayed by the punishment of Israel, carried captive and dispersed by Assyria.

This was Babylon.

Babylon is displayed in Holy Scripture as the essence and type of all creature-worship, idolatry, and superstition, combined with a profession of much spiritual wisdom, and of a supernatural gift and ability to penetrate unseen mysteries, and to read the future; as evinced by its magical arts, its astrology, sorcery, and divination; and these characteristics were allied with vain-glorious vaunting of itself, its strong and magnificent city and vast extent of empire, consequent on the conquests of Assyria by Nabopolassar, and the successful campaigns of his son and successor, Nebuchadnezzar, in Asia and Palestine, where Jerusalem and Tyre had fallen before him; and in all the regions to the east and south-west of the Jordan, and in the land of the Pharaohs, who had been crushed by his victorious arms.

Habakkuk, the Levite (see 3:19), who had ministered in the Temple of Jerusalem, was raised up by God to do the same work for Judah, with regard to Babylon, which Nahum the Elkoshite, of Galilee (Nah. 1:1), had done for Israel, with respect to the elder Empire of Asia–that of Assyria, which had fallen before the power of Babylon, and whose splendours had been eclipsed by its glory.

The name Habakkuk signifies a *loving embrace* (*see Gesen*. 258; *Fuerst*, 413, 414; *Caspari* on Micah, 31); and as *Nahum* was a *comforter* sent by God to console Israel, in captivity and affliction, so in *Habakkuk* (as *Luther* has suggested), we have a vision of God's love, embracing His people of Judah, whose captivity by the Chaldeans he foresees and foretells (1:6). As *S. Jerome* says, "*Prophetia*" (Abacuc) "*est contra Babylonem et regem Chaldseorum, ut quomodo prior Propheta Naum, quem Abacuc sequitur, vaticinium habuit contra Nineven et Assyrios, qui vastaverunt decem tribus quae vocabantur Israel, ita Abacuc prophetiam habet adversus Babylonem et Nabuchodonosor a quibus Juda et Jerusalem Templumque subversae sunt*." (MT: *Habakkuk's prophecy is against Babylon, and the king of the Chaldeans, so that, just before the prophet Nahum, who Habakkuk follows, that the prediction given against Nineveh and the Assyrians, who devastated the ten (10) tribes that were called Israel, likewise Habakkuk's prophecy was against Babylon, and Nebuchadnezzar, by whom Juda, and Jerusalem's Temple were destroyed*.)

"*Both prophecies*" (as S. Jerome also observes) "*have a spiritual sense, and extend themselves to the last times*." Both are messages of consolation to the Church in her conflicts with Antichristianism, in two different aspects. Nahum comforts her with the assurance of the triumph of Christ over the Infidel form of Antichristianism. In Habakkuk God clasps His faithful people together to His own bosom, in a fatherly embrace of love, and assures them that the time is coming when they will have nothing to fear from the haughty pride, the vain-glorious boastings, the ambitious assumptions of universal Supremacy, and arrogant claims to Infallibility, and to divine knowledge in spiritual things; and that He will utterly destroy the fascinating superstitions and seductive idolatries which are now the distinctive characteristics of the mystical Babylon, as displayed in the Apocalypse.

It may be observed that *Nahum* (the *comforter*) stands *seventh (7th)* in the order of the Minor Prophets; and Habakkuk, (the embracer) is *eighth* (8th). *Seven* (7) is the number of Best after toil and distress. *Eight* (8) is the number of Resurrection to *glory*. See above, on Ezek., p. 280. Nahum comforts us with a vision of rest; Habakkuk assures the faithful of a joyful embrace in the Kingdom of Glory, when their bodies will be raised and re-united to their souls, and they will embrace their friends and fellow-worshippers, and be embraced by God's love in Christ, in the Kingdom of Heaven. As *S. Jerome* says, we have "manifestissimam de Christo prophetiam in *octavo* Propheta, id est in Resurrectionis dominicae numero" (*S. Jerome*, in cap. 3, prolog.).

Habakkuk prophesied in the reign of Josiah, probably near its close. He precedes Zephaniah, who foretold the fall of Nineveh (Zeph. 2:13; for Zephaniah repeats thoughts and words of Habakkuk; see 1:7; cp. Hab. 2:20), which took place a little before Josiah's death. See on 2nd Kings 23:29.

Sins of Jerusalem. Its Punishment Foretold (1:2-4**). God Answers the Prophet** (1:511). **Prophet's Question** (1:12-2:1). **The LORD'S Answer – Write the Vision** (2:2-3:16). **Prophet's Faith, Hope, & Joy in Prospect of Future Trials, & Final Triumphs of Church** (2:17-3:19). }}

{{ **ZEPHANIAH**: –whose name signifies, Whom *the Lord covers*, or shelters, in times of storm and distress (*Gesen*. 716) –holds a remarkable place in the Hebrew Canon. He is the last of the Minor Prophets before the Captivity: he follows Nahum and Habakkuk; and his prophecy is linked on to that of the latter. It opens with repeating Habakkuk's exhortation to the whole Earth to stand in silent reverential awe before Jehovah (see Zeph. 1:7: cp. Hab. 2:20), and to the faithful *to wait in patience* till the prophecy is fulfilled. Cp. Zeph. 3:8; and Hab. 2:3.

The contents of his prophecy correspond to his position. It has a retrospective, and also a prospective character.

The two preceding prophets, Nahum and Habakkuk, had foretold respectively the overthrow of the two great Powers of the ancient World, hostile to God and His People–Assyria and Babylon; and had cheered Israel and Judah with hopes of deliverance from them. And they minister consolation to the Church in every age, and animate all true Israelites with the spirit of patient trust in Christ, that He will protect the Christian Sion in all her dangers (whether from Infidelity or Superstition), and rescue her from all her enemies.

Zephaniah takes a more comprehensive view. He sums up and recapitulates the predictions of all preceding prophecy, and concentrates them in the bright focus of one great and concise prophetic denunciation against the World, whether outside the visible Church, or within it, as far as it is opposed to Jehovah, the Lord God of Israel, and is hostile to His faithful
People.

Zephaniah prophesied when the tempest which was driven down from the northern regions of Chaldea, and which had been long hovering over Jerusalem, was about to burst with terrible fury upon the City, the Monarchy, the Priesthood, the Princes, and the People. He had a mission of mercy in that time of trouble. As his name suggests, he comforted the faithful of Jerusalem and of every age with the cheering assurance that *Jehovah* will *hide* and shelter them in all storms, political or ecclesiastical, however black and boisterous. "*Though a host should encamp against me, my heart shall not fear; though war should rise up against me, in this will I be confident*." "*In the time of trouble He shall **hide** me in His pavilion; in the secret of His tabernacle shall He **hide** me*" (Ps. 27:3, 5). "*Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee. Thou shalt **hide** them in the secret of Thy presence from the pride of man. Thou shalt keep them secretly in a pavilion from the strife of tongues*" (Ps. 31:19,20). In both these passages the Psalmist uses the word *tsaphan* (*to hide, to keep secretly*), which is the root of the name *Zephaniah* (*Tsephan-yah*, whom *Jah*, or *Jehovah, hides*). The Prophet himself explains the sense of his name, when he says to the meek and righteous, "*Ye shall be **hid** in the day of the Lord's anger*" (2:3).

In another respect Zephaniah's prophecy corresponds to his position. He is the last of the Minor Prophets before the Captivity. And he takes up and renews the work of the first of that goodly fellowship –HOSEA.

Hosea had comforted Israel with the assurance that their own *captivity* and *dispersion* would be overruled by God to promote His glory and their own future happiness. He had consoled them by saying that they would be weaned by it from their besetting sin idolatry, and from dependence on heathen nations, such as Assyria, which caused their rejection. And he had cheered them with the reflection that God's truth would be communicated to the Heathen Nations of the World by their dispersion among

them. He had foretold that the faithful remnant of Israel (the Apostles and first believers in Christ) would convert the Gentiles to Christianity; and that eventually the Gentiles, being received into Christ's Church would convert the rest of the Jews, and so "*all Israel shall be saved*" (Rom. 11:26).

Hosea, the first of the Minor Prophets, was the Prophet of Israel; that is, of the Ten Tribes, who were to be carried captive and dispersed by Assyria.

Zephaniah, who was the descendant of King Hezekiah (1:1), and who prophesied at Jerusalem in the reign of Josiah, was the Prophet to the two tribes, Judah and Benjamin; he does for them what Hosea had done for the ten. He predicts their *Captivity* and *dispersion*; but he foretells also that this also (as well as that of Israel) would be converted by God into a blessing to them and to the Heathen.

The great Heathen Nations of the World would all be humbled in their turn; the mighty powers of Ethiopia and Egypt would be subdued by Assyria; Assyria would be humbled by Babylon; Babylon would be used by God to overthrow Tyre and to overrun Moab, Edom, and Ammon, but would herself be captured by Persia and Media; Persia and Media would be subdued by Greece, and Greece by the arms of Rome. Thus the pride of all the Nations of the World would be broken, and they would lose their faith in the power of their own national deities, and would be prepared to receive Christianity, and would eventually become preachers of the Gospel; and having been themselves converted by Christian Jews, would at length convert the great body of the Jews, whom God would restore to Himself for ever in the true Zion, –the spiritual Jerusalem,– the Church of Christ. See on 3:8-20.

By foretelling these last conquests, the prophecies of Zephaniah are also joined on to those three (3) prophets which follow, namely, Haggai, Zechariah, and Malachi, the prophetical trio which stand nearest to the threshold of the Church. Zephaniah ends his prophecy with the cheering words, '***I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lor***d." He prepares the way for those three prophets, who prophesied when the Lord had *turned hack the captivity* of Judah from Babylon, and who taught the Jews to see in it a foreshadowing of a far more glorious deliverance –the emancipation of all true Israelites from their own bondage and exile, under the powers of Sin, Satan, and the Grave, and their restoration to life, and hope of everlasting glory in the heavenly Jerusalem, by the might and love of '***Christ***'.

Coming Judgment (Chap. 1). Judgments on Nations. –Call to Repentance (Chap. 2). Woe to Faithless & Unrighteous in Church of God. God's Temporary Rejection of Jews, & Choice of Gentiles in their Place (3:1-8). Conversion of the Heathen by Israel's Faithful Remnant; & Subsequent Conversion of Jews by Believers & Preachers from Heathen (3:9-13). Sing, O Daughter or Zion (3:14-20).

At this point, in order of time, follow the prophecies of '**Jeremiah**', '**Ezekiel**', and '**Daniel**'. Then succeed *'**Haggai', 'Zechariah***', and '***Malachi***'; the last of whom is called by the Jews, the "Seal of the Prophets."

The reader is requested to refer here to the *Introductions* prefixed to the Prophets '***Jeremiah***' and '***Ezekiel***'; and also to the *Introductions* to the '***Books of Ezra***' and '***Nehemiah***', as preparatory to what now follows in the prophetical writings. }}

{{ **HAGGAI**: More than a hundred (100) years elapsed between the prophecies of '***Zephaniah***' and those of '***Haggai***'.

In that interval many predictions of foregoing prophets, namely, of Isaiah, Micah, Habakkuk, Zephaniah, Jeremiah, and Ezekiel, foretelling the capture and destruction of Jerusalem by the Babylonians, had been fulfilled.

In B.C. 605, the fourth (4th) year of Jehoiakim, Nebuchadnezzar took Jerusalem for the first (1st) time; but the city was still allowed to stand, and a time was granted to it for repentance. But it refused to listen to God's warnings of judgment from the prophets Jeremiah and Ezekiel; and it was again (2nd) taken by Nebuchadnezzar, B.C. 597, and its king, Jehoiachin, was carried captive to Babylon. Still some further respite was granted it, but in vain. In the year B.C. 586, Jerusalem was taken (3rd); the Temple and the City were burnt with fire; its king, Zedekiah, and many of the princes, and nobles, and people were carried to Babylon and the kingdom of Judah was destroyed.

Years passed on, and the time approached for the fulfilment of other prophecies–those which foretold the sudden capture of the great Chaldean City, Babylon, and the destruction of its dominion by Cyrus, "*God's shepherd, and anointed one*," leading the army of Medes and Persians to victory; and, as a result of that conquest, the restoration of the captives of Judah to their own land, and the decree for the rebuilding of the Temple of the Lord.

This fulfilment was in the year B C. 536.

God had performed His work of wholesome discipline and loving chastisement to His People in their Captivity, by teaching them humility, and weaning them from idolatry, and healing the schism between Israel and Judah, and by sifting the faithful wheat from the careless and godless chaff, and had prepared the true Israelites, by the fulfilment of prophecies concerning themselves, for the reception of Christ, Who is the subject of all prophecy. See above, *Introd*. to Ezra, pp. 296-299.

The Temple began to be rebuilt in the year B.C. 535. But the work was thwarted by Samaritans (Ezra 4:1-7, 23), and the builders themselves were disheartened, and began to doubt whether the time had arrived for the accomplishment of the prophecies which had foretold that the Temple would be restored, and whether the Temple which they were building, so inferior in grandeur to the Temple of Solomon, could be indeed the fabric of which such glorious things had been spoken 'by Isaiah, Jeremiah, and Ezekiel. "*Many of the Priests and Levites, and chief of the fathers, who were ancient men that had seen the first house*" (which had been destroyed fifty (50) years before), "*when the foundation of this house was laid before their eyes, wept with a loud voice*" (Ezra 3:12). "***Who is left among you***" (says Haggai, 2:3) "***that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing***?"

In consequence of this opposition from without, and of this failure of faith and courage within, the work of building the Temple was intermitted for fifteen (15) years, "*unto the second (2nd) year of Darius, King of Persia*" (Ezra 4:24). The foundation? of the second (2nd) Temple might have long continued to lie in this miserable condition; but God had ordered it otherwise. He would show that the work was not of man: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6). "*Then the prophets, Haggai the prophet, and Zechariah, the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were* ***the prophets of God helping them***" (Ezra 5:1,2).

The first of these prophets was HAGGAI. His name signifies the *festal one* (*S. Jerome* here. *Gesen*. 260; *Fuerst*, 416; *Hengst*., *Keil*). One of the sources of the deepest sorrow to the mourners over Zion was this, that by reason of the destruction of her Temple, her solemn festivals could no longer be kept. "*They wept, because the solemn feasts and sabbaths were forgotten*" (Lam. 2:6); and "***all her mirth ceased, her feast days, her new moons, and her sabbaths, and all her solemn feasts***" (Hos. 2:11). But the promise of comfort to Zion was, that she should again "***keep her solemn feasts***" (Nahum 1:15); and the last Prophet before the Captivity, Zephaniah, in his final utterance before that event, had cheered the mourners with the assurance that God would gather those who were sorrowful for the cessation of the solemn assemblies (Zeph. 3:18).

Very appropriate, therefore, is the name of the first Prophet after the Captivity, '***Haggai***', properly *Chaggai*, from *Chag*, *a festival* (*Gesen., Fuerst*). He it was who was specially raised up by God to

stimulate the flagging energies of the feeble company which had returned from Babylon to Jerusalem, and were dispirited and disheartened by opposition from without, and by lukewarmness and faithlessness from within, to resume the suspended work, and to complete the rebuilding of the Temple.

The significance of this name, Haggai, the festal one, will still further appear, if we remember that the Feast of Tabernacles was called specially by the Jews, *the chag*, or *feast*. See above, on Lev. xxiii. 34. 1 Kings viii. 65. Ezra iii. 4; and below, ii. 2; and (as is shown in those notes) it was typical of the Incarnation of the Son of God, Who pitched His tabernacle in our flesh (John i. 14), and Who will *tabernacle* with His saints forever. See Rev. 7:15; 21:3.

The powerful motive, by which Haggai excited the Jews to prosecute and complete the work of building the Temple –which was begun at the Feast of Tabernacles (Ezra 3:4)– was this, that, however insignificant this latter house might be in their eyes (from which tears flowed when they saw its foundation) –however in material respects, and in splendour of decoration, it was inferior to the former house, the Temple of Solomon– though no visible cloud of glory rested upon it (such as took possession of the Temple of Solomon at its dedication: see on 1st Kings 8:10,11) –though it had not the Ark of the Covenant, and the Two Tables of the Testimony in the Holy of Holies, nor the Urim and Thummim, nor the Fire from heaven on the Altar, nor the holy oil (cp. *Bp. Pearson*, Art. ii. p. 83)– yet, in fact, it would be far more glorious than Solomon's Temple. And why? Because the Lord God Himself, tabernacling in human flesh, would visibly appear there, and would "***fill the house with the glory***" of His presence, and "***in that place would give peace, saith the Lord of hosts***" (2:7-9).

When we consider that all the Hebrew festivals were fulfilled in Christ; that He is our Passover (1st Cor. 5:7); that by His Ascension, and sending of the Holy Ghost, all the shadowy glories of the Hebrew Pentecost are consummated (Acts 2:1); that by His Incarnation we celebrate a perpetual Feast of Tabernacles in the spiritual Jerusalem of the Universal Church of Christ; and that all the Festivals of the Christian Church,–the weekly Festival of the Lord's Day, and the Sacrament of Regeneration, and the Festival of the Holy Eucharist, and all the Holy Days of the Christian Year, –derive all their virtue, beauty, and grace from the Incarnation, Death, Resurrection, and Ascension of "God manifest in the flesh," we may recognize here a fitness in the name of the Prophet Haggai, whose mission it was to urge the Jews to rebuild the Temple, on the ground that the Lord Himself would glorify it with His Presence, aud thus the "glory of the latter house would be greater than that of the former, saith the Lord of hosts." See the remarks above, on Ezra and Nehemiah, Introd., pp. 296-299, which may afford some appropriate illustration here.

Glory of 2nd Temple (2:1-7**).** **Desire of All Natio**ns (2:7-14). **Wings or Skirts of Garment** (2:14-20).

The Lord's Signet. Christ's Kingdom.

2:21-23. ***I will shake the heavens and the earth– In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts***] All other kingdoms shall be moved (see 5:7); but the kingdom of the seed of David, which was represented by Zerubbabel, the descendant of David, and ancestor of Christ (see Matt. 1:12, Luke 3:27. Cp. on 1st Chron. 3:19, Ezra 2:2, Neh. 7:7, Hag. 1:1), shall never be destroyed. It will indeed be assailed; but it will break in pieces all kingdoms that resist it, and will scatter them like chaff of the summer threshing-floor, but will never be removed (Dan. 2:35, 44; 7:14, 27, 1st Cor. xv. 15:24, Heb. 12:28. Rev. 11:15).

God promised by Jacob that the sceptre should never depart from Judah. See the note on Gen. 49:10. God gave greater clearness and force to that promise by assuring David, of the tribe of Judah, that his Seed and Kingdom would continue forever (see the notes on 2 Sam. 7, pp. 85-87); and He declared, by the Angel Gabriel, to the Blessed Virgin, that this promise would be fulfilled in Jesus Christ. See Luke i. 1:31, "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the *throne of His father* David: and He shall reign over the house of Jacob *for ever* and ever; *and of His kingdom there shall be no end*."

This promise is here made to Zerubbabel, as the representative of the house of David, in a time of great humiliation and distress. Just as it was with the Temple of Jerusalem, so it was with her monarchy. The Temple seemed, in all external respects, to be far inferior to the Temple of Solomon; but it was to be made much more glorious than that Temple, by the coming of the Lord of the Temple to it.

The family of David was now reduced to a low estate. Zerubbabel, the representative of the house and monarchy of David, was not called by the title of King; he appeared to owe his position to the will of Persia, and to derive his dignity from his office as Persian Governor (1:1), or Sheshbazzar (Ezra 1:11; 2:2; 5:14, 16). But the promise was, that when they seemed to be reduced to the lowest estate, then the seed and kingdom of David would rise most gloriously. The dimmution of their earthly grandeur prepared the way for the increase of their heavenly splendour. Isaiah had foretold this. He had said that a rod should come forth out of the stem of Jesse, and a branch should grow out of *his roots* –that is, when the tree was hewn down to the very ground ; and that the Messiah should grow up as a tender plant, and as a root out of *a dry ground*. See Isa. 11:1; 53:2.

From the time of the Captivity, the house of David never recovered its royal title and insignia. But the monarchy was safe in God's keeping. King Jeconiah, the faithless monarch of Judah before the Captivity, was like a *signet plucked* from God's right hand, and cast away (Jer. xxii. 24). But Zerubbabel, the faithful governor, the leader of Judah from Babylonish captivity to Jerusalem, the city of God, was made like a signet on God's right hand. He was the builder of the Temple; and by him God set a seal on His promises to Judah. He was the descendant and representative of David, and the ancestor and type of Christ. He was a signet (*chotham*) on God's hand (cp. the use of the word *chotham*, repeated in Cant. 8:6), and this signet would ever remain on God's *right hand*. It would be there forever in Christ, the Divine Son of David, the true King of Israel. By Him, the royal charter of the Blessed Gospel is sealed. He seals us as His own in Baptism, in Confirmation, in the Holy Eucharist. He has sealed us with His own image and likeness, and has made us to become sons of God (Rom. 8:29). He gives us an earnest and pledge of immortal glory to our souls and bodies, that, as we have borne the image of the earthly, we shall also bear the image of the heavenly (1st Cor. 15:49); and that our vile bodies will be changed, so as to be fashioned like unto His glorious body (Phil. 3:21). In Him all the promises of God are Yea and Amen. He, the Everlasting Word, came down from heaven, and became the Incarnate Word; and by the Witness which He gave to the Old Testament, He set His Divine Seal on it; and by sealing the Apostles and Evangelists with the seal of the Holy Spirit, He avouched their writings to be divine. He has set His seal on the whole Written Word, and has delivered the Holy Scriptures to us as the lively oracles of God.

To '**Him**', therefore, with the '**Father**' and the '**Holy Ghost**', be all honour and glory, in all the churches of the saints, now and forever. '**Amen**'. }}

{{ **ZECHARIAH**: Introductory Note: The Book of ZECHARIAH is a sequel to that of Haggai; and it reveals the future from his own age even to the Second Coming of Christ. Zechariah was raised up by God, together with Haggai, to stimulate the flagging energies of the Jews who had returned from Babylon, and to excite them to resume the work of rebuilding the Temple, which had been suspended

from the first year of Cyrus (B.C. 536) to the second year of Darius Hystaspes (B.C. 520), a period of about sixteen (16) years. See Ezra 4:24; 5:1; 6:14; and *Introd.* to Ezra, p. 295.

Haggai had cheered the builders with the assurance, that however inferior the latter house would be to the former in material grandeur and external splendour, it would be made much more glorious than that by the Coming to it of Christ, Who would "***fill it with the Glory of the Lord***;" and He had encouraged them with the gracious promise, that in that house "*He would give peace*" (Hagg. 2:6-9).

The Prophet Haggai had also declared that all the nations of the world which resisted the power of God and oppressed His Church, would be placed beneath the feet of Christ,–the Divine Zerubbabel,– and that He would reign in everlasting glory at the right hand of God. See on Hagg. 2:20-23.

Thus ended the prophecy of Haggai.

His prophecy is followed up and continued by Zechariah, and is carried on in a series of glorious visions to the Second Advent of Christ.

After a brief prologue (1:1-6),–spoken in the interval between the penultimate and final prophecies of Haggai, and connecting Zechariah's predictions with them, and declaring that all God's promises of favour to His people depend for their fulfilment on their repentance and obedience to Him, and on their exercise of moral duties, and that if His people resist Him, they must look for chastisement at His hands, and that they will be cast off, as their fathers were, –the prophet proceeds to comfort them in the first (1st) vision, by saying that God is present with them in their low estate; and that though their enemies may seem to be enjoying prosperity, yet that their own present humiliation and the temporary exaltation of the heathen are not to be interpreted as signs of any indifference on God's part, or of any inability to protect them and to chastise His enemies; but that in His own good time. He will arise and punish the proud Powers of this world, and reward all His faithful servants who stand firm in the day of trial; and that the Lord is sore displeased with the heathen who afflict His people, and that He will yet comfort Zion, and will yet choose Jerusalem (1:7-17).

The second (2nd) Vision follows naturally after this gracious assurance. It reveals the four great Empires (designated as horns) which had oppressed God's people, and displays the four counteracting powers (called *carpenters*, or rather, *smiths*) employed by God to humble those Empires, and make them subservient to His own gracious purposes, for the advancement of His own glory, and for the trial and purification of His people, and for the building up of His Church. See 1:19-21.

An enlargement of this revelation succeeds. The next (3rd) Vision displays the Coming of the Lord, and the redemption of His People by Christ (Who is the Divine Antitype of Cyrus the great conqueror of Babylon and the deliverer of God's people from its thralldom; see on 2nd Chron. 36:22, and *Prelim. Note* to Isa. 40); and reveals the building up of the Spiritual Temple of His Church Universal, and the flowing in of the heathen to it (2:11).

These glorious evangelical events were foreshadowed by those things which Zechariah's countrymen had seen, namely, their own liberation by Cyrus, who had captured Babylon; and their restoration to their own country, the Holy Land, and the reerection of the Temple by virtue of his royal decree. Therefore this (3rd) Vision, which opens by taking up the words of the first (1st) Vision ("***a line shall be stretched forth upon Jerusalem***;" see 1:16, compared with 2:1,2) closes with a repetition of the promise there given, "***The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again***" (2:12). Cp. 1:17.

This has now been fulfilled in Christ.

The fourth (4th) Vision explains more fully the means by which this glorious restoration and exaltation of Israel into a Holy Nation and a Universal Church is to be achieved.

It is to be accomplished by Christ, –"***the Angel of the Lord***," Who is sent by Jehovah. It is done by Christ overcoming Satan, and delivering His people from Satan's grasp, and taking away the sins of the people, personified by Joshua their High Priest, and clothing them with the white robe of His own

righteousness (see on 3:1-5), and promising everlasting glory to His justified people, on condition of their obedience to His Will and Word.

The Angel of the Lord, Who is Christ, assures Joshua and the Priesthood of Israel, that they themselves are types of this blessed work of Justification. The Priesthood of Aaron was a thing "***to be wondered at***" (see 3:8), that is, not to be looked at merely with the outward eye, but to be gazed at with the eye of faith, discerning, under the type of that Priesthood and of all its sacrifices, a marvellous prophetical adumbration of the Everlasting Priesthood of Christ –the Divine "***Joshua the son of Josedech***" (namely, Saviour, Son of Jehovah's righteousness; such is the meaning of those words) –and of His one Sacrifice, offered once for all, to take away the sins of the world.

Therefore, Christ is here introduced by Jehovah, saying, "***Behold, I will bring forth My servant the '*Branch**'" (see on 3:8); and He also is called the '**Stone**', engraven with seven (7) eyes (see 3:9). And by Him the iniquity of the land is taken away, and peace and joy are given to all the Israel of God.

The enjoyment of all these blessings is represented as contingent on repentance, faith, and obedience; and therefore a solemn warning is here introduced against stubbornness and hardness of heart, and against hatred, malice, and uncharitableness; in order that the grace of God in Christ may not be received in vain.

This Vision (5th) of Christ justifying His People is followed by a Vision (6th) of His Church Universal. The Church is represented by a seven-branched lamp, and it is displayed to our eyes as illumined by the Holy Ghost the Sanctifier, filling it with the oil of His grace. Zerubbabel, the representative of the royal house of David, and the rebuilder of the Temple (as we have seen, on Hagg. 2:20-23), is a typical personage, symbolizing the person and office of Christ, the True Seed of David, the Divine King of Judah, the Builder of the Spiritual Temple –the Universal Church,– from small beginnings, in troublous times. As Zerubbabel began and finished the building, so did Christ: He finished it by the gift of the Holy Ghost on the Day of Pentecost. "***Not by might, nor by power, but by My Spirit, saith the Lord of Hosts***" (4:5-10).

Hence we recognize tlie reason of the combination of the (7) seven-branched Candlestick or Lamp-stand (the figure of the Church), and of the Olive-trees, with the plummet-line, and the foundation Stone. We have here distinct figures of Christ's work as King, in the founding of the Church, and also in sending the Holy Ghost to finish the work, by His gracious agency, in Sanctification and illumination. The Holy Ghost works upon the Church by the twofold office of Christ, namely, His Universal Monarchy and His Everlasting Priesthood. Christ's Kingly and Priestly offices are the two ever-verdant Olive-trees, through which the Oil of the Spirit is always flowing to fill the (7) seven-branched Candlestick of the Universal Church with oil, and enabling it to diffuse the light of Divine Truth and heavenly grace throughout the world. See 4:11-14.

But lest it should be imagined that the gracious work of Christ and the Holy Spirit in the Church can be effectual without the co-operation of the human Will, and lest these dispensations of God's love should be abused into occasions either of spiritual indolence, or of reckless licentiousness, a solemn warning is again interposed against the neglect of the moral virtues and practical duties of justice, mercy, and holiness, enjoined by the commandments of God. This is declared in the Vision of the Flying-Roll, proclaiming God's curses against all sin and unrighteousness; and in the sweeping-away of all wickedness (symbolized by the woman in the Ephah, pressed down by a weight of lead), from Sion the Church of God, the City of Truth and Peace, to the land of Shinar and Babylon, the land of confusion, and the city of exile and captivity. This judicial announcement is followed by a gracious declaration consequent on the former Visions of Christ and the Church. Observe the contrast which follows. Wickedness is to be carried to Babylon, the land of captivity; but Faith is to come from the land of captivity, and to do homage to Christ. (See 5:5-11). This is symbolized in the seventh (7th) and last Vision. It reveals the Lord's universal sovereignty and His retributive justice exercised over all Nations of the earth (6:1-8). It preannounces the time when the Jews, who are now dispersed, will bring tribute to

Christ and acknowledge Him, Who is the Branch from the root of David, to be the true Builder of the Spiritual Temple; and their offerings and their homage will be like silver and gold made into a royal crown formed of many diadems, and set upon the head of Him Who is the true High Priest, and therefore a recognition from them, that He is both King and Priest, and that He is the Messiah promised to their Fathers (6:9-15).

God's promises are again followed by warnings, lest anyone should presume upon His love, and pervert His grace into an occasion for sin. He tells them that all religious observances, such as fasting and weeping and self-mortification, are of no avail without holiness (7:1-7). The enjoyment of all divine blessings is contingent on faith and obedience; and, therefore, another solemn warning is here introduced. The history of ancient Israel, chastened for its sin by God, in successive judicial visitations since the time of the Exodus even to the day of the captivity at Babylon, is propounded as a lesson to all their posterity, and to all future generations (7:8-14). If they listen to this warning, they will prosper; and the Church of God, going forth from Jerusalem to enfold the world, will be the source and well-spring of holy festivity and joy to all Nations of the world (8:1-23). This promise is followed by a prophecy foretelling the overthrow of all great worldly Powers opposed to the City of God; and the subjection of all Nations to Christ her King, and their incorporation in His Church (9:1-8).

The triumphal Entry of Christ into Jerusalem in lowliness and meekness is displayed as a prelude to that Victory; and the precious blood-shedding of Christ, which followed in a few days after that triumphal Entry, is revealed as the cause of the deliverance of His people from the prison-house of Sin and the Grave (9:9, 11).

The sending forth of the Apostles and first Missionaries, like arrows winged with feathers of the plumage of the Divine Dove, on the Day of Pentecost, discharged from the bow of the Divine Archer Jesus Christ, and shot forth from Jerusalem into all parts of the world, is represented as a consequence of Christ's Death, and Resurrection, and Ascension into Glory (9:13-17). Their warfare against His enemies will be a message of peace to His friends. "***He shall speak peace unto the Heathen; His dominion shall be from sea to sea, and from the river to the ends of the earth***." His Preachers shall be jewels in His Crown; and many shall rejoice in the beauty of Christ, preached by them; and shall be strengthened and refreshed with spiritual food (9:13-17). Israel shall be gathered again (10:8-12). This has been already fulfilled in part. All the Apostles were Jews. Many devout Jews from every country under heaven were united to Christ and His Church on the Day of Pentecost, and in the primitive ages of Christianity; and in His own due time God will restore the residue to Himself.

In the next prophecy, the destruction of Jerusalem by the armies of Rome is foretold (11:1,2). The announcement of this sad catastrophe might well stagger and perplex the readers of this prophecy. Was it possible that the Hebrew people, who had been scattered by Assyria and Babylon, should derive so little benefit from those terrible calamities? Would they require another captivity? Yes, it would be so. And what would be the cause of this divine chastisement? Their own sin –even a sin far more heinous than any committed by their forefathers. This must have seemed almost incredible when Zechariah wrote his prophecies. But the words of the Holy Ghost speaking by him have been fulfilled. They were accomplished in the rejection of Christ, the Good Shepherd, valued at the miserable price of thirty pieces of silver (11:12). They were fulfilled in the Crucifixion of Him, Who is displayed by the prophet as no other than the LORD God (11:13). Therefore, the Hebrew nation would again be cast off; but still a remnant would be saved (11:11), and –oh! most merciful dispensation– in due time the heart of the Nation itself would be touched by the Spirit of God, and it would bleed with sorrow and remorse, and the Nation itself would turn with weeping eyes to Him Whom they had pierced, and would acknowledge Jesus Christ to be their Saviour, King, and God. [12:1-2, 3-8, 9-14] A fountain would be opened to the house of David and to the inhabitants of Jerusalem –the fountain of His Blood– for sin and for uncleanness (13:1). Israel would wash itself and be cleansed by the waters of that pool of Bethesda, would bathe in that Pool of Siloam, and be healed of its blindness (13:1). The prophet

foretells that Christ would be smitten (13:7. Cp. Matt. 26:31), and many would live by His death. The Kingdoms of the World will rise up in the last days against Him and against His Church, in a fierce Anti-Christian conflict, but they will all be scattered before Him. Then all Nations will be gathered before Him as their Judge. His Victory will be complete: "***The Lord shall be King over all the earth: in that day shall there be One Lord, and His Name one***" (14:9). All the Israel of God, chastened by trial, and cleansed by those living waters which will flow forth from Jerusalem, shall be united for ever and ever in holy worship in the glorified Church of Christ (14:8-21).

Zechariah is regarded by the Jewish Commentators as one of the most obscure of Hebrew Prophets. This is the opinion of *Abarbinel, Jarchi*, and other Hebrew Rabbis, concerning him. And no wonder, because they read his prophecies with a veil on their hearts (2nd Cor. 3:14). They cannot bring themselves to acknowledge that their own prophets have foretold that the Messiah would appear in a lowly guise and poor estate, and be rejected and put to death by His own People, as Zechariah foretells (9:9; 11:12,13; 13:13). But the veil is taken away in Christ. When they turn to the Lord, the veil will be taken away (2nd Cor. 3:14, 16); and this is what Zechariah himself predicts: "They will look on Him Whom they have pierced, and will mourn in bitterness for Him as one that mourneth for his firstborn" (12:9,10) May God hasten the time!

On the erroneous theory of a "*double Zechariah*," see below, Preliminary Note to chap. 9.

(* Preliminary Note to chap. 9-14: There is a difference between the portion of this Book which has preceded, and that which follows. In the former portion, a series of sublime visions has been presented to the view; henceforward not a single vision occurs. In the former part, we have seen the ministry of angels; no angel appears in this latter part.

It has been alleged by some, that this second portion of this Book was composed by a different person from the author of the former part; and by a writer who lived at an earlier period. This theory was propounded by the learned *Joseph Mede* (Epist. xxxi.), grounding an argument on the fact that a prophecy which is found in chapter 11:12, is ascribed by St. Matthew (27:9) to Jeremiah. Mede was followed in this opinion by *Hammond, Kidder, Newcome* (see the note in his edition of the Minor Prophets, p. 303, ed. 1809), and others.

It is not to be forgotten, that though those critics assigned this second portion to an earlier writer than Zechariah, they all recognized its inspiration and canonicity. The arguments adduced by most of them were considered and refuted by *Blayney*, in his edition of Zechariah, Oxford, 1797. But since that time the genuineness of this latter portion has been impugned in Germany by *Bertholdt, De Wette*, and others, who ascribe it to the Zechariah mentioned in Isaiah 8:2.

Other critics, as *Eichhorn, Corrodi, Paulus, and Gramberg*, have gone into the opposite extreme, and have assigned this second portion to a writer later than Zechariah, i.e. to a time posterior to the return from the Captivity.

These two opposite parties might well be left to answer one another; and if the reader is desirous to see the evidence fairly and fully stated for the genuineness and integrity of Zechariah, and to see an answer to the objections raised against it, he may consult the work of *Hengstenherg* on the subject ("Dissertations on the Genuineness of Daniel, and Integrity of Zechariah," Engl. Trans., Edin. 1848); *Havernick*, Einleit. p. 408, and even *De Wette*, in the last edition of his Einleit.; also the remarks of *Kliefoth*, 286, and of *Keil* (Introd. to Zechariah, p. 519, German edition).

In refutation of those theories it may be observed, that Zechariah lived at the time when the Canon of Holy Scripture was just on the point of completion by Ezra and others, and it is not at all probable, that his contemporaries, who collected the Canon, would make a large addition to his known writings, and call that addition by his name: the fact, that they, who lived in his age, called the whole Book by the name Zechariah, is a strong argument for its genuineness and integrity. To this consideration may be added, that, whereas in the writings of the more ancient prophets, as Isaiah and

Micah, the spiritual deliverance to be wrought by the Messiah is connected with the temporal deliverance of Judah from Assyria and Babylon (because those nations were the enemies of Judah in those earlier days), this is not the case in Zechariah; he grounds his prophecies of redemption by Christ on predictions of the deliverance of Israel and Judah, by the valour of the Maccabees, from the arms of Syria or of Greece. See 9:13.

Everything in the latter portion harmonizes with the former portion. The seven (7) prophecies in the one grow out of the seven (7) visions in the other; and everything in the latter, as well as in the former portion of this book of Zechariah, bespeaks an author who lived after the dissolution of the kingdom of the Ten (10) Tribes of Israel, and also after the humiliation of the monarchy of Judah, and when the schism between Israel and Judah was healed, and all the Tribes looked to Jerusalem as their centre and their home; and at a time also when the glories of Egypt, Assyria, and Babylon had waned and faded away; and when the people of Judah had returned from captivity to Jerusalem, and were looking forward to the Advent of the Messiah, with no external obstacles and impediments between themselves and the kingdom of Christ, except those which were produced by those enemies whose rise and dominion were either contemporary with, or subsequent to, the days of Zechariah. *)

Call to Repentance (1:3-6). **Rider among Myrtles. – Angel of the LORD** (1:7-21). **4 Carpenters, or Smiths** (1:21). **Man with Measuring-Line.– Vision of Extent & Glory of the Spiritual Jerusalem, or Universal Church** (2:1-13). **Joshua High Priest is Justified** (3:1-8). **My Servant, the Branch** (3:8). **The Stone** (3:10). **7 Branched Golden Candlestick, or rather Lampstand; 2 Olive Trees** (4:1-6). **Mountain shall become a Plain** (4:7-14). **Flying Roll. Woman & Ephah** (5:1-11). **4 Chariots** (5:1-9). **Crowns – from People of Captivity – Placed on Head of Joshua the High Priest** (6:1-15). **Prophetic Rebukes for Sin, especially Hypocrisy. Moral Virtues are what God requires. Fasting is Profitless without Obedience (7:1-14). Blessings of Obedience** (8:1-23). **Preliminary Note to Chapters 9-14 of Zechariah. Woe to all Worldly Powers which are Opposed to God. – Land of Hadrach** (9:1-7). **Beneficial Results of Alexander's Victories. Conversion of Gentiles to Christ** (9:7-8). **Christ's Triumphal Entry into Jerusalem (9:9-12). Christ Victorious Rider with Bow & Arrows** (9:13-17). **Restoration of Israel in Christ** (10:1-12.). Destruction of Jerusalem by the Romans, its Lgbcodm.by urp P.h.jycrb ru Jdpcoy (11:1-6). The Lord Jehovah will Feed the Flock. His Love for Israel (11:7-12). **Shepherd's Price** (11:12). **Shepherd is Jehovah** (11:13-14). **Foolish, or Wicked Shepherd** (11:15). **Idol Shepherd** (11:16). **Persecutions of Church of God will Recoil on her Enemies. Preliminary Note** (12:1-2). **In that Day** (12:3-8). **Enemies of Church will be Overthrown. Conversion to Christ, Especially of Jews** (12:9-14). **Blessed Consequences of Repentance & of Turning to Christ, Abolition of Idolatry and Heresy** (13:1-6). **Passion of Christ** (13:7). **Godhead of Christ, True Shepherd** (13:7-9). **Persecutions of Last Days – Full & Final Victory & Glory of Christ & His Church** (14:1-3). **Day of Doom** (14:4-7). **Living Waters of Salvation** (14:8-10). **City shall be Safely Inhabited** (14:10-15). **Joyful Announcement of the Conversion of Heathen. Purity & Glory of the Church** (14:16-21). }}

{{ **MALACHI: Preliminary Note.**

The prophecies of MALACHI derive a special interest, not only from their contents, but from their position.

Malachi follows Zechariah; and he is called by the Hebrews "The Seal of the Prophets," as closing the prophetical Canon of the Ancient Dispensation. He completes the Old Testament, and prepares the

way for the New. In this view his name *Malachi*, which means *Angel*, or '***Messenger***', is very appropriate. He is the Angel of the Old Covenant, flying with joyful alacrity, to bring the glad tidings of the Gospel.

Malachi, in his immediate succession to Zechariah, discharges an office peculiar to himself. Zechariah is one of the most sublime and impassioned among "the goodly fellowship of the Prophets." It seems as if the Holy Spirit designed to teach the world by him, the last but one in the prophetic line, that if Prophecy was to become mute (as it became for an interval of about four centuries soon after Zechariah), its silence was not due to any failure or exhaustion of power in the Divine Author of Prophecy. No; the light of the sunset of Prophecy in Zechariah is as brilliant and glorious as its noonday splendours in Isaiah. The Visions of Zechariah, their rich colouring and varied imagery, their prophetic utterances reaching from his own age to the Day of Doom, display this truth. This has been shown already in the Introductory Note to Zechariah. Zechariah reveals to us the Birth of Christ, "***the Man Whose Name is the Branch***" springing up from a lowly place; He sets Christ before us in a fair picture, riding in triumph "***on the foal of an ass***" to Jerusalem; he also unfolds the scenes of Gethsemane and Calvary; he declares to us His Royalty and His Priesthood, typified respectively by Zerubbabel and Jeshua the son of Josedech, the leaders of the returning exiles from Babylon to Jerusalem; and he proclaims in clear tones His Godhead; and finally, as with lightning's speed, he passes on to the future evangelization of the Heathen, the conversion of the Jews, and to the last struggle and overthrow of all Antichristian powers and to the full and final victory of Christ, and the everlasting glory and felicity of His Church.

Let us now turn to Malachi.

What a striking contrast is here! All is quiet and sedate. We seem to have passed from the sight of some impetuous torrent, sweeping along in a violent stream, dashing over rugged rocks and hurling itself down in headlong cataracts, and carrying every thing with it in its foaming flood, to the contemplation of the clear mirror of a peaceful lake. The stream of Prophecy ceased to rush vehemently after Zechariah, and it tempers its vehemence "in the clear haven of a translucent pool" in Malachi: there it rested in peace for 400 years, till it flowed forth again in the Gospel.

Why was this?

The reason will be evident if we examine the prophecies of Malachi.

They are all of an ethical character. They inculcate in clear, vigorous, stern, and severe language, made more expressive by sharp authoritative questionings, as if the Prophet were summoning the Nation in God's Name to a strict examination at His judicial bar, the great moral and religious duties of piety to God, of justice and mercy to man, and of personal purity, holiness, temperance, and sobriety. They speak of, Christ's Coming. Like the Baptist, the Preacher of righteousness, the Prophet Malachi sees, even in Christ's First Coming to save, a vision of His future Advent to judge. He calls back the minds of the people to a remembrance of the thunders and lightnings of Mount Sinai, and to the requirements of the Moral Law delivered by God to them by "***Moses His servant***"; and he concludes with carrying them onward to the terrors of the Great Day, and to the curse that will then be pronounced on all impenitent sinners. He speaks indeed of the rising of the "***Sun of Righteousness with healing on his wings***," but that genial and salutary Dayspring will beam only on those "***who fear His Name***."

In the days of Malachi, the Temple of Jerusalem had been rebuilt; its ritual had been restored; a fragrant cloud of incense again arose in a silver steam from the golden altar before the veil in the Holy Place; sacrifices were offered again to God on the brazen altar before the porch of the Temple. The schism between the ten tribes of Israel and the two tribes of Judah and Benjamin had been healed in the Babylonish Captivity. The afflictions of all the tribes were now concentrated in Jerusalem. Idolatry had ceased. But in its place had arisen a cold, hard, rigid, self-complacent spirit of ceremonial formalism, such as afterwards came to a head in the proud, vainglorious Pharisaism of our Lord's age. It had none of that penitential sorrow gushing forth from the contrite heart in a flood of tears, none of that living faith and ardent love showing itself in the daily self-devotion of a holy and religious life, which alone can make acts of worship to be pleasing and acceptable to God.

These considerations will explain the tone and tenour of Malachi's prophecies.

What are the practical inferences to be hence derived? What are the lessons to be deduced from the succession of the ethical teaching, commonitory precepts, and comminatory warnings of Malachi to the glowing imagery, and prophetic visions, and mysterious revelations of Zechariah? What are the lessons to be deduced from Malachi's position, not only as the last of the prophets, but also as the herald of the Gospel? They may be briefly stated as follows:–

The fruit of all spiritual teaching, even of the highest and transcendental kind, like the prophecies of Zechariah, is not in ecstatic emotions and enthusiastic raptures, but in the quiet discharge of moral duties; it is to be seen in holiness of life and in personal preparation for Death, Judgment, and Eternity. "*Love is the fulfilling of the Law*." "*On these two commandments*" (love to God and our neighbour) "*hang all the L.aw and the Prophets*." "***He hath showed thee, O man, what is good; and now what doth the Lord thy God require of thee, but to do justly, and to love mercy, and walk humbly with thy Go***d?" "***Prepare to meet thy God***."

Malachi is the Messenger of the Lord. He is like the Baptist, the great forerunner of Christ; Whose coming he announces, "***Behold, I will send My Messenger, and he shall prepare the way before Me***." He is like the Baptist, a stern teacher of moral duties, and in boldly rebuking sin. The Temple bad been rebuilt: sacrifices were again offered. But in the priests and in the worshippers he saw a worldly, formal, hypocritical spirit; and he denounced it with intrepid sternness and unflinching severity. "***Ye offer polluted bread upon Mine altar***." "***And now, O ye priests, this commandment is for you –the priest's lips should keep knowledge– but ye are departed out of the way. Ye have wearied the Lord with your words***." And he threatens both people and priests with God's judgments; and what is more, he foretells this rejection for their sins, and the reception of the heathen in their place. The sight of the concourse of the worshippers to the restored Temple at Jerusalem leads him to foretell the gathering together of all Nations into the Church of Christ, Who would visit that Temple, and Who would send forth the Priests of the Gospel from Jerusalem to receive the whole world into His Church. And the formality, and hypocrisy, and profaneness of the Jewish Priests and People are contrasted with that holier faith and service which God would accept from those who worship Him in spirit and in truth in every nation in the world. "***From the rising of the sun even unto the going down of the same. My name shall be great among the Gentiles; and in every place incense shall be offered unto Me, and a pure offering, for My name shall be great among the heathen, saith the Lord of hosts***."

The reception of the prophecy of Malachi into the Hebrew Canon is a strong proof of its inspiration. It cannot be imagined that the Hebrew Church and Nation would ever have consented to receive a book containing such unpalatable announcements as these–pronouncing such unmitigated censures on the Priesthood and People– predicting their future rejection, and foretelling the adoption by God of the heathen (whom they detested) into His favour, in their own stead –unless they had been convinced, by incontestable proofs, that Malachi spoke by inspiration of God.

There are many valuable expository works on the prophecies of Malachi, such as the Commentary of *S. Jerome*, and of *Dr. Pocock* in our own country; and in our own age, of *Hengstenberg* and *Keil*. But the best commentary is to be found in the book of Malachi's contemporary, Nehemah. The reader is invited to refer to that book, with the *Introduction* to
it, and notes upon it, in a former volume. Compare especially Malachi 3:11-17 with Nehemiah 13:23-30, and Malachi 3:8-10 with Nehemiah 13:10-14.

Sins of Jews (1:2-10). **Reception of Gentiles** (1:11). **Christian Sacrifice** (1:12). **Warning to Priests** (2:1-12). **Divorce Condemned** (2:13-16.). **Day of the LORD** (2:17). **John Baptist** (3:1-4:4).

Elijah the Prophet.

4:5. ***Behold, I will send you Elijah the prophet***] Our Lord expressly tells us that "*Elias is come already, and they knew him not*;" and the Evangelist adds, "then the disciples understood that He spake to them of John the Baptist" (Matt. 17:9-13, Mark 9:11-13). Cp. Matt. 11:13. Cp. *Pocock*, 148-192.

The Jews, interpreting these words of Malachi literally, suppose that Elijah, who is still alive, will appear in person before the Second Advent of the Messiah, and "*restore the tribes of Jacob*." (Ecclus. 48:10); and many ancient Christian Expositors, as *Justin Martyr, Eippolytus, Origen, S. Cyril, Gregory Nyssen, S. Chrysostom, Tertullian, S. Hilary, S. Ambrose, S. Jerome, S. Augustine, S. Gregory,* using the *Septuagint* Version, which has here "*Elijah the* ***Tishbite***" (and so *Arabic),* imagined that Elijah will come in person before the Second Advent of Christ. See the authorities quoted below, in the note on Matt. 17:10, and on Rev. 11:3,4; the passages cited in *Suicer*, Thes. v. Elias; and in the Catechisme de Montpellier, i. 375, and by *Hengst*. here, Christol. iv. 219-224, English translation.

In the face of such strong catholic evidence in favour of a belief in a personal coming of Elias before the Second Advent of Christ, it would seem to be presumptuous to deny the possibility, or even the probability, of such an event. But the words of the Prophet Malachi, especially as interpreted by the Gospel, do not seem to require, perhaps not to admit, such a belief; and the opinion of these early Greek Fathers may, perhaps, be ascribed to the fact that they used the Septuagint Version, rather than the Hebrew Original; and perhaps the Latin derived their opinion from them. The *Vulgate* has "*Eliam* ***prophetam***," and so the Syriac –not "*Thesbiten*;" but the eariy Latin Version has "*Thesbiten*."

As Christ Himself is called David by the Prophets, because He is the true King and Shepherd of Israel, and because all the promises which were made to David are fulfilled in Him Who is David's Seed (see on Jer. 30:9, Ezek. 34:23; 37:24, Hosea 3:5), so John the Baptist is called Elias, who was the representative of the Prophets, just as Moses is the representative of the Law; and therefore Moses and Elias were illumined in Christ's glory at the Transfiguration (Matt. 17:3, Mark 9:4, Luke 9:30). = "*Dominus atque Salvator transfiguratus in monte loquentes secum habebat Moysen et Eliam in candidis vestibus, qui et dicebant ei quae* passurus esset in Jerusalem*: Lex cuim et omnis propheturum chorus Christi praedicat passionem*" (*S. Jerome*). (MT: *The Lord and also Savior, transfigured in the mountain, Himself talking with Moses and Elias, dressed in bright-clothes, and Who told them what* He would suffer in Jerusalem*: what the Law and all the Prophets preached of Christ's passions*.)

All the Law and the Prophets testified of Christ, and are lighted up by Him, Who is the Sun of Righteousness, and by His Gospel. John the Baptist was not only the antitype of Elias in his dress, his office, his character, and his courageous acts, especially in his reproving kings (see on Matt. 3:4; 4:2, Mark 9:12,13), but he also consummated the prophetical work of which Elias was the exponent and representative. "*The Law and the Prophets prophesied until John, since that time the kingdom of God is preached, and every man presseth into it*" (Matt. 11:12, Luke 16:16).

The Church declares her judgment on this matter by appointing this chapter, as well as the third, to be read on the festival of St. John the Baptist.

— ***Before the coming of the great and dreadful day of the Lord***] Words adopted from Joel 2:31. See the note there.

6. ***he shall turn the heart of the fathers to the children***] The angel Gabriel, when he appeared to Zacharias, the father of John the Baptist, quoted these words and applied them to the Baptist, whose birth he foretold. "*He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just*" (Luke 1:17); whence we may observe that the angels themselves read the Scriptures. Cp. Eph. iii. 3:10, 1st Pet. 1:12.

The sense is, He shall unite the Jews, who are our fathers, to us Christians, who are their children (*S. Jerome, Theodoret*, and *S. Chrysostom*, in Matt. 17).

This blessed work will be done by him who preaches the kingdom of heaven; many will come from the East and the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of God (Matt.

8:11, Luke 13:28). This is fulfilled even now in the Church; for we are children of Abraham by faith in Christ, Who is Abraham's Seed (Gal. 3:7-9).

St. John the Baptist also adopted these words of Malachi when he said, "*God is able of these stones to raise up* ***children*** *unto* ***Abraham***" (Matt. 3:19), the Father of the faithful. Abraham is our father, and we are his children, and his heart is turned to our heart, and our hearts are turned to his heart, by faith in Christ.

Yet further, it is not to be denied or forgotten, that according to the Christian Fathers who supposed that Elias will appear again in person before the Second Advent of Christ (see above on vv. 5,6), one of the principal purposes assigned for that appearance is, that he may convert the Jews to Christianity. So *Theodoret* here, and *S. Chrysostom* and *Theophyl*. in Matt. 17; *S. Gregory*, Hom. 12 in Ezechiel.

It may suffice to quote the words of *S. Augustine* in this sense. In bis book De Civ. Dei, xx. 29, he thus writes, " It is a very prevalent opinion in the discourses and hearts of the faithful, that by the instrumentality of Elias, the great and wonderful prophet, expounding to them the true meaning of the Law of Moses, in the latter days before the final Judgment, the Jews will be brought to believe in the true Christ. With good reason the appearance of Elias is hoped for, before the Advent of our Saviour and Judge; because with good reason he is believed to be still alive, inasmuch as he was carried up from this world in a chariot of fire. When, therefore, Elias comes, he will expound the Law spiritually, which the Jews now understand carnally, and will turn the hearts of the fathers to the children, and *the children to the fathers*; that is, the Jews, who are the children, will understand the Law in the same sense as their fathers the Prophets understood it."

— ***lest I come and smite the earth with a curse***] Rather, *with the ban* (Hebr. *cherem*) of extermination. The word here used (*cherem*) has a double sense, like *sacer* or *devotus* in Latin, dedicated for a blessing, or doomed for a curse. It is not the same as that used in 3:9, but as that rendered *utter destruction* in 1st Kings 20:42, and in Zech. 14:11, "***There shall be no more*** **utter destruction*, but Jerusalem shall be safely inhabited***."

The sense is that the earth (as opposed to the kingdom of heaven) will be like another Canaan –under a curse– (as the seven nations of Canaan were) unless it listens to the preaching of the Gospel of Christ, Whose herald the Baptist was.

This was fulfilled in the utter destruction of Jerusalem –which was symbolized by the act of Christ smiting the barren leafy fig-tree with a curse, which withered it (Mark 11:21, and in the ban of extermination executed on Judea for the rejection of Christ at His first coming. Jerusalem and Judah became as Canaan for their sins against God.

But this prophecy extends also to the time of Christ's Second Coming.

Malachi ends his prophecy as his predecessor Zechariah had done, "***The Lord*** **will smite with a plague** ***all the people that have fought against Jerusalem***," that is, who war against Christ and His Church (Zech. 14:12); "***and there shall be no more the Canaanite in the house of the Lord of Hosts***" (Zech. 14:21). Whoever is a Canaanite in heart, will become like Canaan in fate (Lev. 26:14, Deut. 12:29; and 28). If we do not offer ourselves as a holy *cherem* (Lev. 27:28), by self-dedication to God, we shall be doomed as a cherem for extermination by Him. Cp. on Mark 9:29. If we do not devote ourselves a willing (*anathēma*) to God, we shall be an unwilling (*anathema*).

This concluding sentence of Malachi –this final utterance of the Holy Spirit– is a solemn warning to these latter days.

Some of the Jews wished to shift this verse from its proper place, in order that the Old Testament might have a joyful termination. The *Septuagint* ends with the fourth (4th) verse of this chapter; and the fifth (5th) and sixth (6th) are made to precede it. The Masoretes prescribed that in the synagogues the *penultimate* verse should be read again at the *end* of Isaiah, Lamentations, and Ecclesiastes, in order to escape the dirge-like tones of the last verses of these books. The same was to be

done here, at the end of what the Jews call "the Twelve (12)," i.e. Minor Prophets, in order that the Old Testament might not conclude with words of terrible denunciation, Cp. *Pocock*, 201.

But the Holy Spirit knows what is best for us. He warns ns of future punishment, in order that we may escape it, and that we may inherit everlasting glory. "*Knowing the terror of the Lord*," He would "*persuade men*" (2nd Cor. 5:11). And the character of these latter days, when the Evil One is endeavouring to lure men into his own grasp, and to make them his victims forever, by dissolving God's attributes into one universal fulness of undiscriminating love; and by endeavouring to persuade them that His Justice and Holiness are mere ideal theories and visionary phantoms, and that there is no Judgment to come, and that the terrors of Hell are but a dream –in defiance of the clear words of Him Who is the Truth (see on Mark 9:44-48. Matt. 25:46. Cp. on Isa. 46:24) –shows that there is divine foresight in this warning by Malachi. Let it not be forgotten, that the Apostle of love, St. John, ends his Epistle with a warning against idolatry, and that at the close of the Apocalypse there is a solemn declaration against all who tamper with any words of that book, which speaks in the clearest tones concerning Judgment, Heaven, Hell, and Eternity (Rev. 20:11-15; 21:27; 22:18,19). May we have grace so to profit by this solemn warning, that we may escape the malediction of those on the left hand at the Great Day, and inherit the blessing which will be pronounced to them on the right hand, by the Almighty and Everlasting Judge!

NOW TO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR & GLORY FOR EVER & EVER. AMEN (1st Tim. 1:17). }}

6. Pusey.

The Minor Prophets: With a Commentary Explanatory & Practical & Introductions to the Several Books. Volume 1-2. Hosea-Jonah, Micah-Malachi. By Edward Bouverie Pusey, D.D. Regius Professor of Hebrew, & Canon of Christ Church. New York. Funk & Wagnalls. 1885. gs.as. (I have omitted many of the lesser notes & references in this work.)

{{ Introductory Statement on the Principles & Object of the Commentary:

The object of the following pages is to evolve some portion of the meaning of the Word of God. In regard to the literal meaning of the sacred text, I have given that which, after a matured study spread over more than thirty (30) years, I believe to be the true, or, in some cases , the more probable only. In so doing, I have purposely avoided all show of learning or embarrassing discussion, which belong to the dictionary or grammar rather than to a commentary on Holy Scripture. Where it seemed to me necessary, on some unestablished point, to set down in some measure, the grounds of the rendering of any word or phrase, I have indicated it very briefly in the lower margin. (* As time went on, and the use and abuse of Hebrew increased, I increased the remarks on the Hebrew in the lower margin, as I hoped might be useful to those who had some knowledge of Hebrew, without distracting those who had not. 1877. *) I hoped, in this way, to make it intelligible to those acquainted with the sacred language, without interrupting the development of the meaning of the text, which presupposes a knowledge of the verbal meaning. Still less have I thought the discussion of different renderings of ancient Versions suited to a commentary of this sort. As soon as one is satisfied that any given rendering of an ancient version does not correctly represent the Hebrew original, the question how the translators came so to render it, by what misreading or mishearing, or guess, or paraphrase, belongs to a history of that Version, not to the explanation of the sacred original. Still more distracting is a discussion of the various expositions of modern commentators, or an enumeration of names, often of no weight, who adhere to one or the other rendering, or perhaps originated some crotchet of their own. These things, which so

often fill modern commentaries, have a show of learning, but embarrass rather than aid a reader of Holy Scripture. I have myself examined carefully every commentator, likely or unlikely to contribute any thing to the understanding of the sacred text; and, if I have been able to gain little from modern German commentaries, (except such as Tholuck, Hengstenberg, Keil, Delitzsch , and Hävernick) it is not that I have not sifted them to the best of the ability which God gave me. Even Luther said of his adherents, that they were like Solomon's fleet; some brought back gold and silver; but the younger, peacocks and apes. On the other hand, it has been pleasurable to give (at times somewhat condensed) the expositions of Pococke, extracted from the folio, in which, for the most part, they lie entombed amid the heaps of other explanations which his learning brought together. Else it has been my desire to use what learning of this sort I have, in these many years, acquired, to save a student from useless balancing of renderings, which I believe that no one, not under a prejudice, would adopt.

If, in the main, I have adhered to the English Version, it has been from the conviction that our translators were in the right. They had most of the helps for understanding Hebrew, which we have, the same traditional knowledge from the ancient Versions, Jewish commentators or lexicographers or grammarians, (with the exception of the Jewish-Arabic school only,) as well as the study of the Hebrew Scriptures themselves; and they used those aids with more mature and even judgment than has mostly been employed in the subsequent period. Hebrew criticism has now escaped, for the most part, from the arbitrariness, which detected a various reading in any variation of a single old Version, or in the error of some small fraction of MSS., which disfigured the commentaries of Lowth, Newcome, and Blayney. (* Ewald re-opened a system of boundless licence which has been copied by his followers; only, instead of drawing from some mistake or paraphrase of an ancient version, such draw from their own imagination. It comes to this, Had I been the prophet, I would have written so and so. "As the pious and original Claudius pictures the commentators on the Gospels In his day, "*There crossed my mind a random thought: Had I been Christ, so had **I** taught*." It is very piteous, that a mind, with such rare grammatical gifts, which, at 19, laid the foundation of scientiflc study of Hebrew grammar, should, by over-con fldence in self, have become so misled and misleading. 1877. *) But the comparison of the cognate dialects opened for the time an unlimited licence of innovation. Every principle of interpretation, every rule of language, was violated. The Bible was misinterpreted with a wild recklessness, to which no other book was ever subjected. A subordinate meaning of some half-understood Arabic word was always at hand to remove whatever any one misliked. Now, the manifoldness of this reign of misrule has subsided. But interpretations as arbitrary as any which have perished still hold their sway, or from time to time emerge, and any revisal of the authorized Version of the O.T., until the precarious use of the dialects should be far more settled, would give us chaff for wheat, introducing an indefinite amount of error into the Word of God. In some places, in the following pages, I have put down what I thought an improvement of the Eng. Version; in others, I have marked, by the word, or a rendering which I thought equally or more probable than that which our Translators adopted. Where I have said nothing, it has not been that I have been unaware of any other translation (for I have proved all), but that I thought the received Version most in accordance with the Hebrew, or at least the most probable. For the most part, I have pointed out simple things, which any one would see, who could read the Hebrew text, but which cannot mostly be preserved in a translation without a cumbrousness which would destroy its beauty and impressiveness.

The literal meaning of the words lies, of course, as the basis of any further developement of the whole meaning of each passage of Holy Scripture. Yet any thoughtful reader must have been struck by observing, how independent that meaning is of single words. The general meaning remains the same, even amid much variation of single words. This is apparent in the passages which the Apostles quote from the LXX, where it is not an exact translation of the Hebrew. The variation arising from any single word does not mostly extend beyond itself.

This is said, that I may not seem to have neglected the letter of Holy Scripture, because I have not set down what is now commonly found in books, which profess to give an explanation of that letter. My wish has been to give the results rather than the process by which they were arrived at; to exhibit the building, not the scaffolding. My ideal has been to explain or develop each word and sentence of Holy Scripture, and, when it should be required, the connection of verses, to leave nothing unexplained, as far as I could explain it; and if any verse should give occasion to enter upon any subject, historical, moral, doctrinal, or devotional, to explain this, as far as the place required or suggested. Then, if any thoughtful writers with whom I am acquainted, and to whom most English readers have little or no access, have expanded the meaning of any text in a way which I thought would be useful to an English reader, I have translated them, placing them mostly at the end of the comment on each verse, so that the mind might rest upon them, and yet not be sensible of a break or a jar, in passing on to other thoughts in the following verse.

The nature of the subjects thus to be expanded must, of course, vary with the different books of Holy Scripture. The prophets are partly teachers of righteousness and rebukers of unrighteousness; partly they declared things then to come, a nearer and a more distant future, God's judgments on unrighteousness, whether of His own sinful people or of the nations who unrighteously executed God's righteous judgments upon them, and the everlasting righteousness which He willed to bring in through the Coming of Christ. Of these, the nearer future, by its fulfillment of their words, accredited to those who then would hear, the more distant; to us, (with the exception of those more lasting visitations, as on Nineveh and Babylon and God's former people, whose destructions or dispersion have lived on to the present day) the then more distant future, the prophecies as to Christ, which are before us in the Gospels, or of the Church among all nations, whose fulfillment is around us, accredit the earlier. The fulfillments of these prophecies, as they come before us in the several prophets, it lies within the design of the present work, God giving us strength, to vindicate against the unbelief, rife in the present day. Where this can be done without disturbing the interpretation of the Scripture itself, the answers may often be tacitly supplied for those who need them, in the course of that interpretation. Where a fuller discussion may be necessary, it will probably be placed in the Introduction to the several books.

To this employment, which I have had for many years at heart, but from which the various distresses of our times, and the duties which they have involved, have continually withheld me, I hope to consecrate the residue of the years and of the strength which Grod may give me. "*Vitae summa brevis spem vetat inchoare longam*." The wonderful volume of the twelve prophets, "*brief in words, mighty in meaning*", and, if God continue my life, the Evangelical Prophet, are what I have specially reserved for myself. The New Testament except the Apocalypse, and most of the rest of the Old Testament, have been undertaken by friends whose names will be published, when the arrangement shall finally be completed". (* It is useless to say, *how* these hopes, as to myself; or others have failed. God removed some, by death, as my friend C. Marriott, that beaatiful mind and ripe scholar, James Riddell of Balliol, and when he, at last, had accomplished his 16 years' labor of love for the memory of the Apostolic Bishop Wilson, the revered John Keble. Some thought the plan on too large a scale for them. I myself have only to thank God for enabling me to do the little I could do, praying Him to accept anything which He gave, and to forgive anything amiss for Jesus' sake. 1877. *) The Commentary on the Minor Prophets is in the course of bemg printed; the Commentary on S. Matthew is nearly ready for the press. Other portions are begun. But the object of all, who have been engaged in this work, is one and the same, to develop, as God shall enable us, the meaning of Holy Scripture out of Holy Scripture itself; to search in that deep mine and –not bring meanings into it, but –(Christ being our helper, for "*the well is deep*,") to bring such portions, as they may, of its meaning out of it; to exhibit to our people, truth side by side with the fountain, from which it is drawn; to enable them to see something more of its riches, than a passer-by or a careless reader sees upon its surface.

To this end, it is our purpose to use those more thoughtful writers of all times, who have professedly, or, as far as we know, incidentally developed the meaning of portions or texts of the sacred volume, men who understood Holy Scripture through that same Spirit by Whom it was written, to whom prayer, meditation, and a sanctified life laid open its meaning. For He, Who first gave to man the words of eternal life, still hides their meaning from those who are wise and prudent in their own eyes, and giveth wisdom to the simple. "Lord, to whom shall we go? Thou hast the words of eternal life." "The reading of the Scripture is the opening of Heaven." "In the words of God, we learn the Heart of God."

"O Eternal Truth, and True Love, and loving Light, our God and our All, enlighten our darkness by the brightness of Thy light; irradiate our minds by the splendor of holiness, that in Thy Light we may see light, that we, in turn, may enlighten others, and kindle them with the love of Thee. Open Thou our eyes, that we may see wondrous things out of Thy law. Who makest eloquent the minds and tongues of the slow of speech. To Thee, to Thy glory, to the good of Thy Church and people, may we labor, write, live. Thou hast said, Lord, to Thine Apostles and Prophets, their followers earth; 'ye are the light of the world.' Thou hast said it, and, by saying it, hast done it. Grant to us, then, Lord, that we too, like them, may be preachers of heaven, sowers for eternity, that they who read, may, by the knowledge of Thy Scriptures, through the graveness and the weight of Thy promises and threats, despise the ensnaring entanglements of earth, and be kindled with the love of heavenly goods, and the effectual earnest longing for a blessed eternity. This be our one desire, this our prayer, to this may all our reading and writing and all our toil tend, that Thy Holy Name may be hallowed. Thy Holy Will be done, as in heaven, so in earth. Thy Holy kingdom of grace, glory, and endless bliss, where Thou wilt be all things in all, may come to us. Amen." }}

(Christ Church, Easter; 1860.)

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Introduction to the Minor Prophets, & Chiefly to HOSEA.

The Twelve (12) Prophets, at the head ot whom Hoeea has been placed, were called of old "*the lesser, or minor prophets*," by reason of the smaller compass of their prophecies, not as though their prophecies were less important than those of the four (4) greater prophets. (* S. Aug. de Civ. D. xviii. 29. "*The Prophet Isaiah is not in the books of the 12 prophets who are therefore called minor, because their discourses are brief in comparison with those who are called 'greater' because they composed considerable volumes*." *) Hosea, at least, must have exercised the prophetic office longer than any besides; he must have spoken as much and as often, in the Name of God. A prophecy of Micah and words of Joel are adopted by Isaiah; Jeromiah employs verses of Obadiah to denounce anew the punishment of Edom; a prophecy of Joel is expanded by Ezekiel. "**The twelve**" (12) were the organs of important prophecy, as to their own people, or foreign nations, or as to Him Whom they looked for, our Lord. Now, since the first five (5) were earlier than Isaiah, and next, in order of time, to the Prophetic Psalms of David, Solomon, Asaph and the sons of Korah, the revelations made to these lesser Prophets even ante-date those given through the four (4)greater. The general out-pouring of the Spirit on all flesh and the Day of the Lord were first spoken of by Joel. Our resurrection in Christ on the 3rd day; the inward graces which Christ should bestow on His Church in its perpetual union with Him; the entire victory over death and the grave; and the final conversion of Judah and Israel, were first prophesied by Hosea. When S. James wished to shew that the conversion of the Gentiles had been foretold by a prophet, he quoted a passage of Amos. "**The twelve**," (12) as ley begun, so they closed the cycle of those whom God employed to leave written prophecies. Yet God, Who willed that of all the earlier prophets, who prophesied from the time of Samuel to Elisha, no prophecy should remain, except the few words in the books of Kings, willed also, that little, in comparison, should be preserved, of what these later prophets spake in His Name. Their writings altogether are not equal in compass to those of

the one prophet, Isaiah. And so, like the twelve Apostles, they were enrolled in one prophetic band; their writings, both in the Jewish and Christian Church, have been counted as one book; and, like the Apostles, they were called "**the twelve**." (12) (* The Jewish tradition ran, "*our fathers made them one book, that they might not perish, for their littleness*." Bava Bathra (c. 1. f. 14. col. 2.) in Carpzov Intr. iii. p. 72. Josephus must so have counted them, since he counted all the books of the O.T., besides the five books of Moses and the Psalms and books of Solomon, as 13. c. Ap. i. 8. see Cosin. Hist. of the Canon § 25. (*See Cosin. § 47. sqq.*) *)

The earliest of this band followed very closely upon the ministry of Elijah and Elisha. Elisha, in his parting words, foretold to Joash the three victories whereby he recovered from Syria the cities of Israel which Hazael had taken from his father Jehoahaz. In the next reign, viz., that of Jeroboam II, there arose the first of that brilliant constellation of prophets, whose light gleamed over the fall of Israel and Judah, shone in their captivity, and set at last, with the prediction of him, who should precede the rising of the Sun of Righteousness.

In the reign of Jeroboam II, Hosea, Amos, Jonah, prophesied in the kingdom of Israel. Joel was probably called at the same time to Prophesy in Judah, and Obadiah to deliver is prophecy as to Edom; Isaiah, a few years later: Micah, we know, began his office in the following reign of Jotham, and then prophesied, together with Isaiah, to and in the reign of Hezekiah.

The order, then, of "*the twelve*" (12) was probably, for the most part, an order of time. We know that the greater prophets are placed in that order, as also the three last of the twelve (12), Haggai, Zechariah, and Malachi. Of the five (5) first, Hosea, Amos and Jonah were nearly contemporary; Joel was prior to Amos; and of the four remaining, Micah and Nahum were later than Jonah, whom they succeed in order; Nahum refers to Jonah; Zephaniah quotes Habakkuk. It may be from an old Jewish tradition, that S. Jerome says, "*know that those prophets, whose time is not prefixed in the title, prophesied under the same kings, as those other prophets, who are placed before them, and who have titles*."

Hosea, the first (1st) of the twelve (12), must have prophesied during a period, as long as the ordinary life of man. For he prophesied (the title tells us) while Uzziah king of Judah and Jeroboam II, king of Israel, were both reigning, as also during the reigns of Jotham Ahaz, and Hezekiah. But Uzziah survived Jeroboam, 26 years. Jotham and Ahaz reigned, each, 16 years. Thus we have already 68 years complete, without counting the years of Jeroboam, during which Hosea prophesied at the beginning of his office, or those of Hezekiah which elapsed before its close. But since the prophecy of Hosea is directed almost exclusively to Israel, it is not probable that the name of Jeroboam would alone have been selected for mention, unless Hosea had prophesied for some time during his reign. The house of Jehu, which sunk after the death of Jeroboam, was yet standing, and in its full strength, when Hosea first prophesied. Its might apparently is contrasted with the comparative weakness of Judah. On the other hand, the office of Hosea probably closed before the end of the 4th year of Hezekiah. For in that year, B.C. 721, the judgment denounced by Hosea upon Samaria was fulfilled, and all his prophecy looks on to this event as yet to come: the 13th chapter closes with the prophecy of the utter destruction of Samaria: and of the horrible cruelties which would befall her helpless ones. The last chapter alone winds up the long series of denunciations by a prediction of the future conversion of Israel. This chapter, however, is too closely connected with the preceding, to admit of its being a consolation after the captivity had begun. If then we suppose that Hosea prophesied during 2 years only of the reign of Hezekiah, and 10 of those in wliich the reigns of Jeroboam II. and Uzziah coincide, his ministry will have lasted 70 years. A long and heavy service for a soul full of love like his, mitigated only by his hope of the Coming of Christ, the final conversion of his people, and the victory over the grave! But the length is nothing incredible, since, about this time, Jehoiada "*did good in Israel both towards God and towards His House*;" until he "*was 130 years*." The shortest duration of Hosea's office must have been some 65 years. But if God called Him quite young to his office, he need but have lived about 96 years, whereas Anna the Prophetess served God in the temple with fasting and prayer night and day, after a widowhood probably

of 84 years; and S. John the Evangelist lived probably until 84 years; and S. Polycarp became a martyr, when he was about 104 years old, having served Christ for 86 years, and having, when 95, sailed from Asia to Italy. (* So S. Ambrose and others understand the words "*a widow of about fourscore and four years (84)*;" (S. Luke 2:37.) and it seems the most natural. If, according to Jewish law and practice, she was married at 12. her widowhood, after 7 years, began when she was 19, and when she was permitted to see our Lord, she was 103. *) Almost in our own days, we have heard of 100 centenarians, deputed by a religious order who ate no animal food, to bear witness that their rule of life was not unhealthy. Not then the length of Hosea's life, but his endurance, was superhuman. So long did God will that His prophets should toil; so little fruit were they content to leave behind them. For these few chapters alone remain of a labour beyond the ordinary life of man. But they were content to have God for their exceeding great reward.

The time, during which Hosea prophesied, was the darkest period in the history of the kingdom of Israel. Jeroboam II was almost the last king who ruled in it by the appointment of God. The promise of God to Jehu in reward of his partial obedience, that his "children of the fourth (4th) generation should sit on the throne of Israel," expired with Jeroboam's son, who reigned but for 6 months after an anarchy of 11 years. The rest of Hosea's life was passed amid the decline of the kingdom of Israel. Politically all was anarchy or misrule; kings made their way to the throne through the murder of their predeceseors, and made way for their successors through their own. Shallum slew Zechariah; Menahem slew Shallum; Pekah slew the son of Menahem; Hoshea slew Pekah. The whole kingdom of Israel was a military despotism, and, as in the Roman empire, those in command came to the throne. Baasha, Zimri, Omri, Jehu, Menahem, Pekah, held military office before they became kings.

Each usurper seems to have strengthened himself by a foreign alliance. At least, we find Baasha in league with Benhadad, king of Syria; Ahab marrying Jezebel, daughter of a king of Tyre and Zidon; Menahem giving Pul king of Assyria tribute, that he might "*confirm the kingdom in his hand*;" Pekah confederate with Rezin. These alliances brought with them the corruptions of the Phoenician and Syrian idolatry, wherein murder and lust became acts oi religion. Jehu also probably sent tribute to the king of Assyria, to secure to himself the throne which God had given him. The fact appears in the cuneiform inscriptions; it falls in with the character of Jehu and his half-belief, using of all means, human or divine, to establish his own end. (* Sir H. Rawlinson and Dr. Hincks separately decyphered the name "*Jahua (yhw'a) son of Khumri*" as one of those whose tribute is recorded on the Black obelisk [probably of Shalmanubar,] now in the British Museum. In the same inscription Beth-Khumri i.e. house or city of Omri (q, k for `o) occurs for Samaria. Jehu may be so named from his capital, or from supposed or claimed descent from Omri. See Layard Nin. and Bab. p. 613. Rawlins. Herod. I. 466. Dr. Hincks Dublin Univ. Mag. 1853. p. 426. Scripture ascribes to Jehu personal might (nkurh), but in his days Israel lost to Hazael all the country beyond Jordan. The attack of Hazael may have been the cause or the effect of his seeking help of Assyria. *) In one and the same spirit, he destroyed the Baal-worshippers, as adherents of Ahab, retained the calf-worship, courted the ascetic Jonadab son of Rechab, spoke of the death of Jehoram as the fulfilment of prophecy, and sought help from the king of Assyria.

These irreligious had the more deadly sway, because they were countenanced by the corrupt worship, which Jeroboam I had set up as the state religion, over against the worship at Jerusalem. To allow the people to go up to Jerusalem, as the centre of the worship of God, would have risked their owning the line of David as the kings of God's appointment. To prevent this, Jeroboam set up a great system of rival worship. Himself a refugee in Egypt he had there seen nature (i.e. what are God's workings in nature) worshiped under the form of the calf. He adopted it, in the words in which Aaron had been overborne to sanction it, as the worship of the One True God under a visible form: "*These be thy gods, O Israel, which brought thee up out of the land of Egypt*." With great human subtlety, he laid nold of Israel's love for idol-worship, and their reverence for their ancestors, and words which even Aaron had used, and sought to replace, by this symbol of God's working. His actual presence over the

mercy-seat. Around this he gathered as much of the Mosaic ritual as he could. The Priests and Levites remaining faithful to God, he made others priests, not of the line of Aaron. Then, while he gratified the love of idolatry, he decked it out with all the rest of the worship which God had appointed for Himself. He retained the feasts which God had appointed, the three great festivals, their solemn assemblies, the new moons and sabbaths; and these last feasts were observed even by those, to whose covetousness the rest on the festival was a hindrance. Every kind of sacrifice was retained, the daily sacrifice, the burnt-offering, the meal-offering, the drink-offering, thank-offerings, peace-offerings, free-will offerings, sin-offerinps. They had hymns and instrumental music. They paid the tithes of the third year: probably they gave the first fruits, they had priests' and prophets, and temples; the temple at Bethel was the king's chapel, the temple of the state. (* These were brought to Elisha (2nd Kgs 4:42.) from Baal-Shalisha in the mountainous country or Ephraim. where "*the land of Shalisha*" was, (1st Sam. 9:4.) by one probably who could not own the calf-priests. The prophets acted as priests in the kingdom of Israel. 1st Kgs 18:36, 2nd Kgs 4:23.) Hence the mention of "*altars of the Lord*" in Israel also, 1st Kgs 18:30, 19:10. *) The worship was maintained by the civil authority. But all this outward shew was rotten at the core. God had forbidden man so to worship Him, nor was it He Who was worshiped at Bethel and Dan, though Jeroboam probably meant it. People, when they alter God's truth, alter more than they think for. Such is the lot of all heresy. Jeroboam probably meant that God should be worshiped under a symbol, and he brought in a worship, which was not, in truth, a worship of God at all. The calf was the symbol, not of the personal God, but of ever-renewed life, His continued vivifying of all which lives, and renewing of what decays. And so what was worshiped was not God, but much what men now call "*nature*.'' The calf was a symbol of "*nature*" much as men say, "*nature does this or that*;" "*nature makes man so and so*;" "*nature useth simplicity of means*;" "*nature provides*," &c.; as if "*nature were a sort of semi-deity*," or creation were its own Creator. As men now profess to own God, and do own Him in the abstract, but talk of "nature," till they forget Him, or because they forget Him, so Jeroboam, who was a shrewd, practical, irreligious man, slipped into a worship of nature, while he thought, doubtless, he was doing honor to the Creator, and professing a belief in Him.

But they were those same workings in creation, which were worshiped by the neighboring heathen, in Baal and Ashtaroth; only there the name of the Creator was altogether dropped. Yet it was but a step from one to the other. The calf was the immediate and often the sole object of worship. They "*sacrificed to the calves*;" "*kissed the calves*'', in token of worship; swore by them as living gods. They had literally "*changed their Glory [i. e. God] into the similitude of a bull which eateth hay*." Calf-worship paved the way for those coarser and more cruel worships of nature, under the names of Baal and Ashtaroth, with all their abominations of consecrated child-sacrifices, and degrading or horrible sensuality. The worship of the calves led to sin. The heathen festival was one of unbridled licentiousness. The account of the calf-festival in the wilderness agrees too well with the heathen descriptions. The very least which can be inferred from the words ''*Aaron had made them naked to their shame before their enemies*," is an extreme relaxednesS) on the borders of further sin.

And now in Hosea's time, these idolatries had yielded their full bitter fruits. The course of iniquity had been run. The stream had become darker and darker in its downward flow. Creature worship (as S. Paul points out), was the parent of every sort of abomination; and religion having become creature-worship, what God gave as the check to sin became its incentive. Every commandment of God was broken, and that, habitually. All was falsehood, adultery, bloodshedding; deceit to God produced faithlessness to man; excess and luxury were supplied by secret or open robbery, oppression, false dealing, perversion of justice, grinding of the poor. Blood was shed like water, until one stream met another, and overspread the land with one defiling deluge. Adultery was consecrated as an act of religion. Those who were first in rank were first in excess. People and king vied in debauchery, and the sottish king joined and encouraged the freethinkers and blasphemers of his court. The idolatrous priests loved and shared in the sins of the people; nay, they seem to have set themselves to intercept those on

either side of Jordan, who would go to worship at Jerusalem, laying wait to murder them. Corruption had spread throughout the whole land; even the places once sacred through God's revelations or other mercies to their forefathers, Bethel, Gilgal, Gilead, Mizpah, Shechem, were especial scenes of corruption or of sin. Every holy memory was effaced by present corruption. Could things be worse? There was one aggravation more. Remonstrance was useless; the knowledge of God was wilfully rejected; the people hated rebuke; the more they were called, the more they refused; they forbade their prophets to prophesy; and their false prophets hated God greatly. All attempts to heal all this disease only shewed its incurableness.

Such was the condition of the people among whom Hosea had to prophesy for some 70 years. They themselves were not sensible of their decay, moral or political. They set themselves, in despite of the Prophet's warning, to prop up their strength by aid of the two heathen nations, Egypt or Assyria. In Assyria they chiefly trusted, and Assyria, he had to denounce to them, should carry them captive; stragglers at least, from them fled to Egypt, and in Egypt they should be a derision and should find their grave. This captivity he had to foretell as imminent, certain, irreversible. Once only, in the commencement of his prophecy, does he give any hope, that the temporal punishment might be averted through repentance. This too he follows up by renewing the declaration of God expressed in the name of his daughter, '***I will not have mercy***." He gives them in Grod's Name, a distant promise of a spiritual restoration in Christ, and forewarns them that it is distant. But, that they might not look for any temporal restoration, he tells them, on the one and, in peremptory terms, of their dispersion; on the other, he tells them of their spiritual restoration without any intervening shadows of temporal deliverance. God tells them absolutely, "***I will cause the kingdom of the house of Israel to cease***;" "***I will no more have mercy upon the house of Israel***;" "***they shall be wanderers among the nations***;" "***they shall not dwell in the Lord's land***;" "***Israel is swallowed up; she shall be among the nations like a vessel in which is no pleasure***." On the other hand, the promises are markedly spiritual; "***Ye are the sons of the living God***;" "***I will betroth her to Me for ever***;" "***they shall fear the Lord and His goodness;***" "***He will raise us up, and we shall live in His sight***;" "***till He come and rain righteousness upon you***." I will ransom them from the power of the grave, I will redeem them from death." Again, God contrasts with this His sentence on Israel, His future dealings with Judah, and His mercies to her, of which Israel should not partake, while of Judah's spiritual mercies, He says, that Israel should partake by being united with Judah.

The ground of this difference was, that Israel's separate existence was bound up with that sin of Jeroboam, which clave to them throughout their history, and which none of their least bad kings ventured to give up. God tried them for two centuries and a half (2 1/2); and not one king was found, who would risk his throne for God. In merciful severity then, the separate kingdom of Israel was to be destroyed, and the separate existence of the ten (10) tribes was to be lost.

This message of woe gives a peculiar character to the prophecies of Hosea. He, like St. Paul, was of the people, whose temporary excision he had to declare. He calls the wretched king of Israel "our king"; and God calls the rebellions people "***thy*** people." Of that people, he was specially the prophet. Judah he mentions incidentally, when he does mention them, not in his warnings only, but in his prophecies of good also. His main commission lay among the ten (10) tribes. Like Elijah and Elisha whom he succeeded, he was raised up out of them, for them. His love could not be tied down to them; and so he could not but warn Judah against sharing Israel's sin. But it is, for the most part, incidentally and parenthetically. He does not speak of them equally, except as to that which was the common sin of both, the seeking to Assyria for help, and unfulfilled promise of amendment. And so, on the otner hand, mercies, which belong to all as God's everlasting betrothal of His Church, and our redemption from death and the grave, he foretells with special reference to Ephraim, and in one place only expressly includes Judah".

The prophecies of Hosea (as he himself collected them) form one whole, so that they cannot be distinctly separated. In one way, as the second chapter is the expansion and application of the first, so the remainder of the book after the third is an expansion and application of the third, The first (1st) and third (3rd) chapters illustrate, summarily, Ephraim's ingratitude and desertion of God and His dealings with her, by likening them to the wife which Hosea was commanded to take, and to her children. The second chapter expands and applies the picture of Israel's unfaithfulness, touched upon in the first (1st), but it dwells more on the side of mercy; the remaining chapters enlarge the picture of the third (3rd), although, until the last (14th), they dwell chiefly on the side of judgment. Yet while the remainder of the book is an expansion of the third (3rd) chapter, the three first chapters, (as every reader has felt) are united together, not by their narrative form only, but by the prominence given to the history of Hosea which furnishes the theme of the book, the shameful unfaithfulness of Israel, and the exceeding tenderness of the love of God, Who, "***in wrath, remembers mercy***."

The narrative leads us deep into the Prophet's personal sorrows. There is no ground to justify our taking as a parable, what Holy Scripture relates as a fact. There is no instance in which it can be shewn, that Holy Scripture relates that a thing was done, and *that,* with the names of persons, and yet that God did not intend it to be taken as literally true. There would then be no test left of what was real, what imaginary; and the histories of Holy Scripture would be left to be a prey to individual caprice, to be explained away as parables, when men misliked them. Hosea, then, at God's command, united to himself in marriage, one who, amid the widespread corruption of those times, had fallen manifoldly into fleshly sin. With her he was commanded to live holily, as his wife, as Isaac lived with Rebecca whom he loved. Such an one he took, in obedience to God's command, one Gomer. At some time after she bore the prophet's children, she fell into adultery, and forsook him. Perhaps she fell into the condition of a slave. God anew commanded him to shew mercy to her, to redeem her from her fallen condition, and, without restoring to her the rights of marriage, to guard and protect her from her sins. Thus, by the love of God and the patient forbearance which He instructed the prophet to shew, a soul was rescued from sin unto death, and was won to God; to the children of Israel there was set forth continually before their eyes a picture and a prophecy of the punishment upon sin, and of the close union with Himself which He vouchsafes to sinners who repent and return to Him.

"*Not only in visions which were seen*," says S. Irenseus, "*and in words which were preached, but in acts also was He [the Word] seen by the Prophets, so as to prefigure and foreshew things future, through them. For which cause also, the Prophet Hosea took a wife of whoredoms, prophesying by his act, that the earth, i.e. the men wno are on the earth, shall commit whoredoms, departing from the Lord; and that of such men God will be pleased to take to Himself a Church, to be sanctified by the communication of His Son, as she too was sanctified by the communion of the Prophet. Wherefore Paul also saith, that 'the unbelieving woman is sanctified in her believing husband*.'" "*What*," asks S. Augustine, of the scoffers of his day, "*is there opposed to the clemency of truth, what contrary to the Christian faith, that one unchaste, leaving her fornication, should be converted to a chaste marriage? And what so incongruous and alien from the faith of the Prophet, as it would have been, not to believe that all the sins of the unchaste were forgiven, when she was converted and amended? So then, when the Prophet made the unchaste one his wife, a kind provision was made for the woman to amend her life, and the mystery* [of the union of Christ Himself with the Church of Jews and Gentiles" Church of Jews and Gentiles] *was expressed*." (* "*The prophet obeys and marries one Impure, whose name and her father's name he t«lls, that what he says might seem not to be a mere fiction, but a true history of facts*." Theod. Mops. *) "Since the Lord, through the same Scripture, lays clearly open what is figured by this command and deed, and since the Apostolic Epistles attest that this prophecy was fulfilled in the preaching of the New Testament, who would venture to say that it was not commanded and done for that end, for which He who commanded it, explains in the holy Scripture that He commanded, and that the Prophet did it?"

The names which Hosea, by God's command gave to the children who were bom, expressed the temporal punishment, which was to come upon the nation. The prophet himself, in his relation to his restored yet separated wife, was, so long as she lived, one continued, living prophecy of the tenderness of God to sinners. Fretful, wayward, jealous, ungovernable, as are mostly the tempers of those who are recovered from such sins as her's, the Prophet, in his anxious, watchful charge was a striking picture of the forebearing loving-kindness of God to us amid our provocations and infirmities. Nay, the love which the Prophet bare her, grew the more out of his compassion and tenderness for her whom God had commanded him to take as his own. Certain it is, that Holy Scripture first (1st) speaks of her as the object of his love, when (God commanded him a second (2nd) time to take charge of her who had betrayed and abandoned him. God bids him shew active love to her, whom, amid her unfaithfulness, he loved already. ***Go yet, love a woman beloved of her huband, yet an adulteress***. Wonderful picture of God's love for us, for whom He gave His Only-begotten Son, loving us, while alien from Him, and with nothing in us to love!

Such was the tenderness of the Prophet, whom God employed to deliver such a message of woe; and such the people must have known to be *His* personal tenderness, who had to speak so sternly to them.

The three (3) first (1st) prophecies, contained severally in the three (3) first (1st) chapters, form each, a brief circle of mercy and judgment. They do not enter into any detail of Israel's sin, but sum up all in the one, which is both centre and circumference of all sin, the all-comprehending sin, departure from God, choosing the creature rather than the Creator. On this, the first (1st) prophecy foretells the entire irrevocable destruction of the kingdom; God's temporary rejection of His people, but their acceptance, together with Judah, in One Head, Christ. The second (2nd) follows the same outline, rebuke, chastisement, the cessation of visible worship, banishment, and then the betrothal for ever. The third (3rd) speaks of offence against deeper love, and more prolonged punishment. It too ends in the promise of entire restoration; yet only in the latter days, after *many days* of separation, both from idolatry and from the true worship of God, such as is Israel's condition now. The rest is one continuous prophecy, in which the Prophet has probably gathered into one the substance of what he had delivered in the course of his ministry. Here and there, yet very seldom in it, the Prophet refers to the image of the earlier chapters. For the most part he exhibits his people to themselves, in their varied ingratitude, folly, and sin. The prophecy has many pauses, which with one exception coincide with our chapters. It rises and falls, and then bursts out in fresh tones of upbraidings, and closes mostly in notes of sorrow and of woes for the destinction which is coming. Yet at none of these pauses is there any complete break, such as would constitute what preceded, a separate prophecy; and on the other hand, the structure of the last portion of the book corresponds most with that of the first (1st) three (3) chapters, if it is regarded as one whole. For as there, after rebuke and threatened chastisement, each prophecv ended with the promise of future mercy, so here, after finally fore-announcing the miseries at the destruction of Samaria, the Prophet closes his prophecy and his whole book with a description of Israel's future repentance and acceptance, and of his flourishing with manifold grace.

The brief summary, in which the Prophet calls attention to all which he had said, and foretells, who would and who would not understand it, the more marks the prophecy as one whole.

Yet, although these prophecies as wrought into one by the Prophet, bear a strong impress of unity, there yet seem to be traces, here and there, of the different conditions of the kingdom of Israel, amid which different parts were first uttered. The order, in which they stand, seems, upon the whole, to be an order of time. In the first (1st) chapters, the house of Jeroboam is still standing in strength, and Israel appears to have trusted in its own power, as the prophet Amos also, at the same time, describes them. The fourth (4th) chapter is addressed to the ''***house of Israel***'' only, without any allusion to the king, and accords with that time of convulsive anarchy, which followed the death of Jeroboam II. The omission of the king is the more remarkable, inasmuch as the "***house of the king***'' is included in the

corresponding address in ch. 5. The "***rulers***" of Israel are also spoken of in the plural; and the bloodshed described seems to be more than individual insulated murders. In this case, the king upbraided in ch. 5 would, naturally, be the next king, Zechariah, in whom God's promise to the house of Jehu expired. In the seventh (7th) chapter a weak and sottish king is spoken of, whom his princes misled to debauchery, disgusting drunkenness and impiety. But Menahem was a general of fierce determination, energy and barbarity. Debauchery and brutal ferocity are natural associates; but this sottishness here described was rather the fruit of weak compliance with the debauchery of others. "***The princes made him sick***" it is said. This is not likely to have been the character of successful usurpers, as Menahem, or Pekah, or Hoshea. It is far more likely to have been that of Zechariah, who was placed on the throne for 6 months, "***did evil in the sight of the Lord***," and then was "***slain publicly before the people***," no one resisting. Him, as being the last of the line of Jehu, and sanctioned by God, Hosea may the rather have called "***our king***" owning in him, evil as he was, God's appointment. The words, "***they have devoured their judges, all their kings have fallen***", had anew their fulfillment in the murder of Zechariah and Shallum (B.C. 772) as soon as the promise to the house of Jehu had expired. The blame of Judah for "***multiplying fenced cities***," instead of trusting in God, probably relates to the temper in which they were built in the days of Jotham between B.C. 758, and 741. Although Jotham was a religious king, the corruption of the people at this time is especially recorded; "***the people did corruptly***." Later yet, we have mention of the dreadful battle, when Shalman, or Shalmanezer, took and massacred women and children at Betharbel in the valley of Jezreel, about B.C. 729. Hosea, thus, lived to see the fulfillment of his earlier prophecy, "***I will break the bow of Israel in the valley of Jezreel***." It has been thought that the question "***where is thy king***?" relates to the captivity of Hoshea, three (3) years before the destruction of Samaria. This sort of question, however, relates not to the actual place where the king was, but to his ability or inability to help.

It belongs to the mournful solemnity of HoBea's prophecy, that he scarcely speaks to the people in his own person. The ten chapters, which form the centre of the prophecy, are almost wholly one long dirge of woe, m which the prophet rehearses the guilt and the punishment of his people. If the people are addressed, it is, with very few exceptions, God Himself, not the Prophet, Who speaks to them; and God speaks to them as their Judge. Once only does the Prophet use the form, so common in the other Prophets, "***saith the Lord***." As in the three (3) first (1st) chapters, the Prophet, in his relation to his wife, represented that of God to His people, so, in these ten (10) chapters, after the first words of the fourth (4th) and fifth (5th) chapters, "***Hear the word of the Lord, for the Lord hath a controversy with the inhabitants of the land***," "Hear ye this, O priests," whenever the prophet uses the first (1st) person, he uses it not of himself, but of God. "***I***" "***My***" are not Hosea, and the things of Hosea, but God and what belongs to God. God addresses the Prophet himself in the second person. In four (4) verses only of these chapters does the Prophet himself apparently address his own people Israel, in two (2) expostulating with them; in two (2), calling them to repentance. In two (2) other verses he addresses Judah, or foretells to him judgment mingled with mercy. The last (14th) chapter alone is one of almost unmingled brightness; the Prophet calls to repentance and God in His own Person accepts it, and promises large supply of grace. But this too closes the prophecy with the warning, that righteous as are the ways of God, the transgressors should stumble in them.

It is this same solemn pathos, which has chiefly occasioned the obscurity, complained of in Hosea. The expression of S. Jerome has often been repeated; ''*Hosea is concise, and speaketh, as it were, in detached sayings.*" The words of upbraiding, of judgment, of woe, burst out, as it were, one by one, slowly, heavily, condensed, abrupt, from the Prophet's heavy and shrinking soul, as God commanded and constrained him, and put His words, like fire, in the Prophet's mouth. An image of Him Who said, "*O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not,*" he delivers his message, as though each sentence burst with a groan from

his soul, and he had anew to take breath, before he uttered each renewed woe. Each verse forms a whole for itself, like one heavy toll in a funeral knell. The Prophet has not been careful about order and symmetry, so that each sentence went home to the soul. And yet the unity of the prophecy is so evident in the main, that we cannot doubt that it is not broken, even when the connection is not apparent on the surface. The great difficulty consequently in Hosea is to ascertain that connection in places where it evidently exists, yet where the Prophet has not explain it. The easiest and simplest sentences are sometimes, in this respect, the most difficult. It is in remarkable contrast with this abruptness in the more mournful parts, that when Hosea has a message of mercy to deliver, his style becomes easy and flowing. Then no sign of present sin or impending misery disturbs his brightness. He lives wholly in the future bliss which he was allowed to foretell. Yet, meanwliile, no prophet had a darker future to declare. The prophets of Judah could mingle with their present denunciations a prospect of an early restoration. The ten tribes, as a whole, had no future. The temporal part of their punishment was irreversible. Hosea lived almost to see its fulfillment. Yet not the less confidently does he foretell the spiritual mercies in store for his people. He promises them as absolutely as if he saw them. It is not matter of hope, but of certainty. And this certainty Hosea announces, in words expressive of the closest union with God; an union shadowed by the closest union which we know, that, whereby a man and his wife are *no more twain, but one flesh*. Here, as filled and overfilled with joy, instead of abrupt sentences, he gladly lingers on his subject, adding in every word something to the fulness of the blessing contained in the preceding. He is, indeed, (if one may venture so to speak) eminently a prophet I of the tenderness of the love of God. In foretelling God's judgments, he ventures to I picture Him to us, as overcome (so to speak) by mercy, so that He would not execute His full sentence. God's mercies he predicts in the inmost relation of love, that those whom He had rejected. He would own, as "***sons of the living God***;" that He would betroth them to Himself in righteousness, in judgment, loving-kindness, mercies, faithfulneas, and that, for ever; that He would raise us up on the third (3rd) day, and that we should live in His sight, ransoming us, Himself, and redeeming us, as our Kinsman, from death and the grave .

In this prophecy of the betrothal of the Church to God, he both applies and supplies the teaching of the forty-fifth (45th) Psalm and of the Song of Solomon. Moses had been taught to declare to his people that God had, in a special way, made them His people, and was Himself their God. The violation of this relation, by taking other 'Gods', Moses had also spoken of under the image of married faithlessneas. But faithlessness implies the existence of the relation, to which they were bound to be faithful. The whole human family, however, had once belonged to God, and had fallen away from Him. And so Moses speaks of the heathen idolatry also under this name, and warned Israel against sharing their sin. "*Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, — and their daughters go a whoring after their 'gods', and make thy sons go a whoring after their 'gods'*." The relation itself of betrothal Moses does not mention; yet it must have been suggested to the mind of Israel by his describing this special sin of choosing other 'gods', under the title of married faithlessness and of desertion of God, and by his attributing to God the title of "***Jealous***" It was reserved to Hosea, to exhibit at once to Israel under this image, God's tender love for them and their ingratitude, to dwell on their relation to God Whom they forsook, and explicitly to foretell to them that new betrothal in Christ which should abide for ever.

The Image, however, presupposes an acquaintance with the language of the Pentateuch; and it has been noticed that Hosea incidentally asserts that the written Pentateuch was still used in the kingdom of Israel. For God does not say, "***I have given to him***," but "I have ***written***," or "***I write to him the great***" or "***manifold***" things of the law. The "***ten thousand things***" which God says that He had written, cannot be the decalogue only, nor would the word "***written***" be used of an unwritten tradition. God says moreover, "***I write***," in order to express that the law, although written once for all, still came from the ever-present authority of Him Who wrote it.

The language of Hosea is, for the most part, too concise and broken, to admit of his employing actual sentences of the Pentateuch. This he does sometimes, as has been pointed out. On the other hand, his concise allusions would scarcely be understood by those who were not familiar with the history and laws of the Pentateuch. Since then plainly a prophet spoke so as to be understood by the people, this is an evidence of the continual use of the Pentateuch in Israel, after the great schism from Judah. The schools of the Prophets, doubtless, maintained the teaching of the law, as they did the public worship. The people went to Elisha on new moons and sabbaths, and so to other prophets also. Even after the great massacre of the prophets by Jezebel we have incidental notices of schools of the prophets at Bethel, Jericho, Gilgal, Mount Ephraim, Samaria, from which other schools were formed. The selection of Gilgal, Bethel, and Samaria, shews that the spots were chosen, in order to confront idolatry and corruption in their chief abodes. The contradiction of men's lives to the law, thus extant and taught among them, could scarcely have been greater than that of Christians now to the Bible which they have in their houses and their hands and their ears, but not in their hearts.

Introduction to the Prophet JOEL.

The Prophet Joel relates nothing of himself. He gives no hints as to himsdf, except the one fact which was necessary to authenticate his prophecy, that the word of the Lord came to him, and that the hook to which that statement is prefixed is that "***word of the Lord***." ***The word of the Lord which came to Joel son of Pethuel***. Like Hosea, he distinguished himself from others of the same name, by the mention of the name of his unknown father. But his whole book bears evidence, that he was a prophet of Jerusalem. He was living in the centre of the public worship of God: he speaks to the priests as though present, ***Come ye, lie all night in sackcloth***; he was, where the ***solemn assembly*** which he bids them ***proclaim*** would be held; ***the house of the Lord***, from which meat-offering and drink-offering were ***cut off***, was before his eyes. Whether for alarm, or for prayer, he bids, ***blow ye the trumpet in Zion***. ***The city***, which he sees the enemy approaching to beleaguer and enter, is Jerusalem. He addresses the ***children of Zion***; he reproaches Tyre, Zidon, and philistia, with selling to the Greeks the ***children of Zion and Jerusalem***. God promises by him to ***bring back the captivity of Judah and Jerusalem***. Of Israel, in its separated existence, he takes no more notice, than if it were not. They may be included in the three (3) places in which he uses the name; ***Ye shall know that I am in the midst of Israel; I will plead for My people and My heritage Israel; the Lord will be the strength of Israel***; but, (as the context shews) only as included, together with Judah, in the one people of God. The promises to Judah, Jerusalem, Zion, with which he closes his book, being simply prophetic, must, so far remain the same, whomsoever he addressed. He foretells that those blessings were to issue from Zion, and that the Church was to be founded there. Yet the absence of any direct promise of the extension of those blessings to the ten (10) tribes, (such as occur in Hosea and Amos) implies that he had no office in regard to them.

Although a prophet of Jerusalem, and calling, in the name of God, to a solemn and strict fast and supplication, he was no priest. He mentions the priests as a class to which he did not belong, ***the priests, the Lord's ministers; ye priests; ye ministers of the altar; ye ministers of my God; let the priests, the ministers of the Lord, weep between the porch and the altar***, the place where they officiated. He calls upon them to proclaim the fast, which he eijoined in the Name of God. ***Sanctify ye a fast, call a solemn assembly***, he says to those, whom he had just called to mourn, ***ye priests, ye ministers of the altar***. As entrusted with a revelation from God, he had an authority superior to that of the priests. While using this, he interfered not witn their own special office.

Joel must have completed his prophecy in its present form, before Amos collected his prophecies into one whole. For Amos takes as the key-note of his prophetic words with which Joel almost closes his; ***The Lord shall roar from Zion, and utter His voice from Jerusalem***. Nor only so, but Amos inserts at the end of his own prophecy some of Joel's closing words of promise. Amos thus identified his own prophecy with that of Joel. In the threatening with which he opens it, he retains each word of Joel, in the self-same order, although the words admit equally of several different collocations, each of which would have had an emphasis of its own. The symbolic blessing, which Amos takes from Joel at the close of his prophecy ***the mountains shall drop with new wine***, is found in these two prophets alone; and the language is the bolder and more peculiar, because the word drop is used of dropping from above, not of flowing down. It seems as if the picture were, that the mountains of Judaea, ***the*** mountains, instead of mist or vapor, should ***distill*** that which is the symbol of joy, ***wine which maketh glad the heart of man***. The ground why Amos, in this marked way, joined on his own book of prophecy to the book of Joel, must remain uncertain, since he did not explain it. It may have been, that, being called in an unusual way to the Prophetic office, he would in this way identify himself with the rest of those whom God called to it. A prophet, out of Judah but for Israel, Amos identified himself with the one prophet of Judah, whose prophecy was committed to writing. Certainly those first words of Amos, ***The Lord shall roar from Zion, and utter His voice from Jerusalem***, pointed out to the ten (10) tribes, that Zion and Jerusalem were the place ***which God had chosen to place His Name there***, the visible centre of His government, whence proceeded His judgments and His revelation. Others have supposed that bad men thought that the evil which Joel had foretold would not come, and that the good may have looked anxiously for the fulfillment of God's promises; and that on that ground, Amos renewed, by way of allusion, both God's threats and promises, thereby impressing on men's minds, what Habakkuk says in plain terms. ***The vision is for the appointed time, and it hasteth to the end: though it tarry, wait for it; for it will come, it will not tarry,*** or ***be behindhand***.

However this may have been, such marked renewal of threatenings and promises of Joel by Amos, attests two things; 1) that Joel's prophecy must, at the time when Amos wrote, have become part of Holy Scripture, and its authority must have been acknowledged; 2) that its authority must have been acknowledged by, and it must have been in circulation among, those to whom Amos prophesied; otherwise he would not have prefixed to his book those words of Joel. For the whole force of the words, as employed by Amos, depends upon their being recognized by his hearers, as a renewal of the prophecy of Joel. Certainly bad men jeered at Amos, as though his threatenings would not be fulfilled.

Since, then, Amos prophesied during the time, when Azariah and Jeroboam II reigned together, the book of Joel must have been at that time written, and known in Israel also. Beyond this, the brief, although full, prophecy of Joel affords no clue as to its own date. Yet probably it was not far removed from that of Amos. For Amos, as well as Joel, speaks of the sin of Tyre and Zidon and of the Philistines in selling the children of Judah into captivity. And since Amos speaks of this, as the crowning sin of both, it is perhaps likely that some signal instance of it had taken place, to which both prophets refer. To this, the fact that both prophets speak of the scourge of locusts and drought, (if this were so) would not add any further evidence. For Joel was prophesying to Judah; Amos to Israel. The prophecy of Joel may indeed subordinately, although very subordinately at the most, *include* real locusts: and such locusts, if he meant to include them, could have been no local plague, and so could hardly have passed over Israel. But Amos does not speak of the ravages of the locusts, by which, in addition to drought, mildew, pestilence, God had, when he prophesied, recently chastened Israel, as distinguished above others which God had sent upon this land. There is nothing therefore to identify the locusts spoken of by Amos with those which Joel speaks of as an image of the terrible, successive, judgments of God. Rather Amos enumerates, one after the other, God's ordinary plagues in those countries, and says that all had failed in the object for which God sent them, the turning of His people to Himself.

Nor, again, does anything in Joel's own prophecy suggest any particular date, beyond what is already assigned through the relation which the book of Amos bears to his book. On the contrary, in correspondence, perhaps, with the wide extent of his prophecy, Joel says next to nothing of what was temporary or local. He mentions, incidentally, in one place the ***drunkards*** ' of his people; yet in this case too, he speaks of the sin as especially affected and touched by the chastisement, not of the chastisement, as brought upon the sinner or upon the sinful people by that sin. Beyond this one case, the Prophet names neither sins nor sinners among his own people. He foretells chastisement, and exhorts to repentance as the means of averting it, but does not specify any sins. His prophecy is one declaration of the displeasure of God against all sin, and of His judgments consequent thereon, one promise of pardon upon earnest repentance; and so, perhaps, what is individual has, for the most part been purposely suppressed.

The notices in the book of Joel, which have been employed to fix more precisely the date of the Prophet, relate 1) to the proclamation of the solemn assembly, which, it is supposed, would be enjoined thus authoritatively in a time when that injunction would be obeyed; 2) to the mention of certain nations, and the supposed omission of certain other nations, as enemies of Judah. Both arguments have been overstated and misstated.

1) The call to public humiliation implies, so far, times in which the king would not interfere to prevent it. But ordinarily, in Judah, even bad and irreligious kings did not interfere with extraorainaiy fasts in times of public distress. Jehoiakim did not; the king, who hesitated not to cut in shreds the roll of Jeremiah's prophecies when three or four columns or chapters* had been read before him, and burnt it on the hearth by which he was sitting. The fast-day, upon which that roll had been read in the ears of all the people, was an extraordinary ***fast before the Lord, proclaimed to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem***. This fasting day was not their annual fast, the day of Atonement. For the day of Atonement was in the seventh (7th) month; this Jeremiah tells us, was in *the ninth month*. When such a king as Jehoiakim tolerated the appointment of an extraordinary fast, not for Jerusalem only, but for *all the people who came from the cities of Judah*, we may well think that no king of ordinary impiety would, in a time of such distress as Joel foretells, have interfered to hinder it. There were, at most, after Athaliah's death, two periods only of decided antagonism to God. The first was at the close of the reign of Joash, after the death of Johoiada, when Joash with the princes gave himself to the idolatry of Ashtaroth and put to death Zechariah, the son of Jehoiada, upon whom *the Spirit of God came*, and he foretold their destruction; *Because ye have forsaken the Lord, He had also forsaken you*. The period after the murder of Zecharah was very short. *As the year came round*, the Syrians came against them; and *when they departed, his own servants slew him*. The only place, left uncertain, is the length of time, during which the idolatry lasted, before the murder of Zechariah. The second period, that in which Amaziah fell away to the idolatry of the Edomite & silenced the prophet of God, and was abandoned by him to his destruction, was also brief, lasting probably some sixteen (16) years.

2) The argument from the Prophet's mention of some enemies of God's people and the supposed omission of other later enemies, rests partly on a wrong conception of prophecy, partly on wrong interpretation of the Prophet. On the assumption that the Prophets did not speak of nations as instruments of God's chastisements on His people until they had risen above the political horizon of Judah, it has been inferred that Joel lived before the time when Assyria became an object of dread, because, mentioning other enemies of God's people, he does not mention Assyria. The assumption, which originated in unbelief is untrue in fact. Balaam prophesied the captivity through Assyria when Israel was entering on the promised land; he foretold also the destruction of Assyria or the great empire of the East through a power who should come from Europe. The prophet Ahijah foretold to Jeroboam I that the Lord would *root up Israel out of the good land which He gave to their fathers, and would scatter them beyond the river*. Neither in temporal nor spiritual prophecy can we discern the rules, by which, *at*

sundry times and in divers manners, God revealed Himself through the Prophets, so that we should be able to reduce to one strict method *the manifold wisdom* of God, and infer the age of a prophet from the tenor of the prophecy which God put into his mouth.

It is plain, moreover, from the text of Joel himself that God had revealed to him, that other more formidable enemies than had yet invaded Judah would hereafter come against it, and that those enemies whom he speaks of he mentions only, as specimens of hatred against God's people and of its punishment. There can really be no question, that by ***the Northern*** army, he means the Assyrian. God foretells also by him the capture of Jerusalem, and the punishment of those who ***scattered Israel, My heritage, among the heaihen, and divided My land***. Such words can only be understood of an entire removal of Judah, whereby others could come and take possession of his land. In connection with these great powers occurs the mention of Tyre Sidon and Philistia, petty yet vexatious enemies, contrasted with the more powerful. The very formula with which that mention is introduced, shews that they are named only incidentally and as instances of a class. ***And also, what are ye to Me, O Tyre, and Zidon, and all the coasts of Philistia***? The mighty nations were to come as lions, to lay waste ; thes& like jackals, made their own petty mercnants gain. The mighty divided the land ; these were plunderers and mennstealers. In both together, he declares that nothing, either great or small, should escape the righteous judgments of God. Neither shall might save the mighty, nor shall the petty malice of the lesser enemies of God be too small to be requited. But not only is there no proof that Joel means to enumerate all the nadons who had hitherto infested Judah, but there is proof that he did not.

One only has been found to place Joel so early as the reign of Jehoshaphat But in his reign, after the death of Ahab, (B.C. 897) ***Moab and Ammon and with them*** others, ***a great multitude***, of invaded Judah. Since then it is tadtly admitted, that the absence of the mention of Moab and Ammon does not imply that Joel prophesied before their invasion (R G. 897.) neither is the non-mention of the invasion or the Syrians any argument that he lived before the end of the reign of Jehoash (B. G. 840). Further, not the mere invasion of Judah, but the motives of the invasion or cruelty evinced in it, drew down the judgments of God. The invasion of Hazael was directed not against Judah, but ***against Gath***. But ***a small company of men went up against Jerusalem; and the Lord delivered a very great company into their hand, because that had forsaken the Lord God of their fathers. They executed***, we are told, ***judgment against Joash***, Nor does it appear, that they, like the Assyrians, exceeded the commission for which God employed them. ***They destroyed all the princes of the people from among the people***, the princes who had seduced Joash to idolatn^ and were the authors of the murder of Zechariah. ***They conspired against him, and stoned him (Zechariah) with stones at the commandment of the king***. Amos mentions, as the last ground of God's sentence against Damascus, not this incursion, but the cruelty of Hazael to Gilead. The religious aspect of the single invasion of Judah by this band of Syrians was very different from the perpetual hostility of the Philistines, or the malicious cupidity of the Phoenicians.

Still less intelligible is the assertion, that Joel would not have foretold any punishment of Edom, had he lived after the time when Amaziah smote 20,000 of them ***in the valley of salt, and took Selah***, or Petra B.C.838. For Amos confessedly prophesied in the reign of Azariah, the son of Amaziah. Azariah recovered Elath also from Edom; yet Amos, in his time, foretells the utter destruction of Bozra and Teman. The victory of Amaziah did not humble Edom. They remained the same embittered foe. In the time of Ahaz they again invaded Judah and ***smote*** it and ***carried away a captivity***. Prophecy does not regard these little variations of conquest or defeat. They do not exhaust its meaning. It pronounces God's judgment against the abiding character of the nation; and while that continues unchanged, the sentence remains. Its fulfillment seems often to linger, but in the end, it does not fail nor remain behind God's appinted time. Egypt and Edom moreover, Joel, stand also as symbols of nations or people like themselves. They stand for the people themselves, but they represent also others of the same character, as long as the struggle between "*the city of God*" and "***the city of the devils***" shall last, i.e. to the end of time.

There being then no internal indication of the date of Joel, we cannot do better than acquiesce in the tradition, by which his book is placed next to that of Hosea, and regard Joel as the prophet of Judah, during the earlier part or Hosea's office toward Israel, and rather earlier than Isaiah. At least, Isaiah, although he too was called to the prophetic office in the days of Uzziah, appears to nave embodied in his prophecy, words of Joel, as well of Micah, bearing witness to the unity of prophecy, and, amid the richness and fullness of his own prophetic store, purposely borrowing from those, of whose ministry God did not will that such large fruit should remain. The remarkable words, ***Near is the Day of the Lord, like destruction from the Almighty shall it come***, Isaiah inserted, word for word, from Joel, including the remarkable alliteration, (*ceshod mishshaddai*), "*like* ***a mighty*** *destruction from the* ***Almighty***."

The prophecy of Joel is altogether one. It extends from his own day to the end of time. He gives the key to it in a saying, which he casts into the form of a proverb that judgment shall follow after judgment. Then he describes that first desolation, as if present, and calls to repentance; yet withal he says expressly, that the day of the Lord is not come, but is at hand. This he repeats at the beginning of the second (2nd) chapter in which he describes the coming judgment more fully, speaks of it, as coming, and, when, he has pictured it as just ready to break upon them, and God, as giving the command to the great camp assembled to fulfill His word, he calls them, in God's name, yet more earnestly to repentance, and promises, upon that repentance, plenary forgiveness and the restoration of eyerything which God had withdrawn from them. These promises culminate in the first (1st) Coming of Christ, the outpouring of the Spirit upon all flesh, and the enlarged gift of prophecy at the same time among the sons and daughters of Judah. Upon these mercies to His own people, follow the judgments upon His and their enemies, reaching on to the second (2nd) Coming.

An attempt has been made to sever the prophecy into two (2) discourses, of which the first (1st) is to end at c. 2:17, the second (2nd) is to comprise the remainder of the book. That scheme severs what is closely united, God's call to prayer and His promise that He will answer it. According to this severance of the prophecy, the first (1st) portion is to contain the exhortation on the part of God, without any promise; the second (2nd) is to contain an historical relation that God answered, without saying what He answered. The notion was grounded on unbelief, that God absolutely foretold, that He would, beyond the way of nature, bring, what He would, upon repentance, as certainly remove. It is rested on a mere error in grammar. (* Forms, like (*waiqanna' wai`an*) are only used of the past, when a past has been already expressed or implied, as, in English, we may use a present in vivid description, in which the mind, as it were, accompanies and sees the action, although past. The past having once been expressed, we might say "*and he goes*" &c. without ambiguity. But the form being relative, it must be understood of the same time, as that which has preceded. Here the time, which has preceded, is future. So also then is the word. The same form is used of the future, Hos. 8:10, Am. 9:5, Is. 9:6, 10, 13. Haev. Einl. ii. 262. *) The grammatical form was probably chosen, in order to express how instantaneously God would hearken to real repentance, ***that the Lord is jealous for His land***. The words of prayer should not yet have escaped their lips, when God answered. As He says, ***And it shall be, before they shall call, I will answer; while they are yet speaking, I will hear***. Man has to make up his mind on a petition; with God, hearing and answering are one.

The judgments upon God's people, described in the two (2) first (1st) chapters of Joel, cannot be limited to a season of drought and a visitation of locusts, whether one or more, i) The prophet includes all which he foretells, in one (1) statement, which, both from its form and its preternatural character, has the appearance of a proverbial saying. It does stand, as a summary. For he draws the attention of all to ***this***; ***Hear*** this, ***ye old men and give ear all ye inhabiianis of the land***. ***Hath*** this ***been in your days*** &c He appeals to the aged, whether they had heard the like, and bids all transmit it to their posterity. The summary is given in a very measured form, in three (3) divisions, each consisting of four (4) words, and the four (4) words standing, in each, in the same order. The first (1st) and third (3rd)

words of the four (4) are the same in each; and the fourth (4th) of the first (1st) and second (2nd) four (4) become the second (2nd) of the second (2nd) and third (3rd) four (4), respectively. Next to Hebrew, its force can best be seen in Latin: ***Residunm erucae comedit locusta***; ***Residuumque locustae comedit bruchus***; ***Residuumque bruchi comedit exesor***. (* Hebrew: ***ythr hnzm 'akl h'arbh***; ***wythr h'arbh 'akl hylq***; ***wythr hylq 'akl hchsil ****) The structure of the words resembles God's words to Elijah, whose measured rhythm and precise order of words may again be best, because most concisely, exhibited in Latin. Each division contains five (5) words in the same order; and here, the first (1st), second (2nd), and fourth (4th) words of each five (5) remain the same, and the Proper name which is the fifth(5th) in the first (1st) five (5) becomes the third (3rd) in the second (2nd) five (5): ***Profugum gladii Hazaelis occidet Jehu; Profugumque gladii Jehu occidet Elisha.*** (* Hebrew***: hnmlat mchrb chz'el ymyth yhw'a***; ***hnmlat mchrb chz'el ymyth 'alysh`a*** *)

In this case, we see that the form is proverbial, because the slaying by Elisha is different in kind from the slaying by Jehu and Hazael, and is the same of which God speaks by Hosea, ***I hewed them by the Prophets; I slew them by the words of my mouth***. But so also is it with regard to the locust. Except by miracle, what the Prophet here describes, would not happen. He foretells, not only that a scourge should come, unknown in degree and number, before or afterward, in Palestine, but that four sorts of locusts should come successively, the latter destroying what the former left. Now this is not God's ordinary way in bringing this scourge. In His ordinary Providence dififerent sorts of locusts do not succeed one another. Nor would it be any increase of the infliction, anything to record or forewarn of. At times, by a yery rare chastisement, God has brought successive flights of the same insect from the same common birthplace; and generally, where the female locusts deposit their eggs and die, imless a moist winter or maii*8 forethoaght destroy the eggs, the brood which issues from them m the next spring, being as voracious as the full grown locusts, but crawling through the land, does, in that immediate neighborhood, destroy the produce of the second year, more fatally than the parent had that of the preceding. This however is, at most, the ravage of two stages of the same insect, not four successive scourges, the three last destroying what the former had spared. What the Prophet predicted, if taken literally, was altogether out of the order of nature, and yet its literal fulfillment has not the character of a miracle; for it adds nothing to the intensity of what is predicted. The form of his prediction is proverbial; and this coincides with the other indications that the Prophet did not intend to speak of mere locusts.

1) In order to bring down this summary of the Prophet to the level of an ordinary event in God's ordinary Providence, a theory has been invented, that he is not here speaking of different sorts of locusts, but of the same locust in different stages of its growth, from the time when it leaves the egg, until it attains its full development and its wings. According to the inventor of this theory, the first (1st), the *gazam* (the *palmer-worm* of our version) was to be the migratory locust, which visits Palestine (it was said) chiefly in Autumn; the second (2nd), *arbeh*, (the ordinary name of the locust) was to stand for the young locust, as it first (1st) creeps out of the shell; the *yelek* (translated *cankerworm*) was to be the locust, in what was supposed to be the third (3rd) stage of development; the *chasil* (translated *caterpillar*) was to be the fullgrown locust. According to this form of the theory, the *gazam* was to be the same as the *chasil* the first (1st) as the last (4th); and two (2) of the most special names of the locust, *gazam* and *chasil* were, without any distinction, to be ascribed to the full-grown locust, of one and the same species. For, according to the theory, the *gazam* was to be the full-grown locust which arrived by flight and deposited its eggs; the *arbeh*, *yelek*, *chasil*, were to be three (3) chief stages of development of the locusts which left those eggs. So that the *chasil*, although not the same individual, was to be exactly the same insect as the *gazam*, and at the same stage of existence, the fullgrown locust, the *gryllus migratorius* with wings. But while these two, more special, names were appropriated to the self-same species of locust, in the same, its full-grown stage (which in itself is unlikely, when they are thus

distinguished from each other) one of the two names which remained to describe (as was supposed) the earlier, (so to speak) infantine or childish stages of its development, *arbeh* is the most general name of locust. This was much as if, when we wished to speak of a "colt'' as such, we were to call it "horse," or were to ase the word "cow" to designate a "calf." For, according to this theory, Joel, wishing to mark that he was speaking of the pupa, just emerged from the egg, called it "arbeh," the most common name of the locust tribe.

i. This theory then was tacitly modified. In the second (2nd) form of the theory, which is more likely to be introduced among us, *gazam* was to be the locust in its first (1st) stage; *arbeh* was to be the second (2nd), instead of the first (1st); *yelek* was to be the last but one; *chasil* was, as before, to be the full-grown locust. This theory escaped one difficulty, that of making the *gazam* and *chasil* full-grown locusts of the same species. It added another. The three moultings which it assumes to be represented by the *arbeh*, *yelek,* and *gazam,* correspond neither with the actual moults of the locust, nor with those which strike the eye. Some observers have noticed four moultings of the locust, after it had left the egg '. Some write, as if there were yet more. But of marked changes which the eye of the observer can discern, there are two only, that by which it passes from the larva state into the pupa, and that by which it passes from the pupa to the full-grown locust. The three (3) names, arbitrarily adapted to the natural history of the locust, correspond neither with the *four (4)* actual, nor with the two (2) noticeable changes.

But even these terms larva and pupa, if taken in their popular sense, would give a wrong idea of the moults of the locust. The changes with which we are familiar under these names, take place in the locust, before it leaves the egg. "*The pupae are equally capable of eating and moving with the larvae, which they resemble except in having rudiments of wings or of wings and elytra*:" having in fact ''*complete wings, only folded up longitudinally and transversely, and inclosed membranous cases*." ''*The pupae of the orthoptera*" [to which the locust belongs] "*resemble the perfect insect, both as to shape and the organs for taking their food, except in not having their wings and elytra fully developed*."

These changes regard only its outward form, not its habits. Its voracity begins almost as soon as it has left the egg. The first change takes place "*a few days*'' after they are first in motion. "*They fast, **far a short time***" before each change. But the creature continues, throughout, the same living, devouring, thing, from the first, "*creeping and jumping in the same general direction, they begin their destructive march*". The change, when it is made, takes place "*in seven or eight minutes*" by the creature disengaging itself firom its former outward skin. All the changes are often completed in six weeks. In the Ukraine, six weeks after it has left the egg, it has wings and flies away. In the warmer climate of Palestine, the change would be yet more rapid. "*They attain their natural size*" Niebuhr says of those in Mosul, "*with astonishing rapidity*." "*Tis three weeks*," says Le Bruyn, "before they can use their wings."

{[Wikipedia: Life cycle of the Australian Plague Locust: (Egg pods; Egg incubation (about 2 weeks). 1st instar (small cricket size). 2nd instar (large cricket size). 3rd instar - 5th instar Hopper development wingless state (about 5 weeks). Fledging - Adult (about 2 weeks) wings developed.]}

But 2) the Prophet is not writing on "natural history," nor noticing distinctions observable only on minute inspection. He is foretelling God's judgments. But, as all relate, who have described the ravages of locusts, there are not three, four or five, but two stages only, in which its ravages are at all distinct, the unwinged and the winged state.

3) Probably, only in a country which was the birthplace of locusts, and where consequently they would, in all the stages of their existence, be, year by year, before the eyes of the people, would those stages be marked be different names. Arabia was one such birthplace, and the Arabs, living a wild life of nature, have invented, probably beyond any other nation, words with very special physical meanings. The Arabs, who have above fifty names for different locusts, or locusts under different circumstances, as they distinguished the sexes of the locust by different names, so they did three of its ages. "When it came forth out of its egg, it was called *doba*; when its wings appeared and grew, it was called *ghaugha*;

and this, when they jostled one another; and when their colors appeared, the males becoming yellow, the females black, then they were called *jerad*" This is no scientific description; for the wings of the locust are not visible, until after the last moult. But in the language of other countries, where this plague was not domestic, these different stages of the existence of the locust are not marked by a special name. The Syrians added an epithet "the flying," "the creeping," but designated by the "creeping" the *chasil* as well as the *yelek*, which last the Chaldees render by (*parecha*) "the flying." In Joel where they had to designate the four kinds of locusts together, they were obliged, like our own version, in one case to substitute the name of another destructive insect; in another, they use the name of a different kind of locust, the tearteuro, or tearteero, the Syrian and Arabic way of pronouncing the Hebrew *tselatsal*. In Greek the (*Bpouchos*) and (*Attelabos*) of have been thought to be two stages of the unwinged, and so, unperfected, locusts. But S. Cyril and Theodoret speak of the (*Bpouchos*) as having wings; Aristotle and Plutarch speak of the eggs of the (*Attelabos*). (* In Joel 1:2, 2:25, the Syriac renders the *arbeh*, (*kamtso porecho)* (the flying locust), and the *yelek*, (*kamtso dsochelo*), (the creeping locust). In 1st Kgs 8:37 and 2nd Cnron. 6:28, it renders *chasil* by (*dsochelo*) *creeping*. In Ps. 78:46, it renders *chasil* by *kamtso, locust*, and *arbeh*, by *dsochelo*, *creeper*. In Ps. 105:34, it renders arbeh, by *kamtso* only [as also in 2nd Cnron. 6] and *yelek* again by *dsochelo*. *)

4) The Prophet is speaking of successive ravagers, each devouring what the former left. If the theory of these writers was correct, the order in which he names them, would be the order of their development. But in the order of their development, they never destroy what they left in their former stages. From the time when they begin to move, they march right onward "creeping and jumping, all in the same general direction." This march never stops. They creep on, eating as they creep, in the same tract of country, not in the same spot. You could not say of creatures (were we afflicted with such,) who crawled for six (6) weeks, devouring, over two (2) counties of England, that in their later stage they devoured what in their former they left. We should speak of the plague "spreading" over two (2) counties. We could not use the Prophet's description, for it would not be true. This mere march, however destructive in its course, does not correspond with the Prophet's words. The Prophet then must mean something else. When the locust becomes winged it flies away, to ravage other countries. So far from destroying what, in its former condition, it left, its ravages in that country are at an end. Had it been ever so true, that these four (4) names, *gasam, arbeh, yelek, chasil*, designated four (4) stages of being of the one locust, of which stages *gasam* was the first (1st), *chasil* the last, then to suit this theory, it should have been said, that *gasam*, the young locust, devoured what the *chasil* , by the hypothesis the full-grown locust, left, not the reverse, as it stands in the Prophet. For the young, when hatched, do destroy in the same place which their parents visited, when they deposited their eggs; but the grown locust does not devastate the country which he wasted before he had wings. So then, in truth, had the Prophet meant this, he would have spoken of two (2) creatures, not of four; and of those two he would have spoken in a different order from that of this hypothesis.

5) Palestine not being an ordinary breeding place of the locusts, the locust arrives there by flight. Accordingly, on this ground also, the first (1st) mentioned would be the winged, not the crawling, locust.

6) The use of these names of the locust, elsewhere in Holy Scripture, contradicts the theory, that they designate different stages of growth, of the same creature. **a)** The *arbeh* is itself one (1) of the four (4) kinds of locust, allowed to be eaten, having subordinate species. *The locust (*arbeh*) after his kind, and the bald locust (*sol'am *the devourer) after his kind, and the beetle (*chargol, lit. *the springer) after his kind, and the grasshopper (*chagab, perhaps*, the overshadower) after his kind*. It is to the last degree unlikely, that the name *arbeh*, which is the generic name of the most common sort of the winged locust, should be given to one imperfect, unwinged, stage of one species of locust. **b)** The creeping, unwinged, insect, which has just come forth from the ground^ would more probably be called by yet another name for "locust," *gob, gobai*, "the creeper," than by that of *gasam*, But though such is

probably the etymology of *gob*, probably it too is winged. **c)** Some of these creatures here mentioned by Joel are named together in Holy Scripture as distinct and winged. The *arbeh* and *chasil*, are mentioned together; as are also the *arbeh* and the *yelek*. The *arbeh*, the *yelek*, and the *chasil*, are all together mentioned in regard to the plague of Egypt, and all consequently, as winged, since they were brought by the wind. The prophet Nahum also speaks of the *yelek*, a *spoiling and fleeing away*. According to the theory, the *yelek*, as well as the *arbeh*, ought to be unwinged.

Nor, again, can it be said, that the names are merely poetic names of the locust. It is true that *arbeh*, the common name of the locust, is taken from its number; the rest, *gazam, yelek, chasil* are descriptive of the voracity of that tribe. But both the *arbeh* and the *chasil* occur together in the historical and so in prose books. We know of ninety (90) sorts of locusts, and they are distinguishecl from one another by some epithet. It would plainly be gratuitous to assume that the Hebrew names, although epithets, describe only the genus in its largest sense, and are not names of species. If moreover these names were used of the same identical race, not of different species in it, the saying would the more have the character of a proverb. We could not say, for instance, "what the horse left, the steed devoured," except in some proverbial meaning.

This furnishes a certain probability that the Prophet means something more under the locust, than the creature itself, although this in itself too is a great scourge of God.

ii. In the course of the description itself, the Prophet gives hints, that he means, under the locust, a judgment far greater, an enemy far mightier, than the locust. These hints have been put together most fully, and supported in detail by Hengstenberg, so that here they are but re-arranged.

1) Joel calls the scourge, whom he describes, *the Northern* or Northman. But whereas the Assyrian invaders of Palestine did pour into it from the North, the locust, almost always, by a sort of law of their being, make their inroads there from their birth-place in the south.

2) The Prophet directs the priests to pray, ***O Lord give not Thine heritage to reproach, that the heathen should rule over them***. But there is plainly no connection, between the desolation caused by locusts, and the people being given over to a heathen conqueror.

3) The Prophet speaks of, or alludes to, the agent, as one responsible. It is not likely that, of an irrational scourge of God, the Prophet would have assigned as a ground of its destruction, ***he hath magnified to do***; words used of human pride which exceeds the measure appointed to it by God. On the other hand, when God says, a nation is come up upon My land then will the Lord be jealous for His land, the words belong rather to a heathen invader of God's land, who dispoted with His people the possession of the land which He had given them, than to an insect, which was simply carried, without volition of its own, by the wind. With this falls in the use of the title *people*, *goi*, used often of heathen, not (as is *'am)*; of irrational creatures.

4) After the summary which mentions the simply different kinds ot locusts, the prophet speaks of *fire, flame, drought*, which shew that he means something beyond that plague.

5) The imagery, even where it has some correspondence with what is known of locustai soes beyond an^ mere plague of locusts. **a)** People are terrified at their approach ; but Joel says not *people*, but *peoples*, nations. It was a scourge then, like those great conquering Empires, whom God made ***the hammer of the whole earth***. **b)** The locusts darken the air as they come; but the darkening of the sun and moon, the withdrawing of the shining of the stars (which together are incompatible) are far beyond this, and are symbols elsewhere of the trembling of all things before the revelation of the wrath of God. **c)** Locusts enter towns and are troublesome to their inhabitants; but the fields are the scenes of their desolation, in towns they are destroyed. These in Joel are represented as taking *the city*, Jerusalem, symbols of countless hosts, but as mere locusts, harmless.

6) The effects of the scourge are such as do not result from mere locusts, **a)** The quantity used for ***the meat-offering and drink-offering*** was so small, that even a famine could not occasion their disuse. They were continued even in the last dreadful siege of Jerusalem. Not materials for sacrifice, but

sacrificers were wanting", **b)** God says, ***I will restore the years which the locust hath eaten.*** But the locust, being a passing scourge, did not destroy the fruits of several years, only of that one year, **c)** The ***beasts of the field*** are bidden to rejoice, ***because the tree beareth her fruit***. This must be metaphor, for the trees are not food for cattle, **d)** The scourge is spoken of as greater than any which they or their fathers knew of, and as one to be ever remembered; but Israel had many worse scourges than any plague of locusts, however severe. God had taught them by David, *It is better to fall into the hands of God, than into the hands of men.*

7) The destruction of this scourge of God is described in a way, taken doubtless in its details from the destruction of locusts, yet, as a whole, physically impossible in a literal sense.

8) The Day of the Lord, of which bespeaks, is identical with the scourge which he describes, but is far beyond any plague of locusts. It includes the captivity of Judah, the division of their land, its possession by strangers, since it is promised that these are ***no more to pass through her***. It is a day of utter destruction, such as the Almighty aJone can inflict. ***It shall come like a mighty destruction from the Almighty***.

Attempts have been made to meet some of these arguments; but these attempts for the most part only illustrate the strength of the arguments, which they try to remove.

I. 1) *Northern* has been taken in its natural sense, and it has been asserted, contrary to the fact, that locusts did come from the North into Palestine; or it has been said, that the locusts were first (1st) driven from their birthplace in Arabia Deserta through Palestine *to* the North, and then brought back again into Palestine *from* the North; or that *Northern* meant that part of the whole body of locusts which occupied the Northern parts of Palestine, Judea lying to the extreme south.

But an incidental flight of locusts^ which should have entered Palestine from the North, (which they are not recorded to have done) would not have been called "*the* Northern.'' The object of such a name would be to describe the locale of thoee spoken of, not a mere accident or anomaly. Still less, if this ever happened, (of which there is no proof) would a swarm of locusts be so called, which had first oome from the South. The regularity, with whidi the winds blow in Palestine, makes such a bringing back of the locusts altogether improbable. The South wind blows chiefly in March ; the East wind in Siunmer, the North wind mostly about the Autumnal equinox. But neither would a body so blown to and fro, be the fearful scourge predicted by the Prophet, nor would it have been odled *the Northern*. The ***i*** of the word *tsephoni*, like our *ern* in North*ern*, designates that which is spoken of, not as coming incidentally from the North, but as having an habitual relation to the North. A flight of locusts driven back, contrary to continual experience, from the North, would not have been designated as *the Northern*, any more than a Lowlander who passes some time in the Highlands would be called a Highlander, or a Highlander, passing into the South, would be called a "Southron." With regard to the third explanation, Joel was especially a prophet of Judah. The supposition that, in predicting the destruction of the locusts, he spoke of the Northern not of the Southern portion of them, implies that he promised on the part of God, as the reward of the humiliation of Judah, that God would remove this scourge from the separated kingdom of the ten (10) tribes, without any promise as to that part which immediately concerned themselves. Manifestly also, *the Northern* does not, by itself, express the Northern part of a whole.

It is almost incredible that some have understood by the Northern, those driven toward the North, and so tliose actually in the South*; and / will remove far from you the Northern, " I will remove tar from you who are in the South, the locusts who have come to you from the South, whom I will drive to
the North."

2) Instances have been brought from other lands, to which locusts have come from the North. This answer wholly misstates the point at issue. The question is not as to the direction which locusts take, *in other countries*, whither God sends them, but as to the quarter from which they enter Judea. The direction which they take, varies in different countries, but is on one and the same principle. It is

said by one observer, that they have power to fly against the wind. Yet this probably is said only of light airs, when they are circling round in preparation for their flight. For the most part, they are carried by the prevailing wind, sometimes, if God so wills, to their own destruction, but, mostly, to other counties as a scourge. "*When they can fly, they go*," relates Beauplan of those bred in the Ukraine, "*wherever the wind carries them. If the North-east wind prevails, when they first take flight, it carries them all into the Black Sea; but if the wind blows from any other quarter, they go into some other country, to do mischief*." Lichtenstein writes, "*They never deviate from the straight line, so long as the same wind blows*." Niebuhr says, "*I saw in Cairo a yet more terrible cloud of locusts, which came by a South-west wind and so from the desert of Libya*." "*In the night of Nov. 10, 1762, a great cloud passed over Jidda with a West wind, consequently over the Arabian gulf which is very broad here*." Of two flights in India which Forbes witnessed, he relates, "*Each of thest flights were brought by an East wind; they took a Westerly direction, and, without settling in the country, probably perished in the gulf of Cambay*." Dr. Thomson who had spent 26 years in the Holy Land, says in illustration of David's words, *I am tossed up and down like the locust*, "*This refers to the flying locust. I have had frequent opportunities to notice, how these squadrons are tossed up and down, and whirled round and round by the evervarying currents of the mountain winds*." Morier says, "*The South-east wind constantly brought with it innumerable flights of locusts*," but also "*a fresh wind from the South-west which had brought them, so completely drove them forward that not a vestige of them was to be seen two hours afterward*." These were different kinds of locusts, the first (1st) "*at Bushire*," having "*legs and body of a light yellow and wings spotted brown*;" the second (2nd) at Shiraz (which ''*the Persians said came from the Germesir*,") being "*larger and red*."

The breeding country for the locust in South-western Asia, is the great desert of Arabia reaching to the Persian gulf. From this, at God's command, *the East wind brought the locust* to Egypt. They are often carried by a West or South-west wind into Persia. "*I have often in spring*," relates Joseph de S. Angelo, "*seen the sun darkened of very thick clouds (so to say) of locusts, which cross the sea from the deserts of Arabia far into Persia*." In Western Arabia, Burckhard writes, "*the locusts are known to come invariably from the East*," i.e. from the same deserts. The South wind carries them to the different countries Northward. This is so general, that Hasselquist wrote; "*The locusts appear to be directed –in a direct meridian line by keeping nearly from South to North, turning very little either to the East or West. They come from the deserts of Arabia, take their course on through Palestine, Syria, Carmania, Natolia, go sometimes through Bithynia. They never turn from their course, for example, to the West, wherefore Egypt is not visited by them, though so near their usual tract. Neither do they turn to the East, for I never heard that Mesopotamia or the confines of the Euphrates are ravaged by them.*" And Volney reports, as the common observation of the natives; "*The inhabitants, of Syria remarked that the locusts only came after over-mild winters, and that they always came from the deserts of Arabia.*" Whence S. Jerome, himself an inhabitant of Palestine, regarded this mention of the North as an indication that the prophet intended us to understand under the name of locusts, the mat Coaquerors who did invade Palestine from the North. "*According to the letter, the South wind, rather than the North, hath been wont to bring the flocks of locusts, i.e. they come not from the cold but from the heat. But since he was speaking of the Assyrians, under the image of locusts, therefore he inserted the mention of the North, that we may understand, not the actual locust, which hath been wont to oome from the South, but under the locust, the Assyrians and Chaldees*."

On the same ground, that the locusts came to Palestine from the South, they were brought from Tartary, (the breeding-place of the locust thence called the Tartarian locust) by an East or South-east wind to the Ukraine. "*They generally come [to the Ukraine] from toward Tartary, which happens in a dry spring; for Tartary and the countries East of it, as Circassia, Bazza and Mingrelia, are seldom free from them. The vermin being driven by an East or Southeast wind come into the Ukraine.*" To the coasts of Barbary or to Italy for the same reason they come from the South; to Upper Egypt from Arabia; and to

Nubia from the North, viz. from Upper Egypt. "*In the summer of 1778*," Chenier says of Mauritania, there "*were seen, coming from the South, clouds of locusts which darkened the sun*". Strabo states, that, "*the strong S.W. or W. winds of the vernal equinox drive them together into the country of Acridophagi*." To the Cape of Good Hope they come from the North, whence alone they could come; to Senegal they come with the wind from the East. "*They infest Italy*," Pliny says, "*chiefly from Africa*;" whence of course, they come to Spain also'. Shaw writes of those in Barbary; "*Their first appearance was toward the latter end of March, the wind having been for some time Southerly*." "*As the direction of the marches and flight of them both*," [i.e. both of the young brood and their parents, their "marches" before they had wings, and their "flight" afterward] "*was always to the Northward, it is probable that they perished in the sea*."

All this, however, illustrates the one rule of their flight, that they come with the wind from their birthplace to other lands. On the same ground that they come to Italy or Barbary from the South, to the Ukraine or Arabia Felix from the East, to Persia from the South or South-west, to Nubia or to the Cape, or Constantinople sometimes, from the North, they came to Judea from the South. The word "Northern" describes the habitual character of the army here spoken of. Such was the character of the Assyrian or Chaldean conquerors, who are described oftentimes, in Holy Scripture, as coming "***out of the North***," and such was not the character of the locusts, who, if described by the quarter from which they habitually came, must have been called "the Southern."

3) The third mode of removing the evidence of the word "Northern," has been to explain its meaning. But in no living, nor indeed in any well-known language, would any one have recourse to certain or uncertain etymology, in order to displace the received meaning of a word. Our "North" originally meant "narrowed, contracted;" the Latin "Septentrionalis" is so called from the constellation of the Great Bear; yet no one in his right mind, if he understood not how anything was, by an English author, called "Northern," would have recourse to the original meaning of the word and say "Northem" might signify "hemmed in," or that "septentrionalis" or septentrionel meant "belonging to the seven (7) plowers," or whatever other etymology might be given to septentrio. No more snoula they, because they did not or would not understand the use of the word *tsephoni*, have had recourse to etymologies. *Tsaphon* uniformly signifies the North, as our word "North" itself. *Tsephoni* signifies *Northern* the ***i*** having the same office as our ending *ern* in *Northern*, The word *Tsaphan* originally signified *hid*; then, *laid up*; and, it may be, that *the North* was called *tsaphon* as *the hidden*, "*shrouded in darkness*." But to infer from that etymology, that *tsephoni* here may signify the *hider*. "that which obscures the rays of the sun," is, apart from its grammatical incorrectness, much the same argument as if we were to say that Northern meant, that which "narrows, contracts, hems in," or "is fast bound."

Equally capricious and arbitrary is the coining of a new Hebrew word to substitute for the word *tsephoni*; as one *, first reading it *tsipponi* supposes it to mean *captain*, or *main army*, because in Arabic or Aramaic, *tsaphpha* means, "set things in a row," "set an army in array," of which root there is no trace in Hebrew. Stranger yet is it to identify the well-known Hebrew word *Tsaphon* with the Greek (*tuphōn*), and *tsephoni* with (*tuphōnikos*); and because Typhon was, in Egyptian mythology, a principle of evil, to infer that *tsephoni* meant a *destroyer*. Another', who would give *tsephoni* the meaning of "Barbarian,'' admits in fact the prophetic character of the title; since the Jews had as yet, in the time of Joel, no external foe on their North border; no one, except Israel, as vet invaded them from the North. Not until the Assyrian swept oyer them, was *the Northern* any special enemy of Judah. Until the time of Ahaz, Syria was the enemy, not of Judah, but of Israel.

This varied straining to get rid of the plain meaning of the word the Northern, illustrates the more the importance of the term as one of the keys of the prophecy.

One and the same wind could not drive the same body of locusts, to perish in three (3) different, and two (2) of them opposite, directions. Yet it is clear that the Prophet speaks of them as one and the same. The locusts are spoken of as one great army, (as God had before called them,) with front and rear. The resource has been to say that the van and rear were two different bodies of locusts, destroyed at

diflerent times, or to say that it is only Hebrew parallelism. In Hebrew parallelism, each portion of the verse adds something to the other. It does not unite things incompatible. Nor is it here the question of two but of three directions, whither this enemy was to be swept away and perish.

But Joel speaks of them first as one whole. ***I will drive him into a land barren and desolate***, the wastes South of Judah, and then of the front and rear, as driven into the two seas, which bound Judah on the East and West. The two Hebrew words, (*paniu vesopho*), his front and his rear, can no more mean two (2) bodies, having no relation to one another and to the whole, than our English words could, when used of an army.

II. Equally unsuccessful are the attempts to get rid of the proofs, that the invader here described is a moral agent. In regard to the words assigned as the ground of his destruction, for he hath magnified to do, 1) it has been denied, contrary to the Hebrew idiom and the context, that they do relate to moral agency, whereas, in regard to creatures, the idiom is used of nothing else, nor in any other sense could this be the ground why God destroyed them. Yet, that this their pride was the cause of their destruction, is marked by the word *for*. 2) (Strange to say) one has been found who thought that the Prophet spoke of the locusts as moral agents. 3) Others have applied the words to God, again contrary to the context. For God speaks in this same verse of Himself in the first (1st) person, of the enemy whom He sentences to destruction, in the third (3rd). ''***And* I *will remove far off from you the Northern army, and* I *will drive* him *into a land barren and desolate,* his *face towards the Eastern sea, and* his *rear towards the Western sea, and* his *stink shall come up, and* his *ill savor shall come up, because* he *hath magnified to do.***" Joel does not use rapid transitions. And rapid transitions, when used, are never without meaning. A sacred writer who has been speaking of God, does often, in holy fervor, turn suddenly to address God; or, having upbraided a sinful people, he turns away from them, and speaks, not to them any more but of them. But it is unexampled in Holy Scripture, that in words in the mouth of God, God should speak of Himself first (1st) in the first (1st) person, then in the third (3rd).

III. Instead of "***that the heathen should rule over them***," they render, "***That the heathen should* jest at *them.***" But besides this place, the phrase occurs fifty (50) times in the Hebrew Bible, and in every case means indisputably "rule over." It is plainly contrary to ali rules of language, to take an idiom in the fifty-first (51st) case, in a sense wholly difierent from that which it has in the other fifty (50). The noun also signifying "proverb," is derived from a root entirely distinct from the verb to *rule*; the verb which Ezekiel perhaps formed (as verbs are formed in Hebrew) from the noun, is never used except in connection, direct or implied, with that noun. The idiom "became a proverb," "make a proverb of," is always expressed, not by the verb, but by the noun with some other verb, as " became, give, set, place." It is even said, **I will make him desolate to a proverb, shall take up a parable against him**, but in no one of these idioms is the verb used.

IV. The word "jealousy" is used twenty (20) times in the Old Testament, of that attribute in God, whereby He does not endure the love of His creatures to be transferred from Him, or divided with Him. Besides this place, it is used by the Prophets fifteen (15) times, of God's love for His people, as shewn against the Heathen who oppressed them. In all the thirty-five (35) cases it is used of an attribute of Almighty God toward His rational creatures. And it is a violation of the uniform usage of Holy Scripture in a matter which relates to the attributes of Almighty God and His relation to the creatures which He has made, to extend it to His irrational creation. It is to force on Holy Scripture an unauthorized statement as to Almighty God.

Of these hints that the prophecy extends beyond any mere locusts, five (5) are given in the space of four (4) verses at the close of that part of the prophecy, and seem to be condensed there, as a key to the whole. Joel began his prophecy by a sort of sacred enigma or proverb, which waited its explanation. At the close of the description of God's judgments on His people, which he so opened, he concentrates traits which should indicate its fullest meaning. He does not exclude suffering by locusts, fire, drought, famine, or any other of God's natural visitations. But he indicates that the scourge, which

he was chiefly foretelling, was man. Three (3) of these hints combine to shew that Joel was speaking of Heathen scourges of God's people and Church. The mention of *the Northern* fixes the prophecy to enemies, of whom Joel had no human knowledge, but by whom Judah was carried away captive, and who themselves were soon afterward destroyed, while Judah was restored. Not until after Joel and all his generation were fallen asleep, did a king of Assyria come up against Israel, nor was the North a quarter whence men would then apprehend danger. Pul came up against Menahem, king of Israel, at the, close of the reign of Uzziah. The reign of Jotham was victorious. Not until invited by his son Ahaz, did Tiglath-pileser meddle with the affairs of Judah. In yet another reign, that of Hezekiah, was the first (1st) invasion of Judah. Sennacherib, first (1st) the scourge of God, in his second (2nd) invasion blasphemed God, and his army perished in one night, smitten by the Angel of God.

It seems then probable, that what Joel escribes was presented to him in the form of a vision, the title which he gives to his prophecy. There, as for as we can imagine what was exhibited by God to His prophets, he saw before him the land wasted and desolate; pastures and trees burned up by fire; the channels of the rivers dried up, the dams broken down as useless, and withal, the locusts, such as he describes them in the second (2nd) chapter, advancing, overspreading the land, desolating all as they advanced, marching in the wonderful order in which the locust presses on, indomitable, unbroken, unhindered; assaulting the city Jerusalem, mounting the walls, possessing themselves of it, entering its houses, as victorious. But withal he knew, by that same inspiration which spread this scene before his eyes, that not mere locusts were intended, and was inspired to intermingle in his description expressions which forewarned his people of invaders yet more formidable.

It may be added, that S. John, in the Revelation, not only uses the symbol of locusts as a type of enemies of God's Church and people, whether actual persecutors or spiritual foes or both, but, in three successive verses of his description, he takes from Joel three traits of the picture. *The shapes of the locusts were like unto horses prepared unto battle; their teeth were as the teeth of lions; the sound of their wings was as the sound of chariots of many horses running to battle.* It seems probable, that as S. John takes up anew the prophecies of the Old Testament, and embodies in his prophecy their language, pointing on to a fulfillment of it in the Christian Church, he does, by adopting the symbol of the locusts, in part in Joel's own words, express that he himself understood the Prophet to speak of enemies, beyond the mere irrational scourge.

The chief characteristic of the Prophet's style is perhaps its simple vividness. Every thing is set before our eyes, as though we ourselves saw it. This is alike the character of the description of the desolation in the first chapter; the advance of the locusts in the second; or that more awful gathering in the valley of Jehoshaphat, described in the third. The Prophet adds detail to detail; each, clear, brief, distinct, a picture in itself yet adding to the effect of the whole. We can, without an effort, bring the whole of each picture before our eyes. Sometimes he uses the very briefest form of words, two words, in his own language, sufficing for each feature in his picture. One verse consists almost of five such pairs of words Then, again, the discourse flows on in a soft and gentle cadence, like one of those longer sweeps of an AEolian harp. This blending of energy and softness is perhaps one secret, why the diction also of this Prophet has been at all times so winning and so touching. Deep and full, he pours out the tide of his words, with an unbroken smoothness, carries all along with him, yea, like those rivers of the new world, bears back the bitter, restless billows which oppose him, a pure strong stream amid the endless heavings and tossings of the world.

Poetic as Joel's language is, he does not much use distinct imagery. For his whole picture is one image. They are God's chastenings through inanimate nature, picturing the worse chastening through man. So much had he, probably, in prophetic vision the symbol spread before his eyes, that he likens it in one place to that which it represents, the men of war of the invading army. But this too adds to the formidableness of the picture.

Full of sorrow himself, he summons all with him to repentance, priests and people, old and young, bride and bridegroom, let his very call, ***let the bridegroom go forth out of his chamber, and the bride out of her closet***, shews how tenderly he felt for those, whom he called from the solaces of mutual affection to fasting and weeping and girding with sackcloth. Yet more tender is the summons to all Israel, ***Lament like a virgin girded with sackcloth for the husband of her youth***, The tenderness of his soul is evinced by his lingering over the desolation which he foresees. It is like one, counting over, one by one, the losses he endures in the privations of others. Nature to him "***seemed to mourn***;" he had a feeling of sympathy with the brute cattle which in his ears mourn so grievously; and, if none else would mourn for their own sins, he himself would mourn to Him Who is full of compassion and mercy. He announces to the poor cattle the removal of the woe. ***Fear not, fear ye not***. Few passages in Scripture itself are more touching, than when, having represented God as marshalling His creatures for the destruction of His people, and just ready to give the word, having expressed the great terriblcness of the Day of the Lord, and asked ***who can abide it***? he suddenly turns. ***And now too***, and calls to repentance.

Amid a wonderful beauty of language, he employs words not found elsewhere in Holy Scripture. In one verse, he has three such words. The degree to which the prophecies of Joel reappear in the later prophets has been exaggerated. The subjects of the prophecy recur; not, for the most part, the form in which they were delivered. The subjects could not but recur. For the truths, when once revealed, became a part of the hopes and fears of the Jewish Church; and the Prophets, as preachers and teachers of their people, could not but repeat them. But it was no mere repetition. Even those truths which, in one of their bearings or, again, in outline were fully declared, admitted of subordinate enlargement, or of the revelation of other accessory truths, which filled up or determined or limited that first outline. And as far as anything was added or determined by any later prophet, such additions constituted a fresh revelation by him. It is so in the case of the wonderlul image, in which, taking occasion of the fact of nature, that there was a fountain under the temple, which carried off the blood of the sacrifices, and, carrying it off, was intermingled with that blood, the image of the All-atoning Blood, Joel speaks of a ***fountain*** flowing forth ***from the House of the Lord and watering the valley cf Shittim***, whither by nature its waters coufd not flow. He first describes the holiness to be bestowed upon Mount Zion; then, how from the Temple, the centre of worship and of revelation, the place of the shadow of the Atonement, the stream should gush forth, which, pouring on beyond the bounds of the land of Judah, should carry fertility to a barren and thirsty land. (For in such lands the shittab grows.) To this picture Zechariah adds the permanence of the life-giving stream and its perennial flow, ***in summer and in winter shall it be***. Ezekiel, in his full and wonderful expansion of the image, adds the ideas of the gradual increase of those waters of life, their exceeding depth, the healing of all which could be healed, the abiding desolation where those waters did not reach; and trees, as in the garden of Eden, yielding food and health. He in a manner anticipates our Lord's prophecy, ***ye shall be fishers of men***. S. John takes up the image, yet as an emblem of such fullness of bliss and glory, that, amid some things, which can scarcely be understood except of this life, it seems rather to belong to life eternal.

Indeed, as to the great imagery of Joel, it is much more adopted and enforced in the New Testament than in the Old. The image of the locust is taken up in the Revelation; that of the "pouring out of the Spirit" (for this too is an image, how largely God would bestow Himself in the times of the Gospel) is adopted in the Old Testament by Ezekiel , yet as to the Jews only; in the New by St. Peter and St. Paul. Of those condensed images, under which Joel speaks of the wickedness of the whole earth ripened for destruction, the harvest and the wine-treading, that of the harvest is employed by Jeremiah as to Babylon, that of the wine-press is enlarged by Isaiah. The harvest is so employed by our Lord as to explain the imagery of Joel; and in that great embodiment of Old Testament prophecy, the Revelation, St. John expands the image of the wine-press in the same largeness of meaning as it is used by Joel.

The largeness of all these declarations remains peculiar to Joel. To this unknown Prophet, whom in his writings we cannot but love, but of whose history, condition, rank, parentage, birth-place, nothing

is known, nothing beyond his name, save the name of an unknown father, of whom moreover God has allowed nothing to remain save these few chapters, –to him Crod reserved the prerogative, first (1st) to declare the out-pouring of the Holy Ghost upon all flesh, the perpetual abiding of tne Church, the final struggle of good and evil, the last rebellion against God, and the Day of Judgment. ***The Day of the Lord, the great and terrible day***, the belief in which now forms part of the faith of all Jews and Christians, was a title first (1st) revealed to this unknown Prophet

The primaeval prophecy on Adam's expulsion from Paradise, had been renewed to Abraham, Jacob, Moses, David, Solomon. In Abraham's seed were all nations of the earth to be blessed; the obedience of the nations was to be rendered to Shiloh the Peacemaker; the nations were to rejoice with the people of God; God's anointed king was from Mount Zion to have the heathen for his inheritance: David's Son and David's Lord was to be a king and priest forever after the order of Melchizek; the peoples were to be willing in the Day of His power. All nations were to serve him. This had been prophesied before. It was part of the body of belief in the time of Joel. But to Joel it was first foreshown that the Gentiles too should be filled with the Spirit of God. To him was first declared that great paradox, or mystery, of faith, which, after his time, prophet after prophet insisted upon, that while deliverance should be in Mount Zion, while sons and daughters, young and old, should prophesy in Zion, and the stream of God's grace should issue to the barren world from the Temple of the Lord, those in her who should be delivered should be a remnant only.

Marvelous faith, alike in those who uttered it and those who received it; marvelous disinterested faith! The true worship of God was, by the revolt of the ten (10) tribes, limited to the two (2) tribes, the territory of the largest of which was but some 50 miles long, and not 30 miles broad; Benjamin added but 12 miles to the length of the whole. It was but 12 miles from Jerusalem on its Southern Border to Bethel on its Northern. They had made no impression beyond their own boundaries. Edom, their "brother", was their bitterest enemy, wise in the wisdom of the world'', but worshiping false gods". Nay they themselves still borrowed the idolatries of their neighbors. Beset as Judah was by constant wars without, deserted by Israel, the immediate band of worshipers of the one God within its narrow borders thinned by those who fell away from Him, Joel foretold, not as uncertainly, not as anticipation, or hope, or longing, but absolutely and distinctly, that God would ***pour out*** His ***Spirit upon all fleeh***; and that the healing stream should issue forth from Jerusalem. Eight centuries rolled on, and it was not accomplished. He died, of Whom it was said, *we trusted that it had been He Who should have redeemed Israel*; and it was fulfilled. Had it failed, justly would the Hebrew Prophets have been called fanatics. The words were too distinct to be explained away. It could not fail; for God had said it.

Introduction to the Prophet AMOS.

"*He **Who made**, one by one, **the heatis of men**, and **understandeth all their works**, knowing the hardness and contrariousness of the heart of Israel, reasoneth with them not through one Prophet only, bat, employing as His ministers many, ana those, wondrous men, both monisheth them and foretelleth the things to come, evidencing through the harmony of many the truthfiuness of their predictions*.''

As the contradiction of false teachers gave occasion to St. Paul to speak of himself, so the persecution of the priest of Bethel has brought out such knowledge as we have of the life of Amos, before God called him to be a prophet, ***I***, he says, ***was no prophet, neither was I a prophets son***. He had not received any of the training in those schools of the prophets which had been founded by Samuel, and through which, amid the general apostacy and corruption, both religious knowledge and religious life were maintained in the remnant of Israel. He was a herdsman, whether (as this word would

naturally mean) a *cowherd* or (less obyiously) a *shepherd*. He was ***among the herdsmen of Tekoah***; among them, and, outwardly, as they, in nothing distinguished from them. The sheep which he tended (for he also kept sheep) may have been his own. There is nothing to prove or to disprove it. But any how he was not like the king of Moab, "a sheep-master'' as the Jews, following out their principle, that "prophecy was only bestowed by God on the rich and noble," wish to make him. Like David, he was following the sheep, as their shepherd. But his employment as *a gatherer* (or more probably, *a cultivator*) *of sycamore fruit*, the rather designates him, as one among by a rural employment for hire. The word probably, designates the artificial means by which the sycamore fruit was ripened, irritating, scraping, puncturing, wounding it. Amos does not say that these were his food, but that one of his employments was to do a gardener's office in maturing them. A sort of gardener then he was and a shepherd among other shepherds. The sheep which he fed werealso probably a matter of trade. The breed of sheep and goats, *nakad*, from keeping which his peculiar name of shepherd, *noked*, was derived, is still known by the same name in Arabia: a race, small, thin short-legged, ugly and stunted. It furnished a proverb, "viler than a nakad;" yet the wool of the sheep was accounted the very best. The goats were found especially in Bahrein, among the Arabs also, the shepherd of these sheep was known by a name derived from them. They were called *nakad*; their shepherd "*nokkad*"

The prophet's birthplace, Tekoah, was a town which, in the time of Josephus and of S. Jerome, had dwindled into a "village," ''a little village," on a high hill, twelve (12) miles from Jerusalem, "*which*" St. Jerome adds. "*we see daily*." "*It lay*," St. Jerome says, "*six (6) miles southward from holy Bethlehem where the Saviour of the world was born, and beyond it is no village save some rude huts and movable tents. Such is the wide waste of the desert which stretcheth to the Red Sea, and the bounds of the Persians, Ethiopians, and Indians. And no grain whatever being grown upon this dry and sandy soil, it is all full of shepherds, in order, by the multitude of the rocks to make amends for the barrenness of the land*." From Tekoah Joab brought the *wise woman* to intercede for Absalom; Rehoboam built it; i.e. whereas it had been before (what it afterward again became) a village, and so was not mentioned in the book of Joshua, he made it a fortified town toward his South-Eastem border. The neighboring wilderness was called after it. Besides its sycamores, its oil was the best in Judah. War and desolation have extirpated both from this as well as from other parts of Palestine. Its present remains are Christian, ruins of 4 or 5 acres. It, as well as so manv other places near the Dead Sea, is identified by the old name, slightly varied in pronunciation, Theku'a as also by its distance from Jerusalem In the sixth (6th) century we hear of a chapel in memory of the holy Amos at Tekoa, where the separated monks of the lesser laura of S. Saba communicated on the Lord's day. The wide prospect from Tekoa embraced both the dead and the living, God's mercies and His judgments. To the South-East the view is bounded only by the level mountains of Moab, with frequent bursts of the Dead Sea, seen through openings among the rugged and desolate mountains which intervene. On the North, the Mount of Olives is visible, at that time dear to sight, as overhanging the place, which God had *chosen to place His Name there*, Tekoah, however, although the birthplace, was not the abode of the prophet. He was ***among the herdsmen from Tekoa***, their employment, as shepherds, leading them away *from Tekoah*, In the wilds of the desert while he was following his sheep, God saw him and revealed Himself to him, as he had to Jacob and to Moses, and said to him, ***Go prophesy unto My people Israel***. And as the Apostle left their nets and their father, and Matthew the receipt of custom, and followed Jesus, so Amos left his sheep and Ids cultivation of sycamores, and appeared suddenly in his shepherd's dress at the royal but idolatrous ^ sanctuary, the temple of the. state, to denounce the idolatry sanctioned by the state, to foretell the extinction of the Boyal family, and the captivity of the people. This, like Ho-sea, he had to do in the reign of the mightiest of the sovereigns of Israel, in the midst of her unclouded prosperity. Bethel was but twelve miles Northward from Jerusalem*, as Tekoah was twelve miles toward the South-East. Six or seven hours would suffice to transport the shepherd from his sheep and the wilderness to that fountain of Israel's corruption, the high places of Bethel, and to confront the inspired peasant with the priests

and the prophets of the state-idolatry. There doubtless he said, ***the sanctuaries of Israel shall be laid waste***; and there, like the former *man of God*, while standing over against *the altar*, he renewed the prophecy against it, and prophesied that in its destruction it should involve its idolatrous worshipers. Yet althongh he did deliver a part of his prophecy at Bethel, still, like his great predecessors Elijah ana Elisha, doubtless he did not confine his ministry there. His summons to the luxurious ladies of Samaria, whose expenses were supported by the oppressions of the poor, was questionless delivered in Samaria itself. The call to the heathen to look down into Samaria from the heights which girt in the valley out of which it rose thence to behold its din and its oppressions, to listen to the sound of its revelries and the wailings of its oppressed, and so to judge between God and His people, would also be most effectively given within Samaria. The consciences of the guilty inhabitants to whom he preached, would people the heights around them, their wall of safety, as they deemed, between them and the world, with heathen witnesses of their sins, and heathen avengers. The Prophet could only know by inspiration the coming destruction of the house of Jeroboam and the captivity of Israel. The sins which he rebuked, he probably knew from being among them. As S. Paul's *spirit was stirred in him* at Athens, *when he saw the city wholly given to idolatry*, so that of Amos must have been stirred in its depths by that grievous contrast of luxury and penury side by side, which he describes in such vividness of detail. The sins which he rebukes are those of the outward prosperity especially of a capital, the extreme luxury, revelries, debauchery, of the rich, who supported their own reckless expenditure by oppression of the poor, extortion, hard bargains with their necessities, perversion of justice, with bribing by false measures, a griping, hard-fisted, and probably usurious sale of corn. In grappling with sin, Amos deals more with the details and circumstances of it than Hosea. Hosea touches the centre of the offence; Amos shews the hideousness of it in the details into which it branches out. As he is everywhere graphic, so here he points out the events of daily life in which the sin shewed itself, as the vile price or, it may be, the article of luxury, ***the pair of sandals***, for which the poor was sold, or ***the refuse of wheat*** (he invents the word) which they sold, at high prices and with short measure to the poor.

According to the title which Amos prefixes to his prophecy, his office fell within the 25 years, during which Uzziah and Jeroboam II were contemporary, B.C. 809-784. This falls in with the opinion already expressed, that the bloodshed mentioned by Hosea in the list of their sins, was rather blood shed politically in their revolutions after the death of Jeroboam II, than individual murder. For Amos while upbraiding Israel with the sins incidental to political prosperity and wealth, (such as was the time of Jeroboam II.) does not mention bloodshed.

It has been thought that the mention of the earthquake, two years before which Amos besnin his prophecy, furnishes us with a more dennite date. That earthquake must have been a terrible visitation, since it was remembered after the captivity, two centuries and a half afterward. Ye *shall flee* says Zechariah, as of a thing which his hearers well knew by report, ***as ye fled before the earthquake in the days of Uzziah king of Judah***. Josephus connects tne earthquake with Uzziah's act of pride in offering the incense, for which God smote him with leprosy. He relates it as a fact. ''*Meanwhile a great earthquake shook the ground, and, the temple parting, a bright ray of the sun shone forth, and fell upon the king's face, so that forthwith the leprosy came over him. And before the city, at the place called Eroge, the Western half of the hill was broken off and rolled half a mile to the mountain Eastward, and there stayed, blocking up the ways and the king's gardens*." This account of Josephus, however, is altogether unhistorical. Not to argue from the improbability, that such an event as the rending of the temple itself should not have been mentioned, Josephus has confused Zechariah's description of an event yet future with the past earthquake under Uzziah. Nor can the date be reconciled with the history. For when Uzziah was stricken with leprosy, ***Jotham, his son, was over the king's house, judging the people of the land***. But Jotham was only twenty-five (25) years at his father's death, *when he* himself *began to reign.* And Uzziah survived Jeroboam 26 years. Jotham then, who judged for his father after his leprosy, was not born when Jeroboam died. Uzziah then must have been stricken with leprosy some

years after Jeroboam's death; and consequently, after the earthquake also, since Amos, who prophesied in the days of Jeroboam, prophesied ***two (2) years before the earthquake.***

An ancient Hebrew interpretation of the prophecy of Isaiah, *within threescore and five (65) years shall Ephraim he broken that it be no more a people*, assumed that Isaiah was foretelling the commencement of the captivity under Tiglath-Pileser or Sargon, and since the period of Isaiah's own prophecy to that captivity was not 65 years, supposed that Isaiah counted from a prophecy of Amos, ***Israel shall surely be led captive out of his own land***. This prophecy of Amos they placed in the 25th year of Uzziah. Then his remaining 27 years, Jotham's 16, Ahaz 16, and the six (6) first (1st) of Hezekiah would have made up the 65. This calculation was not necessarily connected with the error as to the supposed connection of the earthquake and the leprosy of Uzziah. But it is plain from the word of Isaiah, *in yet threescore and five (65) years*, that he is dating from the time when he uttered the prophecy; and so the prophecy relates, not to the imperfect captivity which ended the *kingdom* of Israel, but to that more complete deportation under Esarhaddon 7, when the ten (10) tribes ceased to be *any more a people* (Ahaz 14, Hezekieh 29, Manasseh 22, in all 65). Neither then does this fix the date of Amos.

Nor does the comparison, which Amos bids Israel make between his own borders, and those of Calneh, Hamath and Grath, determine the date of the prophecy. Since Uzziah brake down the walls of Gath and Hamath was recovered by Jeroboam II to Israel, it is probable that the point of comparison lay between the present disasters of these nations, and those with which Amos threatened Israel, and which the rich men of Israel practically did not believe. For it follows, ***ye that put far away the evil day***. It is probable then that Calne (the very ancient city which subsequently became Ctesiphon,) on the other side of the Euphrates, had lately suffered from Assyria, as Gath and Hamath from Judah and Israel. But we know none of these dates. Isaiah speaks of the Assyrian as boasting that *Calno* was as *Carchemish*, *Hamath as Arpad, Samaria as Damascus*. But this relates to times long subsequent, when Hamath. Damascus, and Samaria, had fallen into the hands of Assp^ria. Our present knowledge of Assyrian history giyes us no clue to the eyent, which was well known to those to whom Amos spoke.

Although however, the precise time of the prophetic office of Amos cannot thus be fixed, it must have fallen within the reign of Jeroboam, to whom Amaziah, the priest of Bethel, accused him. For this whole prophecy implies that Israel was in a state of prosperity, ease, and security, whereas it fell into a state of anarchy immediately upon Jeroboam's death. The mention of ***the entering in of Hamath*** as belonging to Israel implies that this prophecy was after Jeroboam had recovered it to Israel; and the ease, pride, luxury, which he upbraids, evince that the foreign oppressions had for some time ceased. This agrees with the title of the prophecy, but does not limit it further. Since he prophesied while Uzziah and Jeroboam II reigned together, his prophetic office must haye fallen between B.C. 809 and B.C. 784, in the last 25 years of the reign of Jeroboam II. His office, then, began probably after that of Hosea, and closed long before its close. He is, in a manner then, both later and earlier than Hosea, later than the earliest period of Hoeea's prophetic office, and long earlier than the latest.

Within this period, there is nothing to limit the office of Amos to a yeiy short time. The message of Amaziah, the priest of Bethel, implies that Amos' words of woe had shaken Israel through and through. ***Amos hath conspired affatnst thee in the midst of the house of Israel; the land is not able to bear all his words***. It may be that God sent him to the midst of some great festival at Bethel, as, at Jeroboam's decucation-feast, He sent the prophet who afterward disobeyed Him, to foretell the desecration of the Altar, which Jeroboam was consecrating, in God's Name, against God. In this case, Amos might, at once, like Elijah, have been confronted with a great concourse of the idol-worshipers. Yet the words of Amaziah seem, in their obvious meaning, to imply that Amos had had a more pervading influence than would be produced by the delivery of God's message in one place. He says ***of the land***, i.e. of all the ten (10) tribes generally, it ***is not able to bear all his words***. The accusation also of a conspiracy probably implies, that some had not been shaken only, but had been converted by the words of Amos, and were known by their adherence to him and his belief.

Amos seems also to speak of the prohibition to God's prophets to prophesy, as something habitual, beyond the one opposition of Amaziah, which he rebuked on the spot. ***I raised up of your sons for prophets; but ye commanded the prophets saying, Prophesy not***. Nor, strictly speaking, was Amos a *son* of Ephraim. The series of images in the 3rd chapter seem to be an answer to an objection, why did he prophesy among them? People, he would say, were not, in the things of nature, surprised that the effect followed the cause. God's command was the cause; his prophesying, the effect. Then ***they put away from them the evil day***, forgetting future evil in present luxury; or they professed that God was with them; the Lord, the God of hosts, shall be with you, ***as ye have spoken***; or trusting in their half-service of God and His imagined Presence among them, they jeered at Amos's prophecies of ill and professed to desire the Day of the Lord, with which he threatened them; they said that evil should not reach them; ***Woe unto you that desire the Day of the Lord! to what end is it to you? All the sinners of My people shall die by the sword, which say, the evil shall not overtake nor prevent us***. They shewed also in deed that they hated those who publicly reproved them; and Amos, like Hosea, declares that they are hardened, so that wisdom itself must leave them to themselves. All this implies a continued intercourse between the prophet and the people, so that his office was not discharged in a few sermons, so to say, or inspired declarations of God's purpose, but must have been that of a Pastor among them during a course of years. His present book, like Hosea's, is a summary of is prophecies.

That book, as he himself subsequently gathered into one his prophetic teaching, is one well-ordered whole. He himself, in the title, states that it had been spoken before it was written. For in that he says, these are the words which in prophetic vision he ***saw, two (2) years before the earthquake***, this portion of his prophecies must nave preceded his writings by those two years at least. That terrible earthquake was probably the occasion of his collecting those prophecies. But that earthquake doubtless was no mere note of time. Had he intended a date only, he would probably have named, as other prophets do, the year of the king of Judah. He himself mentions earthquakes, as one of the warnings of God's displeasure. This more destructive earthquake was probably the first great token of God's displeasure daring the prosperous reign of Jeroboam II, the first herald of those heavier judgments which Amos had predicted, and which brake upon Israel, wave after wave, until the last carried him away captive. For two (2) years, Israel had been forewarned; now ***the beginning of sorrows*** had set in.

Amos, at the beginning of his book, (as has been already noticed) joins on his book with the book of the prophet Joel. Joel had foretold, as instances of God's judgments on sin, how He would recompense the wrongs, which Tyre, Zidon, Philistia and Edom haa done to Judah, and that He would make Egypt desolate. Amos, omitting Egypt adds Damascus, Ammon and Moab, ana Judah itself. It may be, that he selects seven (7) nations in all, as a sort of whole (as that number is so often used, or that he includes all the special enemies of the Theocracy, the nations who hated Israel and Judah, because they were the people of God, and God's people itself, as far as it too was alienated from its God. Certainly, the sins denounced are sins against the Theocracy or government of God. It may be, that Amos would exhibit to them the truth, that ***God is no respecter of persons***; that He, the Jud^ of the whole earth, punishes every sinful nation: and that he would, by this declaration or God's judgments, prepare them for the truth, from which sinful man so shrinks; –that God punishes most, where He had most shewn His light and love. The thunder-cloud of God's judgments, having passed over all the nations round about, Syria and Philistia, Tyre, Edom, Ammon, Moab, and even discharged the fire from heaven on Judah and Jerusalem, settles at last on Israel. The summary which closes this circle of judgments on Israel, is fuller in regard to *their* sins, since they were the chief objects of his mission. In that summary he gathers in one the sins with which he elsewhere upbraids them, and sets before them their ingratitude and their endeavors to extinguish the light which God gave them.

Our chapters follow a natural division, in that each, like those of Hosea, ends in woe. The 3d, 4th, and 5th are distinguished by the three-fold summons, ***Hear ye this word***. In each, he sets before

them some of their sins, and in each pronounces God's sentence upon them. ***Therefore thus saith the Lord God; Therefore thus will I do unto thee, O Israel; Therefore the Lord, the God of hosts, the Lord, saith thus***. On this follows a twofold woe. ***Woe unto you that desire***; ***Woe to then that are at ease***; both which sections alike end in renewed sentences of God's judgment; the first (1st), of the final captivity of Israel ***beyond Damascus***; the second (2nd), of their nearer afflictions through the first (1st) invasion of Tiglath-pileser. In the 7th chapter he begins a series of visions. In the two first, God forgives, at the intercession of the prophet ^ The 8d vision God interprets, that He would forgive no more". On this followed the prohibition from Amaziah to prophesy, and God's sentence against him. In the 8th chapter, Amos resumes (as though nothing had mtervened), the series of visions, npon which Amaziah had broken in. He resumes them exactly where he had been stopped. Amaziah broke in, when he declared that Grod would not ***pass by*** the house of Israel ***any more***, but would desolate the idol-sanctuaries of Israel and bring a sword against the house of Jeroboam. The vision in which Amos resumes, renews the words'. ***I will not again pass by them any more***, ana foretells that the songs of the idol-temple should be turned into howlings. The last (9th) chapter he heads with a vision, that not only should the idol-altar and temple be destroyed, but that it should be the destruction of its worshipers. Each of these visions Amos makes a theme which he expands both ending in woe; the first (1st), with the utter destruction of the idolaters of Israel; the 2d, with that of the sinful ***kingdom*** of Israel. With this he unites the promise to the ***house*** of Israel, that, sifted as they should be ***among the nations,not one grain should fall to the earth***. To this he, like Hosea, adds a closing promise, the first (1st) in his whole book, that God would raise the fallen tabernacle of David, convert the heathen, and therewith restore the captivity of Israel, amid promises which had already, in Joel, symbolized spiritual blessings.

Amos, like Hosea was a prophet for Israel. After the 2nd chapter in which he includes Judah in the circle of God's visitations, because he ***had despised the law of the Lord***, Amos only notices him incidentally. He there foretells that Jerusalem should (as it was) be burned with fire. Judah also must be included in the words, **^ against the ***whole*** family which Grod brought up out of the land of Egypt," and woe is pronounced against those wno are ***at ease in Zion***, Else***, Israel, the house of Israel, the virgin of lsrael, the sanctuaries of Israel, Jacob, the house of Jacob, and (in the same sense) the high places of Isaac, the house of Isaac; the house of Joseph, the remnant of Joseph, the affliction of Joseph, the mountain, or the mountains of Samaria, Samaria*** itself, ***Bethel***, occur interchangeably as the object of his prophecy. Amaziah's taunt, that his words, as being directed against Israel and Bethel, would be acceptable in the kingdom of Judah, implies the same; and Amos himself declares that this was his commission, ***go, prophesy unto My people Israel***. In speaking of the idolatry of Beersheba, he uses the word, ***pass not over to Beersheba***, adding the idolatries of Judah to their own. The word, ***pass not over***, could only be used by one prophesying in Israel. It must have been then the more impressive to the faithful in Israel, that he closed his prophecy by the promise, not to them primarily, but to the house of David, and to Israel through its restoration. Amos, like Hosea, foretells the utter destruction of ***the kingdom*** of Israel, even while pronouncing that God would not utterly destroy ***the house of Jacob***, but would save the elect in it.

The opposition of Amaziah stands out, as one signal instance of the manifold cry. ***Prophesy not***, with which men sought to drown the Voice of God. Jeroboam left the complaint unheeded. His great victories had been foretold to him by the Prophet Jonah; and he would not interfere with the Prophet of God, although he predicted, not as Amasiah distorted his words, that ***Jeroboam*** should ***die by the sword***, but that ***the house of Jeroboam*** should so perish. But his book is all comprised within the reign of Jeroboam and the kingdom of Israel. He was called bypass God to be a prophet there; nor is there any, the slightest, trace of his having exercised his office in Judah, or having retired thither in life.

A somewhat late tradition places Amos among the many prophets, whom, our Lord says, His people slew. The tradition bore, "*that after he had been often beaten* (the writer uses the same word which occurs in Heb. 11:35) *by Amaziah the priest of Bethel, the son of that priest Osee, broke his*

temples with a stake. He was carried half-dead to his own land, and, after some days, died of the wound, and was buried with his others." But the anonymous Greek writer who relates it (although it is in itself probable) has not, in other cases, trustworthy information and S. Jerome and S. Cyril of Alexandna knew nothing of it. S. Jerome relates only that the tomb of Amos was still shewn at Tekoa, his birthplace.

The influence of the shepherd-life of Amos appears most in the sublimest part of his prophecy, his descriptions of the mighty workings of Almighty God. With those awful and sudden changes in nature, whereby what to the idolaters was an oojject of worship, was suddenly overcast and ***the day made dark with night***, his shepherd-life has made him familiar. The starry heavens had often witnessed the silent intercourse of his soul with God. In the calf, the idolaters of Ephraim worshiped "nature.'' Amos then delights in exhibiting to them his God, Whom they too believed that they worshiped, as the Creator of "nature,'' wielding and changing it at His Will. All nature too should be obedient to its Maker in the punishment of the ungodly, nor should any thing hide from Him. The shepherd-life would also make the Prophet familiar with the perils from wild beasts which we know of as facts in David's youth. The images drawn from them were probably reminiscences of what he had seen or met with. But Amos lived, a shepherd in a barren and for the most part treeless wild, not as a husbandman. His was not a country of com, nor of cedars and oaks; so that images from stately trees'', a heavy-laden wain', or the sifting of corn*, were not the direct results of his life amid sights of nature. The diseases of corn, locusts, drought, which, the Prophet says, God had sent among them, were inflictions which would be felt in the corn-countries of Israel, rather than in the wilderness of Tekoah. The insensibility for which he upbraids Israel was of course, their hardness of heart amid their own sufTerings; the judgments, with which he threatens them in God's Name, can have no bearing on his shepherd-life in his own land.

Even S. Jerome, while laying down a true principle, inadvertently gives as an instance of the images resulting from that shepherd-life, the opening words of his book, which are in part words of the Prophet Joel. "*It is natural*," he says, "*that all who exercise an art, should speak in terms of their art, and that each should bring likenesses from that wherein he hath spent his life. –Why say this? In order to shew, that Amos the Prophet too, who was a shepherd among shepherds, and that, not in cultivated places, or amid vineyards, or woods, or green meadows, but in the wide waste of the desert, where were witnessed the fierceness of lions and the destruction of cattle, used the language of his art, and called the awful and terrible Voice of the Lord, the roaring of lions, and compared the overthrow of the cities of Israel to the lonely places of shepherds or the drought of mountains*."

The truth may be, that the religious life of Amos, amid scenes of nature, accustomed him, as well as David, to express his thoughts in words taken from the great picture-book of nature, which, as being also written by the Hand of God, so wonderfiilly expresses the things of God. When his Prophet's life brought him among other scenes of cultivated nature, his soul, so practiced in reading the relations of the physical to the moral world, took the language of his parables alike from what he saw, or from what he remembered. He was what we should call "a child of nature," endued with power and wisdom by his God. Still more mistaken has it been, to attribute to the Prophet any inferiority even of outward style, in consequence of his shepherd-life. Even a heathen has said, "words readily follow thought;" much more, when thoughts and words are poured into the soul together by God the Holy Ghost. On the contrary, scarcely any Prophet is more glowing in his style, or combines more wonderfully the natural and moral world, the Omnipotence and Omniscience of God. Visions, if related, are most effectively related in prose. Their efficacy depends, in part, on their simplicity. Their meaning might be overlaid and hidden by ornament of words. Thus much of the book of Amos, then, is naturally in prose. The poetry, so to speak, of the visions of Amos or of Zechariah is in the thoughts, not in the words. Amos has also chosen the form of prose for his upbraidings of the wealthy sinners of Israel. Yet, in the midst of this, what more poetic than the summons to the heathen enemies of Israel, to people the heights about Samaria, and behold Its sins? What more graphic than that picture of utter despair which dared not name the Name of God? What bolder than the summons to Israel to come, if they willed, at once to sin

and to atone for their sin? What more striking in power than the sudden turn, "*You only have I known:* ***therefore*** *I will punish you for all your iniquities?"* or the sudden summons*, "because I will do* ***this*** *unto thee,''* (the silence, what the **this** is, is more thrilling than words) *"****prepare to meet thy God, O Isra*****el**?" Or what mor pathetic than the close of the picture of the luxurious rich, when, having said, how thev heaped luxuries one on another, he ends with what they did not do; ***they are not grieved for the afflictions of Joseph***?

S. Augustine selects Amos, as an instance of unadorned eloquence. Having given instances from S. Paul, he says,''*These things, when they are taught by professors, are accounted great, bought at a great price, sold amid great boasting. I fear these discussions of mine may savor of the like boasting. But I have to do with men of a spurious learning, who think meanly of our writers, not because they have not, but because they make no shew of the eloquence which these prize too highly. –"I see that I must say something of the eloquence of the prophets. And this I will do, chiefly out of the book of that prophet, who says that he was a shepherd or a cowherd, and was taken thence by God and sent to prophesy to His people. ''When then this peasant, or peasant-prophet, reproved the ungodly, proud, luxurious, and therefore most careless of brotherly love, he cries aloud.* ***Woe to them that are at ease in Zion, &c****. Would they who, as being learned and eloquent, despise our prophets as unlearned and ignorant of elocution, had they had aught of this sort to say, or had they to speak against such, would they, as many of them as would fain not be senseless, wish to speak otherwise? For what would any sober ear desire more than is there said? First, the inveighing itself, with what a crash is it hurled as it were, to awaken their stupefied senses*!''

Then, having analysed these verses, he says, "*How beautiful this is and how it affects those who, reading, understand, there is no use in saving to one who does not himself feel it. More illustrations of the rules of rhetoric may be found in this one place, which I have selected. But a good hearer will not be so much instructed by a diligent discussion of them, as he will be kindled by their glowing reading. For these things were not composed by human industry, but were poured forth in eloquent wisdom from the Divine mind, wisdom not aiming at eloquence, but eloquence not departing fiom wisdom*." ''*For if, as some most eloquent and acute men could see and tell, those things which are learned as by an art of rhetoric, would not be observed and noted and reduced to this system, unless they were first found in the genius of orators, what wonder if they be found in those also, whom He sends. Who creates genius? Wherefore we may well confess that our canonical writers and teachers are not wise only but eloquent, with that eloquence which beseems their character."*

S. Jerome, in applying to Amos words which 8. Paul spaJce of himself", *rude in speech but not in knowledge*, doubtless waa tninking moetlv of the latter words; for he adds, **KOT the same Spirit Who spake through all the Prophet^ spake in him." Bp. Lowth says happily", "Jerome calls Amos, *rude in speech but not in knowledge*, implying of him what Paul modestly professed as to himself on whose authority many have spoken of this Prophet, as though he were altogether rude, ineloquent, unadorned. Far otherwise! Let any fair judge read his writings, thinking not who wrote them, but what he wrote he will think that our shepherd was *in no wise behind the very chiefest* Prophets; in the loftiness of his thoughts and the magnificence of his spirit, nearly equal to the highest, and in the splendor of his diction and the elegance of the composition scarcely inferior to any. For the same Divine Spirit moved by His Inspiration Isaiah and Daniel in the court, David and Amos by the sheep-fold; ever choosing fitting interpreters of His Will and sometimes perfecting praise out of the mouth of babes. Of some He useth the eloquence; others He maketh eloquent"

It has indeed been noticed that in regularity of structure he has an elegance peculiar to himself. The strophaic form, into which he has cast the heavy prophecies of the two first chapters adds much to their solemnity; the recurring "burden" of the fourth (4th), ***Yet have ye not returned unto Me, saith the Lord***, gives it a deep pathos of its own. Indeed no other prophet has bound his prophecies into one, with so much care as to their outward form, as this inspired shepherd. Amos (to use human terms) was not

so much the poet as the sacred orator. One of those energetic turns which have been already instanced, would suffice to stamp the human orator. Far more, they have shaken through and through souls steeped in sin from the Prophet's time until now. It has been said of human eloquence, "he lightened, thundered, he commingled Greece." The shepherd has shaken not one country, but the world; not by a passing earthquake, but by the awe of God which, with electric force, streamed through his words.

Some variation of dialect, or some influence of his shepherd-life on his pronunciation, has been imagined in Amos. Bat it relates to five words only. In three, his orthography differs by a single letter from that found elsewhere in Hebrew. In two cases, the variation consists in the use of a different sibilant; the 3rd in the use of a weaker guttural. Besides these, he uses a softer sound of the name Isaac, which also occurs in Jeremiah and a Psalm; and in another word, he, in common with two Psalms, employs a root with a guttural, instead of that common in Hebrew which has a strong sibilant. In four of these cases, Amos uses the softer form; in the 5th, we only know tliat the two sibilants were pronounced differently once, but cannot guess what the distinction was. The two sibilants are interchanged in several Hebrew words, and on no rule, that we can discover. In another of the sibilants, the change made by Amos is just the reverse of that of the Ephraimites who had only the pronunciation of s for sh; "sibboleth" for "shibboleth." But the Ephraimites could not pronounce the sh at all; the variation in Amos is limited to a single word. The like variations to these instances in Amos are also found in other words in the Bible. On the whole, we may suspect the existence of a softer pronunciation in the South of Judea, where Amos lived; but the only safe inference is, the extreme care with which the words have been handed down to us, just as the Prophet spoke and wrote them.

It has been noticed already that Amos and Hosea together shew, that all the Mosaic festivals and sacrifices, priests, prophets, a temple, were retained in Israel, only distorted to calf-worship. Even the third-year's tithes they had not ventured to get rid of. Amos supplies some yet more minute traits of ritual; that they had the same rules in regard to leaven that their altar too had horns (as prescribed in the law), on which the blood of the sacrifices was to be sprinkled, they had the altar-bowl whence the blood of the victim was sprinkled, such as the princes of the congregation offered in the time of Moses, and *their* rich men, at times at least, plundered to drink wine from. They had also true Nazarites, raised up among them, as well as true prophets; and they felt the weight of the influence of these Religious against them, since they tried by fraud or violence to make them break their vow. Amos, while upbraiding their rich men for breaking the law between man and man, presupposes that the law of Moses was, in this respect also, acknowledged among them. For in his words, "*they turn aside the way of the meek*", "***They turn aside the poor in the gate***," "*they take a ransom*" (from the rich for their misdeeds), he retains the peculiar term of the Pentateuch; as also in that, "*on clothes laid to pledge they lie down by every altar*;" "*who make the Ephah small*." "*Balances of deceit*" are the contrary of what are enjoined in the law, "*balances of right*" In upbraiding them for a special impurity, forbidden in principle by the law, he uses the sanction often repeated in the law, "***to profane My Holy Name***." In the punishments which he mentions, he uses terms in which God threatens those punishments. The two remarkable words, rendered "*blasting and mildew*" occur only in Deuteronomy, and in Solomon's prayer founded upon it, and in Haggai where he is referring to Amos. In the words, "*as God overthrew Sodom and Gomorrah*," the peculiar term and form of Deuteronomy, as well as the threat, are retained. The threat, "***Ye have built houses of hewn stone, and ye shall not dwell therein; ye have planted pleasant vineyards, but ye shall not drink the wine thereof***;" but blends and enlarges those in Deuteronomy. The remarkable term describing their unrepentance is taken from the same. So also the image of "*gall and wormwood*," two bitter plants, into which they turned judgment and righteousness. There are other verbal reminiscences of the Pentateuch, interwoven with the words of Amos, which presuppose that it was in the memory of both the Prophet and his hearers in Israel. Indeed, after that long slavery of four hundred (400) years in Egypt, the traditions of the spots, hallowed by God's intercourse with the Patriarchs, probably even their relations to "*Edom their brother*," must have been lost. The book of

Genesis did not embody popular existing traditions of this sort, but must have revived them. The idolatry of Beersheba, as well as that of Gilead, alluded to by Hosea, as also Jeroboam's choice of Bethel itself for the calf-worship, imply on the part of the idolaters a knowledge and belief of the history, which they must have learned from the Pentateuch. Doubtless it had been a part of Jeroboam's policy to set up, over-against the exclusive claim for the temple at Jerusalem, rival places of traditionary holiness from the mercies of God to their forefathers, much as Mohammed availed himself of the memory of Abraham, to found his claim for an interest in Jerusalem. But these traditions too must have been received by the people not derived from them. They were not brought with them from Egypt. The people, enslaved, degraded, sensualized, idolatry-loving, had no hearts to cherish the memories of the pure religion of their great forefathers, who worshiped the un-imaged Self-existing God.

As Amos employed the language of the Pentateuch and cited the book of Joel, so it seems more probable, that in the burden of his first (1st) prophecies, "*I will send a fire upon –and it shall devour the palaces of–*" he took the well-known words of Hosea , and, by their use, gave an unity to their prophecies, than that Hosea, who uses no language except that of the Pentateuch, should, in the one place where he employs this form, have limited the "*burden*" of Amos to the one case of Judah. Besides, in Hosea, the words, declaring the destruction of the cities and palaces of Judah, stand in immediate connection with Judah's wrong temper in building them whereas in Amos they are insulated. Beside this, the language of the two prophets does not bear upon each other, except that both have the term "*balances of deceit*," which was originally formed in contrast with what God had enjoined in the law, "*balances of right*," and which stands first in the Proverbs of Solomon.

Of later prophets, Jeremiah renewed against Damascus the prophecy of Amos in his own words; only, the memory of Hazael having been obliterated perhaps in the destruction under Tiglath-Pileser, Jeremiah calls it not after Hazael, but by its own name and that of Benhadad. The words of Amos had once been fulfilled, and its people had been transported to Kir. Probably fugitives had again repeopled it, and Jeremiah intended to point out that the sentence pronounced through Amos was not yet exhausted. On the like ground probably, when upbraiding Ammon for the liKe sins and for tnat for which Amos had denounced woe upon it, its endeavor to displace Israel, Jeremiah used the words of Amos, their king shall go into captivity, –and his princes together. In like way Haggai upbraids the Jews of his day for their impenitence under God's chastisements, in words varied in no essential from those of Amos. The words of Amos, so repeated to the Jews upon their restoration, sounded, as it were, from the desolate heritage of Israel, *Sin no more, lest a worse thing happen unto thee*.

Other reminiscences of the words of Amos are only a part of the harmony of Scripture, the prophets in this way too indicating their unity with one another, that they use the words, the one of the other.

The might of his teaching at the time, the state-priest Amaziah impressed on Jeroboam. Contemptuous toward Amos himself, Amaziah admitted the truth to Jeroboam. ***The land is not able to bear all his words***. Doubtless, as the Jews were mad against S. Stephen, *not* being *able to resist the wisdom and Spirit by which he spake*, so God accompanied with power His servant's words to His people. They had already seen God's words fulfilled against the houses of Jeroboam I, of Baasha of Ahab. That same doom was now renewed against ***the house of Jeroboam***, and with it the prophecy of the dispersion of the ten (10) tribes, which Hosea contemporaneously foretold. The two prophets of Israel confirmed one another, but also left themselves no escape. They staked the whole reputation of their prophecy on this definite issue. We know it to have been fulfilled on the house of Jeroboam; yet the house of Jeroboam was firmer than any before or after it. We know of the unwonted captivity of the ten (10) tribes. Had they not been carried captive, prophecy would have come to shame; and such in proportion is its victory. Each step was an instalment, a pledge of what followed. The death of Zechariah, Jeroboam's son, was the first step in the fulfillment of the whole; then probably, in the invasion of Pul against Menahem, followed the doom of Amaziah. God is not anxious to vindicate His

word. He does not, as to Shebna, or Amaziah, or the false prophets. Ahab, Zedekiah or She-maiah, or Pashur or other false prophets. At times, as in the case of Hananiah, Scripture records the individual fulfillment of God's judgments. Mostly, it passes by unnoticed the execution of God's sentence. The sentence of the criminal, unless reprieved, in itself implies tlie execution. The fact impressed those who witnesed it; the record of the judgment suffices for us. (* A recent writer "*on the interpretation of Scripture*" (Essays and Reviews, p. 343.) ventures to give this (Amos 7:10-17) as one of three (3) instances in proof that "*the failure of prophecy is never admitted in* ***spite of Scripture and of history***." Certainly, no Christian thinks that God's word can have failed. But unless the execution of God's sentence on one of the many calf-priests of Bethel is necessarily matter of history, it has rather to be shewn why it should be mentioned, than why it was omitted. *)

Then followed, under Tiglath-pileser, the fulfillment of the prophecy as to Damascus, and Gilead. Under Saigon was fulfilled the prophecy on the ten (10) tribes. That on Judah yet waited 133 years, and then was fulfilled by Nebuchadnezzar. A few years later, and he executed God's judgments foretold by Amos on their enemies, Moab, Ammon, Edom, Tyre. Kings of Egypt, Assyria, and the Macedonian Alexander fulflled in succession the prophecy as to Philistia. So various were the human wills, so multitudinous the events, which were to bring about the simple words of the shepherd-prophet. Amos foretells the events; he does say, why the judgments should come; he does not foretell "*when*," or "*through whom*:" but the events themselves he foretells absolutely, and they came. Like Joel, he foretells the conversion of the Heathen and anticipates so far the prophecies of Isaiah, that God would work this through the restoration of the house of David, when fallen. Strange comment on human greatness, that the royal line was not to be employed in the salvation of the world, until it was fallen! The Royal Palace had to become the hut of Nazareth, ere the Redeemer of the world could be born, Whose glory and kingdom were not of this world. Who came, to take from us nothing but our nature, that He might sanctify it, our misery, that He might bear it for us. Yet flesh and blood could not foresee it ere it came, as flesh and blood could not believe it, when He came.

Introduction to Prophet OBADIAH.

The silence of Holy Scripture as to the Prophet Obadiah stands in remarkable contrast with the anxiety of men to know something of him. It were even waste labor to examine the combinations, by which, of old, the human mind tried to justify its longins to know more of hiuL than God had willed to be preserved. Men go over them with the view of triumphing in the superior sagadtj of later da3nB, and slaying the slain. It was a good and pious feeling which longed to know more of the men of (lod, whose prophecies He has preserved to us, and, with this view, looked about whether they could not identify their benefactor (such as each *Prophet is*) *with some one of whom more* details are recorded. Hence they hoped that Obadiah might prove to have been the faithful protector of the prophets under Ahabu or the son of the Shunamite, whom Elijah recalled to life, or the Obadiah whom Jehosh-aphat sent to teach in the cities of Judah or the Levite who was selected, with one other, to be the overseer set over the repair of the temple in the reign of Josiah. Fruitless guesses at what God has hidden! God has willed that his name alone and this brief prophecy should be known in this world. Here, he is known only as Obadiah, "worshiper of God."

Yet these guesses of pious minds illustrate this point, that the arranger of the Canon had some other ground upon which he assigned to Obadiah his place in it, than any identification of the Prophet with any other person mentioned in Holy Scripture. For whereas, of the Obadiahs, of whom Holy Scripture mentions more than the name, two lived in the reign of Ahab, one after the captivity of the ten (10) tribes, the Prophet is, by the framer of the Canon, placed in the time of Uzziah and Jeroboam II, in

which those placed before and after him, flourished. lodems, having slighted these pious longings, are still more at fault in *their* way. German critics have assigned to the Prophet dates, removed from each other by aoove 600 years; just as if men doubted, *from internal evidence* whether a work were written in the time of William the Conqueror, or in that of Cromwell; of S. Louis, or Louis XVIII; or whether Hesiod was a contemporary of Callimachus, and Ennius of Claudian; or the author of the Nibelungen Lied lived with Schiller. Such difference, which seems grotesque, as soon as it is applied to any other case, was the fruit of unbelief. Two (2) or rather three (3) great facts are spoken of in the prophecy, the capture of Jerusalem, and a two-fold punishment of Edom consequent on his malicious triumph over his brother's fall; the one through Heathen, the other through the restored Jews. The punishment of Edom the Prophet clearly foretells, as yet to come; the destruction of Jerusalem, which, according to our version is spoken of as past, is in reality foretold also. Unbelief denies all prophecy. Strange, that unbelief, denying the existence of the jewel – God's authentic and authenticated voice to man– should trouble itself about the age of the casket. Yet so it was. The prophets of Israel used a fascinating power over those who denied their inspiration. They denied prophecy, but employed themselves about the Prophets. Unbelief denying prophecy, had to find out two events in history, which should correspond with these events in the Prophet, a capture of Jerusalem, and a subsequent, –*it* could not say, consequent, – suffering; on the part of Edom. And since Jerusalem was first (1st) taken under Shishak king of Egypt, in the 5th year of Rehoboam, B.C. 970, and Josephus relates, that B.C. 301, Ptolemy Lagus treacherously got possession of it under plea of offering sacrifice, treated it harshly, took many captive from the mouutainous part of Judaea and the places round Jerusalem, from Samaritis, Gerizim, and settled them all in Egypt; unbelieving criticism had a wide range, in which to vacillate. And so it reeled to and fro between the first (1st) and last of these periods, agreeing that Obadiah did not prophesy, and disagreeing as to all besides. Eichhorn, avowedly on his principle of unbelief, that God's prophets, when they spoke of detailed events, as future, were really describing the past, assumed that the last five verses were written in the time of Alexander Janneus, two centuries later than the latest, about B.C. 82. As though a Hebrew prophet would speak of one, detestable for his wanton cruelty, as a Saviour!

The real question as to the age of Obadiah turns upon two points, the one external, the otner internal. The external is, whether in regard to those verses which he has in common with Jeremiah, Obadiah gathered into one, verses which lie scattered in Jeremiah, or whether Jeremiah, in renewing the prophecies against Edom, incorporated verses ot Obadiah. The question, internal to Obadiah, is, whether he speaks of the capture of Jerusalem in the prophetic or the real past, and (as determining this), whether he reproves Edom for past malice at the capture of Jerusalem, or warns him against it in the future.

The English version in the text supposes that Obadiah reproves for past sin. For it renders; ***Thou shouldest not have looked on the day of thy brother, in the day when he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of their distress***. The English margin gives the other, as a probable rendering, ***do not behold***, &c. But it is absolutely certain that (*al*) with the future forbids or deprecates a thing future. In all the passages, in which al occurs in the Hebrew Bible, it signifies "do not." We might as well say that "do not steal" means "thou shouldest not have stolen," as say that (*veal tereh*), *and do not look means* ''thou shouldest not have looked." It is true that in a vivid form of question, belonging to strong feeling, the soul going back in thought to the time before a thing happened, can speak of the past as yet future. Thus David says, *The death of fools shall Abner die?* while mourning over his bier; or Job, having said to God, *why didst Thou bring me forth from the womb*? places himself as at that time and says (literally), *I shall expire, and eye shall not see me; as if I had not been, I shall be; from, the womb to the grave I shall be carried*. He contemplates the future, as it would have been, had he died in the birth. It was a relative future. We could almost, under strong emotion, use our "is to" in the same way. We could render, *Is Abner to die the death of fools*? But these cases have

nothing to do with the uniform idiom; "do not." We must not, on any principle of interpretation, in a single instance, ascribe to a common idiom, a meaning which it has not, because the meaning which it has, does not suit us. There is an idiom to express this. It is the future with (*lo*), not with (*al*).

It agrees with this, that just before, where our version renders, *thou* wert *as one of them*, the Hebrew (as, in our Bibles, is marked by the Italics) has only, *thou as one of them*! not expressing any time. The whole verse expresses no time as to Edom. ***In the day of thy standing on the other side, in day of strangers carrying captive his might and strangers entered his gates and cast lots on Jerusalem, thou too as one of them.***

This too is a question not of rhetoric, but of morals. We cannot imagine that Almighty God, Who warns that he may not strike, would eight (8) times repeat the exhortation, –a repetition which in itself has so much earnestness, "do not," "do not," "do not," in regard to sin which had been already ended. As to past sin, God exhorts to repent, to break it off, not to renew it. He does not exhort to that which would be a contradiction even to His own Omnipotence, not to do what had been already done.

According to the only meaning, then, which the words bear, Edom had not yet committed the sin against which Obadiah warns him, and so Jerusalem was not yet destroyed, when the Prophet wrote. For the sevenfold, ***the day of thy brother***, (which is explained to be ***the day of his calamity***), ***the day of their destruction***, ***the day of distress***, the mention whereof had just preceded, can be no other than ***the day when strangers carried away his strenath, and foreigners entered his gates, and cast lots on Jerusalem***. But no day was the day of utter destruction to Jerusalem, except that of its capture by Nebuchadnezzar, its capture by Shishak, or by the Chaldees under Jehoiakim and Jehoiachin, left it uninjured; Jehoash, when he had defeated Amaziah, broke down a part of its walls only.

The relation of Obadiah to Jeremiah agrees with this. This argument in proof of that relation has been so carefully drawn out by Caspari, that little is needed except clearly to exhibit it. Few indeed, I should think, (unless under some strong contrary bias), could read the five (5) first (1st) verses of Obadiah in the book of the Prophet himself, and, as they oocur, scattered in the 49th chapter of Jeremiah, and not be convinced that Jeremiah reset the words of Obadiah in his own prophecy.

This is, in itself, probable, because Jeremiah certainly incorporated eight (8) verses of Isaiah in his prophecy against Moab, and four of the same Prophet in his prophecy against Babylon, in addition to several allusions to his prophecies contained in a word or idiom, or mode of expression. In like way, he closes his prophecy against Damascus, with a verse from the prophecy of Amos against it; and he inserts a verse of Amos against Ammon in his own prophecy against that people. This is the more remarkable, because the prophecy of Amos against each people consists of three verses only. This, of course, was done designedly. Probably in renewing the prophecies against those nations, Jeremiah wished to point out that those former prophecies were still in force; that they had not yet been exhausted; that the threatenings of God were not the less certain, because they were delayed; that His word would not the less come true, because He was long-suffering. The insertion of these former prophecies, longer or shorter, are a characteristic of Jeremiah's prophecies against the nations, occuiring, as they do, in those against Babylon, Damascus, Moab, Ammon, and therefore probably in that also against Edom.

The eight (8) verses, moreover, common to Obadiah and Jeremiah form one whole in Obadiah; in Jeremiah they are scattered amid other verses of his own, in precisely the same way as we know that he introduced verses of Isaiah against Moab. But beside this analogy of the relation of the prophecy of Jeremiah to that of Isaiah, it is plainly more natural to suppose that Jeremiah enlarged an existing prophecy, adding to it words which God gave him, than that Obadiah put together scattered sayings of Jeremiah, and yet that these sayings, thus severed from their context, should still have formed as they do, one compact, connected whole.

Yet this is the case as to these verses of Obadiah. Apart, for the time, from the poetic imagery, the connection of thought in Obadiah's prophecy is this; 1) God had commanded nations to come against Edom. 2) determining to lower it; 3) it had trusted proudly in its strong position; 4) yet God

would bring it down; and that, 6) through no ordinary spoiler, but 6) by one who should search out its most hidden treasures; 7) its friends should be its destroyers; 8) its wisdom, and 9) might should fail it, and 10) it should perish, for its malice to its brother Jacob; the crowning act of which would be at the capture of Jerusalem; (11-14) but God's day was at hand, the heathen should be requited; (15,16) the remnant of Zion, being delivered, would dispossess their dis-possessors, would spread far and wide; (17-20) a Saviour should arise out of Zion, and the kingdom should be the Lord's. (21)

Thus, not the eight (8) verses only of Obadiah, five (5) of which recur in Jeremiah, and three (3) others, to which he allude & stand in close connection in Obadiah, but they form a part of one well-arranged whole. The connection is sometimes very close indeed; as when, to the proud question of Esau, (*mi y*oride*ni arets*), ***who will bring me down to the ground***? God answers, ***though thou place thy nest among the stars, (mishsham*** *orideca****), thence will I bring thee down.***

Jeremiah, on the contrary, the mourner among the prophets, is plaintive, even in his prophecies against the enemies of God's people. Even in this prophecy he mingles words of tenderness; ***Leave thy fatherlss children, I will preserve them alive; and let thy widows trust in Me.*** Jeremiah, accordingly, has a succession of striking pictures; but the connection in him is rather one of oratory than of thought His object is to impress; he does impress, by an accumulation of images of terror or desolation. Closeness of thought would not aid his object, and he neglects it, except when he retains the order of Obadiah. But plainly it is most probable that that is the original form of the prophecy, where the order is the sequence of thought. That sequence is a characteristic, not of these verses only of Obadiah, but of the whole. The whole twenty-one (21) verses of the Prophet pursue one connected train of thought, from the beginning to the end. No one verse could be displaced, without injuring that order. Thoughts flow on, the one out of the other. But nothing is more improbable than to suppose that mis connected train of thought was produced by putting togetlier thoughts, which originally stood unconnected.

The slight variations also in these verses, as they stand in the two prophets, are characteristic. Wherever the two prophets in any degree vary, Obadiah is the more concise, or abrupt; Jeremiah, as belongs to his pathetic character, the more flowing. Thus Obadiah begins, ***Thus saith the Lord God, of Edom, A report we have heard from the Lord and a messenger among the heathen is sent; Arise and let us arise against her to battle***. The words, ***Thus saith the Lord God, of Edom***, declare that the whole prophecy which follows came from God; then Obadiah bursts forth with what he had heard from God, ***A report we have heard from the Lord***. The words are joined in meaning; the grammatical connection, if regarded, would be incorrect. Again, in the words, ***we have heard***, the Prophet joins his people with himself. Jeremiah substitutes the more precise, *I have heard*, transposes the words to a later part of the prophecy, and so obviates the difficulty of the connection: then he substitutes the regular form, (*shaluach*), for the irregular, (*shullach*); and for the one abrupt sentence, ***Arise, and arise we against her to battle***, he substitutes the Hebrew parallelism. ***Gather ye yourselves and come against her; and arise to battle***. Next, Obadiah has, ***Behold! small have I made thee among the nations; despised art thou exceedingly***. Jeremiah connects the verse with the preceding by the addition of the particle *for*, and makes the whole flow on, depending on the word, ***I have made. For behold! small have I made thee among the heathen, despised among men***. Obadiah, disregarding rules of parallelism, says; ***The pride of thy heart hath deceived thee, dweller in rock-clefts, his lofty seat; who says in his heart, who will bring me down to the earth***? Jeremiah with a softer flow; *Thy alarmingness hath deceived thee, the pride of thy heart; dweller in the clefts of the rock, holding the height of a hill*. Obadiah has very boldly; ***Though thou exalt as the eagle, and though amid stars set thy nest, thence will I bring thee down, saith the Lord***. Jeremiah contracts this, omits an idiom, for boldness, almost alone in Hebrew, (*veim bein cocabim sim*), *and though amid stars set*, and has only, *when thou exaltest, as an eagle, thy nest, thence will I bring thee down, saith the Lord*, where also, through the omission of the words "amid stars," the word "thence" has, in Jeremiah, no exact antecedent. In like way Jeremiah smooths down the abrupt appeal. ***If thieves had come to thee, if spoilers of the night (how art thou cut off!) will they not steal***

their enough? If grape-gatherers had come to thee, will they not leave gleanings? Jeremiah changes it into two (2) even (1/2) half-verses; *If grape-gaiherers had come to thee, will they not leave gleanings*? *If thieves by night, they had spoiled their enough*. Again, for the 5 bold words of Obadiah, (*eik nechphesu Eaau, nib'u matsmunaiv*), lit. ***how are Esau outsearched, sought out his hidden places***, Jeremiah substitutes, *For I have laid bare Eaau*; *I have discovered his hidden places, and he cannot be hid*.

Again, even an English reader of Jeremiah will have noticed that Jeremiah has many idioms or phrases or images, which he has pleasure in repeating. They are characteristic of his style. Now, in these verses which Obadiah and Jeremiah have in common, there is no one idiom which occurs elsewhere in Jeremiah; whereas, in the other verses of the prophecy of Jeremiah against Edom, in which they are, as it were, inlaid, there are several such, so to say, favorite turns of expressions. As such, there have been noticed, the short abrupt questions with which Jeremiah opens his prophecy against Edom; *Is wisdom no more in Teman*? the hurried imperatives accumulated on one another. *Flee, turn, dwell deep*; the accumulation or words expressive of desolation; *Bozrah shall become a desolation, a reproach, a waste and a curse; and all her cities, perpetual wastes*; the combination of the two strong words, *shall be stupefied, shall hiss*, in amazement at her overthrow; Every one who goeth by her shall be *stupefied* [we say "struck dumb''] *and shall hiss at all her plagues*. Such again are the comparison to the overthrow of Sodom and Gomorrah; the image of "the lion coming up from the pride of Jordan;" the burden of these prophecies, *the day of the destruction of* Edom *and the time of his visitation. Wherefore hear ye the counsel of the Lord against Edom and His purposes which He has purposed toward Teman*. Then also, whole verses are repeated in these prophecies.

Out of 16 verses of which the prophecy of Jeremiah against Edom consists, four (4) are identical with those of Obadiah; a fifth (5th) embodies a verse of Obadiah's; of the eleven (11) which remain, ten (10) have some turns of expression or idioms, more or fewer, which recur in Jeremiah, either in these prophecies against foreign nations, or in his prophecies generally. Now it would be wholly improbable that a prophet, selecting verses out of the prophecy of Jeremiah, should have selected precisely those which contain none of Jeremiah's characteristic expressions; whereas it perfectly fits in with the supposition that Jeremiah interwove verses of Obadiah with his own prophecy, that in verses so interwoven there is not one expression which occurs elsewhere in Jeremiah.

One expression, which has been cited as an exception, if it is more than an accidental coincidence, the rather confirms this. Obadiah, in one of the earlier verses which Jeremiah has not here employed, says, *To the border have sent thee forth the men of thy covenant; the men of thy peace have deceived thee, have prevailed againat thee; thy bread* [i. e. the men of thy bread, they who ate bread with thee] *have laid a snare under thee*. In the middle of this (3) threefold retribution for their misdealing to their brother Judah, there occur the words, *the men of thy peace*, wliich are probably taken from a Psalm of David. But the word (*hishshiucha*), "*have deceived thee*," corresponds to the word (*hishshiecha*) in v. 3. "*deceived thee* hath the pride of thy heart.'' The deceit on the part of their allies was the fruit and consequence of their self-deceit through the pride of their own heart. The verse in Obadiah then stands in connection with the preceding, and it is characteristic of Obadiah to make one part of his prophecy bear upon another, to shew the connection of thoughts and events by the connection of words. The taunting words against Zedekiah, which Jeremiah puts into the mouth of the women left in the house, when they should be brought before the king of Babylon's princes, *Thy friends*, lit. *the men of thy peace*, have set thee on, (*hissithuca*), *and have prevailed against thee*, may very probaby be a reminiscence of the words of Obadiah (although only the words, *men of thy peace* are the same): but they stand in no connection with any other words in Jeremiah, as those of Obadiah do with the previous words.

The prophecy of Jeremiah in which he incorporated these words of Obadiah, itself also speaks of the destruction of Jerusalem as still future. For he says to Edom, ***Lo! they whose judgment was not to drink the cup, shall indeed drink it; and shalt thou be unpunished? Thou shalt not be unpunished; for***

thou shalt indeed drink it. It is plainly wrong (as even our own Version has done) to render the self-same expression (*shatho yishtu*) as past, in the first (1st) place, *have assuredly drunken*, and as future in the second (2nd), (*ki shatho tishteh*),for thou shalt surely drink of it. Since they must be future in the second (2nd) place, so must they also in the first (1st). Jeremiah too elsewhere contrasts, as future, God's dealings with His own people and with the nations, in this selfsame form of words. Thus saith the Lord of hosts, Ye shall certainly drink; for lo! I begin to bring evil on the city which ia called by My Name, and shall ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. The form of words, (*hinneh bair anochi mechel leharea*'), in itself requires, at least a proximate future, (for hinneh with a participle always denotes a future, nearer or further) and the words themselves were spoken in the fourth (4th) year of Jehoiakim.

In that same fourth (4th) year of Jehoiakim, Jeremiah received from God the command to write in that roll which Jehoiakim burnt when a little of it had been read to him, *all the words that I have spoken unto thee against Israel and against Juaah and against all the nations, from the day I spake unto thee, from the days of Josiah even unto this* day. After Jehoiakim had burnt the roll, that same collection was renewed, at God's command, *with many like words*. Now immediately upon this, follows, in the book of Jeremiah, the collection of prophecies against the foreign nations, and in this collection three (3) contain some notice that they were written in that 4th year of Jehoiakim, and only the two last, those against Elam and Babylon, which may have been added to the collection, bear any later date. The prophecy against Babylon is at its dose marked as wholly by itself. For Seraiah is bidden, when he had come to Babylon, and had *made an end of reading the book, to bind a stone* upon it, and *cast it into the Euphrates*, and say, *Thus shall Babylon sink, and shall not rise again from the evil which I bring upon her*. These chapters then as to Babylon, although connected with the preceding in that they are prophecies against enemies of God's people, are marked as in one way detached from them, *a book* by themselves. And in conformity with this, they are stated, in the beginning, to have been written in the 4th year of Zedekiah. In like way, the prophecy against Elam, which was uttered in the beginning of the reign of Zedekiah, was occasioned probably by misdeeds of that then savage people, serving, as they did, in the army of the Chaldees against Jerusalem, when Nebuchadnezzar took Jehoiakim captive to Babylon. It is distinguished from the earlier prophecies, in that Elam was no inveterate enemy of God's people, and the instrument of his chastisement was not to be Babylon.

Those earlier prophecies (ch. 46-49:33.) against Egypt, Philistia (including Tyre and Zidon), Moab, Ammon, Edom, Damascus, Kedar and the kingdoms of Hazor, all have this in common; 1) that they are directed against old and inveterate enemies of God's people; 2) they all threaten destruction from one source, the North, or Nebuchadnezzar himself, either naming or describing him. They are then probably one whole, a book of the visitations of God upon His enemies through Nebuchadnezzar. But the first of the two prophecies against Egypt relates to the expedition of Pharaoh Necho against Assyria, the utter overthrow of whose vast army at the Euphrates he foretells. That overthrow took place at Carchemish in the fourth (4th) year of Jehoiakim. The next (2nd) prophecy against Egypt relates to the expedition of Nebuchadnezzar against it, which followed immediately on the defeat of Pharaoh. The third (3rd) prophecy against Philistia *before Pharoah smote Gaza*; but this was ably on his march against Assyria in that same fourth (4th) year of Jehoiakim, before his own power was broken for ever.

But since the prophecy of Obadiah was anterior to that of Jeremiah, it was probably long anterior to it. For Jeremiah probably incorporated it, in order to shew that there was yet a fulfillment in store for it. And with this it agrees, that Obadiah does employ in his prophecy language of Balaam, of a Psalm or David, of Joel and Amos, and of no later prophet. This could not have been otherwise, if he lived at the time, when he is placed in the series of the Minor Prophets. Had he lived later, it is inconceivable that, using of set purpose, as he does, language of Joel and Amos, his prophecy should exhibit no trace of any other later writing. The expressions taken from the book of Joel are remarkable,

considering the small extent of both books. Such are undoubtedly the phrases; ***it***, Jerusalem, shall be holiness (*kodesh*); In mount Zion there shall he a remnant; For near is the Day of the Lord; I will return thy recompense upon thy head, the phrase (*yaddu goral*) for "cast lots.'' These are not chance idioms. They are not language of imagery. They are distinguished in no poetiod or rhetorical manner from idioms which are not used. They are not employed, because they strike the senses or the imagination. One prophet does not borrow the imagery of another. They are part of the religious language of prophecy, in which when religious truth had once been embodied, the prophets handed it on from one generation to another. These words were like some notes of a loved and familiar melody, which brought back to the soul the whole strain, of which they were a part. ***The Day of the Lord*** having been described in such awful majesty by Joel thenceforth the saying, ***near is the Day of the Lord***, repeated in his own simple words, conveyed to the mind all those circumstances of awe, with which it was invested. In like way the two words, ***it shall be holiness***, suggested all that fullness of the outpouring of God's Spirit, the sole Source of holiness, with which the words were associated in Joel; they are full of the Gospel promise, that the Church should be not holy only, but the depository of holiness, the appointed instrument through which God would diffuse it. Equally characteristic is that other expression; ***In Mount Sion shall be a remnant***. It gives prominence to that truth, so contrary to flesh and blood, which S. Paul had to develop, that *all* were *not Israel* who were *of Israel*. It presented at once the positive and negative side of God's mercies, that there would be *salvation in Mount Zion*, but of a *remnant* only. So, on the other side, the use of the idiom (*mechamas achica Yaakob*), repeated but intensified from that of Joel, (***mechamas bene Yehudah***), continued on the witness against that abiding sin for which Joel had foretold the desolation of Edom, ***his violence*** toward his brother Jacob.

The promise in Amos of the expansion of Jacob, that they may inherit the residue of Edom, and all nations upon whom My Name is caUed, is, in like way, the basis of the detailed promise of its expansion in all directions, E. W. N. S. which Obadiah, like Amos, begins with the promise, that the people of God should inherit Edom: ***And the South shall inherit Esau, and the plain the Philistines***. Amos, taking Edom as a specimen and type of those who hated God and His people, promises that they and all nations should become the inheritance of the Church. Obadiah, on the same ground, having declared God's sentence on Edom, describes how each portion of the people of God should be enlarged and overspread beyond itself. While thus alluding to the words of Amos, Obadiah further embodies an expression of Balaam, to which Amos also refers. Balaam says, ***Edom shall be an heritage (yereshah), Seir also shall be an heritage to his enemies; and Jacob shall do valiantly; and one out of Jacob shall have dominion, and shall destroy the remnant (sarid) out of the city***. The union of these two declarations of Balaam (one only of which had been employed by Amos) cannot be accidental. They lie in the two adjacent verses in each. ***The house of Jacob shall be a fire, and the house of Joseph a flame and the houee of Esau stubble, and they shall burn them and devour them; and there shall be no remnant (sarid) to the home of Esau; for the Lord hath spoken it; and the south shall inherit (yereshu) the mount of Esau***. In the fourth (4th) verse, also, Obadiah has an idiom from the prophecy of Balaam, which occurs nowhere besides; ***strong is thy dwelling, and place (vesim kinnecha) in the rock thy nest***. This infinitive here is a very vivid but anomalous construction. It cannot be by accident, that this idiom occurs in these two places alone in the Hebrew Scriptures.

This employment of prophetic language of earlier prophets is the more remarkable, from the originality and freshness of Obadiah's own diction. In his 21 verses he has several words which occur nowhere else. They are mostly simple words and inflections of words in use. Still they were probably framed by the Prophet himself. One, who himself adds to the store of words in a language, has no occasion to borrow them of another. Obadiah adopts that other prophetic language, not as needing it to express his own meaning, but in order to give to it a fresh force and bearing.

But on the same ground, on which Obadiah employs the language of prophets who lived before him, he would have used the words of later prophets, had he lived later.

The framing of single words or forms is the least part of the originality of Obadiah's style. Vividness, connectedness, power, are characteristics of it. As it begins, so it continues and ends. It has no breaks, nor interruptions. Thought follows on thought, as wave rolls upon wave, but all marshalled to one end, marching on, column after column, to the goal which God hath appointed for them. Each verse grows out of that which was before it, and carries on its thought. The cadence of the words in the original is a singular blending of pathos and strength. The pathos of the cadence consists in a somewhat long sustained measure, in which the Prophet dwells on the one thought which he wishes to impress; the force, in the few brief words in which he sums up some sentence. That lengthened flow will have struck even an Engbsh reader; the conciseness can only be seen in Hebrew. Those 5 words, ***how are Esau outsearched! outsought his secret places***! have been already alluded to. Other such instances are, (*Ein tebunah bo*) with which v. 7. closes; (*gam attah ceuchad mehem*), "thou too as one of them," V. 11; (*caasher 'asitha ye'aseh lac*) after the long exhortation in v. 12-14. or the 3 words (*vehaid celo haiu*), which close the description in V. 16, 17. or those three which so wonderfully sum up the whole prophecy, (*vehayethah ladonai hammeluchah*), ***and the kingdom shall be the Lord's***. Even the repetition which occurs in the Prophet, adds to the same effect, as in the two brief words, (*beyom nochro, beyom obdam, beyom zarah, beyom eidam, beyom eido*), with which he closes each clause of the exhortation against malicious joy in the calamity of their brother. The characteristic, vivid detail in description, and, in the midst of it, great conciseness without sameness, occurs throughout Obadiah.

It would then be the more strange, that a prophecy so brief and so connected as that of Obadiah should have been severed into two (one (1st) part of which is to belong to some earlier prophet, the other (2nd) is to have been written after the destruction of Jerusalem), but that the motive of this disruption of the prophecy is apparent. "*The oracle on Edom preserved under the name of Obadiah can," says one, "in its present form, be of no earlier date than the Babylonish Captivity. The destruction and entire desolation of Jerusalem is here described; the prophet himself wrote among the exiles*.'' It *cannot* be of any earlier date, according to this writer, because, in his belief, there cannot be any certain prediction of details of the future, or any knowledge of that future, beyond those dim anticipations which man's own conscience and the survey of God's ordinary Providence may suggest; a *cannot*, which presupposes another *cannot*, that God *cannot* reveal Himself to His creatures.

But then this writer also could not altogether escape the impression, that great part of this prophecy must belong to a period long before the captivity. The only way of reconciling these contradictions, this *must* of external evidence, and this *cannot* of anti-doctrinal prejudice, was to divide in twain this living whole, and to assign to the earlier period such portions relating to Edom, as contained no allusion to the destruction of Jerusalem. This then is done. "Further investigation," the writer proceeds, "shews, that the later prophet employed a fragment of an earlier prophet as to Edom. More than half of what is now extant, i.e. v. 1-10, half of v. 17. and v. 18. by their contents, language, and coloring, indicate very clearly such an earlier prophet, and moreover, about the same time Jeremiah employed the earlier fragment, in that very much out of verses 1-9, recurs in Jeremiah, but nothing of the words which belong most visibly to the later prophet, 11-16, 19-21."

i. Now, plainly, as Jeremiah is not here to tell us, why he did incorporate in his pro-phecv certain verses, and did not refer to certain other verses of Obabiah it is, in the last degree, rash to make a positive inference from the mere fact of his not employing those verses, that he had them not to employ. He does embody in his prophecy the five (5) first (1st) verses of Obadiah, and there the correspondence between the two (2) Prophets almost ceases. The thought of ver. 6, but not one word of it recurs in Jeremiah; to ver. 7. there is no allusion whatever; of ver. 8. again, the *thought* is retained, but only *one word*, and that, in a form altogether different. This eighth verse is the last in Obadiah, to which Jeremiah refers. Ewald then has to manufacture his ''earlier prophet'' out of those five (5) first (1st) verses, whicn Jeremiah does embody; of other two (2), of which the thought only recurs in Jeremiah; and five (5) more, to which there is, in Jeremiah, no allusion whatever; and having culled

these *ad libitum* out of the whole chapter, he argues against the non-existence of the rest on the ground that Jeremiah does not employ them, whereas Jeremiah equally does not employ five of those, the existence of which at that same time Ewald acknowledges, and to two others Jeremiah alludes but very distantly. Since Jeremiah's not alluding to five of these verses, does not prove, according to Ewald, that they did not then exist, neither does his not employing the remainder prove it as to them.

ii. Jeremiah assigns no ground for the punishment of Edom, except his pride; nor does he, in any of those prophecies as to those lesser nations, foretell anything as to the future of Judah. This was not assigned to him, as his subject here. He does in the prophecies against Egypt and Babylon; for those were the great dynasties, on whom, in human eyes, the existence of Judah depended. There he fortells, that God would *make a full end of* all *the nations whither He had driven them*, but not *of Jacob* His *servant*. The future lot of Judah, as a whole, did not depend on those little nations. It mav be on this ground, that Jeremiah foretells their destruction and the restoration of Moab and Ammon, and is silent as to Judah. Again, the immediate punishment of all these petty nations through Nebuchadnezzar was the subject of Jeremiah's prophecy, not ulterior suffering at the hands of Judah. Now these subjects, the violenee of Esau against his brother Jacob, as the ground of Edom's punishment, the future enlargement of Jacob, and an ulterior retribution on Edom through Judah, occupy most of those verses of Obadiah, to which there is no allusion in Jeremiah. This accounts (if there were any need to account for it) for the absence of allusion to almost all of Obadiah to which Jeremiah does not allude, both as to the part which Ewald accounts for in his way, and as to most of that part which he leaves unaccounted for.

But altogether, it must be said, that God's Prophets employ freely, as God taught them, what they do employ or the former Prophets. They do not copy them in a mechanical way, as if they were simply re-writing a work which lay before them, so that we should have to account for anything which they did not think good to repeat. In making the like use of Isaiah's prophecy as to Moab, Jeremiah makes no reference to the five (5) first (1st) verses.

iii. So far from "writing among the exiles" Obadiah implies that the Captivity had not yet commenced. He speaks of Judah and Benjamin, as in their own land, and foretells that they shall enlaige themselvee on all sides. Hosea and Amos had, at that time, prophesied the final destruction of the ***kingdom*** of Israel and the dispersion of the ten (10) tribes. In conformity vrith this, Obadiah foretells to the two tribes, that they should occupy the vacated places of the land of promise. In contrast with this enlargement of Judah and Benjamin, he speaks of those already in captivity, and prophesies their restoration. He speaks of two bodies of present exiles, "the captivity of *this* host of the children of Israel," "the captivity of Jerusalem which is at Sepharad." Of these he probably says, ***The captivity of this host of the children Israel which*** are among ***the Canaanites as far as Zarephath, and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the South***, Both these sets of captives must have been limited in number. Those ***of Jerusalem at Sepharad*** or Sardis, the capital of the Lydian empire, could only have been such as were exported by means of the slave trade. The only public settlement of Jews there, was in times long subsequent, about B.C. 200, when Antiochus the Great, in order to check the seditions in Lydia and Phiygia, "removed thither at much cost 2000 Jewish families out of Mesopotamia and Babylonia, with their goods," on account of their tried faithfulness and zealous service to his forefathers. This removal, accompanied with grants of land, exemption from tribute for ten (10) years, personal and religious protection, *was* a continuation of the commenced *dispersion*; it was not a *captivity*. They were the descendants of those who might have returned to their country, if they would. They were in the enjoyment of all the temporal benefits, for which their forefathers had bartered their portion in their own land. There was nothing peculiar why they should be singled out as the objects of God's promise. Jews were then dispersing everywhere, to be the future disciples or persecutors of the Gospel in all lands. Seleucus Nicator, a century before, had found Jews in Asia and Lower Syria, and had given them like privileges with the Macedonians and Greeks whom he settled there. Jews had shared his wars. Alexander had, at Alexandria, bestowed like privileges on the Egyptian

Jews. In such times, then, there was no captivity at Sepharad; no Lydian empire; nothing to distinguish the Jews there, from any others who remained willingly expatriated. (* ''CPaRaD occurs three (3) times in Cuneiform Inscriptions in a list of Asiatic nations after ARMIN between KaTaPaTUK (Cappadocia) and laUNA (Ionia), Niebuhr Reiseb. T. ii. Tab. xxxi. 1. 12. p. 152, In the Epitaph of Darius at Nakahi Rustam 1. 28. before Ionia, in Col. 1 of the Inscription of Bisutun, 1.15." After It had been decyphered, De Sacy identified the CPRD of the Inscriptions with the "Sepharad" of Obadiah. (Burnouf, Memoire sur deux Inscriptions Cuneiformes, 1836. p. 147.) Then Lassen (Hall. Encyclop. v. Persepolis, 8. iii. Vol. 17. p. 86.) identified C&PD with SaRDls, the Greeks omitting the *v* or *ph* and adding, according to their wont, their termination to the Asiatic name. S. Jerome's Hebrew Instructor told him that it meant the "Bosphorus:" but this may have been his own conjecture, the letters "sphr" occurring in both: and if he took in the Prepos. (*b*), he had "*bsphr*" as the ground of his conjecture, taking in the (*b*) which he ought not, and leaving out the (*d*) which he ought to have accounted for. *)

On the other side, the place which the Prophet assigns to those captives on their return IS but a portion of Judah, ***the cities of the South***, which he does not represent as unpeopled. In like way, whether the words as to Israel are rendered, "*which* are among *the Canaanites as far as Zarephath*," or, "shall possess *the Canaanites as far as Zarephath*," in either case the Prophet must be speaking of a very limited number. Had he been speaking in reference to the ten (10) tribes or their restoration, he would not have assigned their territory, ''Ephraim, Samaria, Gilead," to the two (2) tribes, nor would he have assigned to them so small a tract. This limited number of captives exactly agrees with the state of things, supposing Obadiah to have lived, when, according to his place in the Canon, he did live, near the time of Joel. For Joel denounces God's judgments on Tyre, Zidon and Phllistia for selling unto the Grecians the children of Judah and Jerusalem. These captives, of whom Obadiah speaks, were some probably yet unsold, at Sarepta, and some at Sepharad or Sardis among the Grecians. On the other hand, it is inconceivable that Obadiah would have contrasted the present captivity, "*this* captivity of the children of Israel," "the captivity of Jerusalem which is in Sepharad," with Judah and Bemamin in their ancient possessions, had Judah and Benjamin been, when he wrote, themselves in captivity in Babylon, or that he would have prophesied concerning some little fragment of Israel, that it should be restored, and would have passed over the whole body of the ten (10) tribes, if, when he prophesied, it had been in captivity. Nor is there again any likelihood, that by "this captivity of Jerusalem in Sepharad," Obadiah means any captives, among whom he himself was, (which is the whole ground-work of this theory of Ewald) for, in that case, he would probably have addressed the consolation and the promise of return *to* them (as do the other prophets) and not have spoken *of* them only.

A few years hence, and this theory will be among the things which have been. The connection of thought in Obadiah is too close, the characteristics of his style occur too uniformly throughout his brief prophecy, to admit of its being thus dislocated. Nowhere, throughout his prophecy, can one word or form be alleged, of which it can even be said, that it was used more frequently in later Hebrew. All is one original, uniform, united whole. "Obadiah," says Hugh of S. Victor, "is simple in language, manifold in meaning; few in words, abundant in thoughts, according to that, 'the wise man is known by the fewness of his words.' He directs his prophecy, according to the letter, against Edom; allegorically, he inveighs against the world; morally, against the flesh. Bearing an image of the Saviour, he hinteth at His Coming Through Whom the world is destroyed through Whom the flesh is subdued, through Whom freedom is restored." "Among all the prophets," says another, "he is the briefest in number of words; in the grace of mysteries he is their equal."

Introduction to the Prophet JONAH.

The Prophet Jonah, who was at once the author and in part the subject of the book which bears his name, is, beyond question, the same who is related in the book of Kings to have been God's messenger of comfort to Israel, in the reign of Jeroboam II. For his own name, in English "Dove" as well as that of his father, Amittai, "The Truth of God,'' occurs nowhere else in the Old Testament; and it is wholly improbable that there should have been two prophets of the same name, sons of fathers of the same name, when the names of both son and father were so rare as not to occur elsewhere in the Old Testament. The place which the Prophet occupies among the twelve (12) agrees therewith. For Hosea and Amos, prophets who are known to have prophesied in the time of Jeroboam, and Joel, who prophesied before Amos, are placed before him; Micah, who prophesied after the death of Jeroboam and Uzziah, is placed after him.

A remarkable and much-misunderstood expression of the Prophet shews that this mission fell in the later part of his life, at least after he had already exercised the prophetic office. Our translation has, ***Jonah rose up to flee from the presence of the Lord***. It has been asked, "How could a ***Prophet*** imagine that he could flee from the presence of God?" Plainly he could not. Jonah, so conversant with the Psalm & doubtless knew well the Psalm of David, *Whither shall I go from Thy Spirit and whither shall I flee from Thy presence*? He could not but know, what every instructed Israelite knew. And so critics should have known that such could not be the meaning. The words are used, as we say, "he went out of the king's presence," or the like. It is literally, ***he rose to flee from being in the Presence of the Lord***, i.e. from standing in His Presence as His Servant and Minister. Then he must have so stood before: he must have had the office, which he sougnt to abandon. (* It is (*mlpny*), not (*mpny*). But (*lpny yhwh*) and (*mlpny yhwh*), which correspond to one another, have very definite meanings, (*lpny yhwh*) is " before the Lord;" (*mlpny yhwh*) is "from being before the Lord." (*lpny yhwh*) is used In a variety of ways, of the place where God specially manifests Himself the tabernacle, or the temple. With verbs, it is used of passing actions, as sacrificing (with different verbs, Ex. 29:11, Lev. 7:1-7, 2nd Chr. 7:4); of sprinkling the blood (Lev. 4:16, &c. often); entering His Presence (Ex. 34:34, Lev. 15:14); drawing near (Ex. 16:9); rejoicing In His Presence (2nd Sam. 6:5, 21, &c.); weeping before Him (Judg. 20:23): or of abiding conditions, as walking nabitually (Ps. 55:14); dwelling (Is. 23:18); or standing, as His habitual Minister, as the Levites (Deut 10:8, 2nd Chr. 29:11, Ezek. 44:16); or a prophet (1st Kings 17:1, Jer. 16:19); or the priest or the Nazarite (see ab. p. 170. col. 1). In correspondence with this, (*mlpny yhwh*) signifies "from before the Lord." It Is used in special reference to the tabernacle, as of the fire which went forth from the Presence of God there (Lev. 9:24, 10:2); the plague (Num. 17:11 Heb. [16:46 Eng.]); the rods brought out (Num. 17:24 Heb. [10 Eng.]); or the shew bread removed thence (1st Sam. 21:6). And so it signifies, not that one fled *from* God, but that he removed from standing in His Presence. So *Cain went out from* the Presence of God (*mlhny,* Gen. 4:16); and of an earthly ruler it is said, a man "went forth out of his presence" [Gen. xli. 41:46, 47:10 &c.]; and to David God promises, "there shall not be cut off to thee a man from before Me," i.e., "from standing before Me," (*mlpny* 1st Kings 8:25, 2nd Chr. 6:16; comp. Is. 48:19, Jer. 33:18. of Israel) and David prays, "Cast me not away from Thy presence," lit. "from before Thee" (Ps. 51:11). Aben Ezra noticed the distinction in part, "*And as I have searched in all Scripture, and I have not found the word (brch) used otherwise than united with the word (mpny) as ia Ph. 139:7 and Judg. 11:3, and in the prophecy of Jonah I have not found that he fled (mpny) 'from the face of the Lord' but (mlpny) 'from before the Presence of the Lord;' and it is written, 'As the Lord liveth,* ***before Whom*** *I stand' (lmpnyu). And so, on the other hand, it is always (mlpny) And so it is, 'And Cain went out (mlpny) from before the presence of God –And it is written 'to go into the clefts of the rocks and into the fissures of the cliff from the fear (lbu'-mpny pachad) of the Lord' (Is. 2:21), and (in Jonah) it is written, to go with them from the Presence (lbu'-mpny) of the Lord (Jon. 1:3), and the wise will understand*." In one place (1st Chr. 19:18) (*mlpney*), not with *(brch)* (of which alone Aben Ezra speaks) but with (*num*). The idiom also is different, 1) since the two armies had been engaged face to face, (as Amaziah said, 'Let us

look one another in the face, 2nd Kings 14:8, and the like idioms,) but 2) chiefly, in that (*mlpny yhwh*) is, by the force of the term, contrasted with the other idiom (*lpny yhwh*), and therefore cannot be a mere substitute for (*mpny*). *)

He was then a prophet of Israel, born at Gath-hepher, "a small village" of Zabulon, which lies, S. Jerome says, "*two miles from Sipphorim which is now called Diocaesarea, in the way to Tiberias, where his tomb also is pointed out*." His tomb was still shewn in the hills near Sipphorim in the 12th century, as Benjamin of Tudela' relates; at the same place, "*on a rocky hill 2 miles East of Sepphuriah*," is still pointed out the tomb of the Prophet, and "Moslems and the Christians of Nazareth alike regard the village (el-Meshhad) as his native village." The tomb is even now venerated by the Moslem inhabitants.

But although a prophet of Israel, he, like Daniel afterward or his great predecessor Elisha, had his mission also beyond the bounds of Israel. Whenever God brought His people into any relation with other people, He made Himself known to them. The mode of His manifestation varied; the fact remained uniform. So He made Himself known to Egypt through Joseph and Moses; to the Philistines at the capture of the ark; to the Syrians by Elisha; to Nebuchadnezzar and Belshazzar Dy Daniel, as again to Darius and Cyrus. The hindrances interposed to the edict of Darius perpetuated that knowledge among his successors. Yet further on, the High Priest Jaddua shewed to Alexander the prophecy of Daniel "that a Greek should destroy the Persian Empire." For there is no ground to question the account of Josephus. The mission then of Jonah to Nineveh is in harmony with God's other dealings with heathen nations, although, in God's manifold wisdom, not identical with any.

To Israel the history of that mission revealed that same fact which was more fully declared by S. Peter; I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him. This righteous judgment of God stands out the more, alike in the history of the mariners and of the Ninevites, in that the character of both is exhibited advantageously, in comparison with that of the Prophet. The Pn>phet brings out the awe, the humanity, the earnestness of the natural religion, and the final conversion of the sailors, and tlie zealous repentance of the Ninevites, while he neglects to explain his own character, or, in the least, to soften its hard angles. Rather, with a holy indifference, he has left his character to be hardly and unjustly judged by those who, themselves sharing his infirmities, share not his excellences. Disobedient once, he cares only to teach us what God taught him for us. The mariners were spared, the Hebrew Prophet was cast forth as guilty. The Ninevites were forgiven: the Prophet, rebuked.

That other moral, which our Lord inculcated, that the heathen believed and repented with less light, the Jews, amid so much greater light, repented not, also lay there, to be drawn out by men's own consciences. "To the condemnation of Israel," says S. Jerome, "*Jonah is sent to the Gentiles, because, whereas Nineveh repented, Israel persevered in his iniquity*." But this is only a secondary result of his prophecy, as all Divine history-must be full of teaching, because the facts themselves are instructive. Its instructiveness in this respect depends wholly upon the truth of the facts. It is the real repentance of the Ninevites, which becomes the reproach of the impenitent Jew or Christian.

Even among the Jews, a large school, the Cabbalists, (although amid other error,) interpreted the history of Jonah as teaching the resurrection of the dead, and (with that remarkable correctness of combination of different passages of Holy Scripture which we often find) in union with the prophecy of Hosea. "*The fish's belly, where Jonah was enclosed, signifies the tomb, where the body is covered and laid up. But as Jonah was given back on the third (3rd) day, so all we also on the third (3rd) day rise again and be restored to life. As Hosea says, "On the third day He will raise us up, and we shall live in His sight*." Talmudic Jews identified Jonah with their Messiah ben Joseph, whom they expected to die and rise again. The deeper meaning then of the history was not, at least in later times, unknown to them, a meaning which entirely depended on its truth.

The history of his mission, Jonah doubtless himself wrote. Such has been the uniform tradition of the Jews, and on this principle alone was his book placed among the prophets. For no books were

admitted among the prophets but those which the arranger of the Canon *believed* (if this was the work of the great synagogue) or (if it was the work of Ezra) *knew* to have been written by persons called to the prophetic office. Hence the Psalms of David, (although many are prophetic, and our Lord declares him to have been inspired by the Holy Ghost®,) and the book of Daniel, were placed in a separate class, because their authors, although eminently endowed with prophetic gifts, did not exercise the pastoral office of the Prophet. Histories of the Prophets, as Elijah and Elisha, stand, not under their own names, but in the books of the prophets who wrote them. Nor is the (book of Jonah a history of the Prophet, but of that one mission to Nineveh. Every notice of the Prophet is omitted, except what bears on that mission. The book also begins with just that same authentication, with which all other prophetic books begin. As Hosea and Joel and Micah and Zephaniah open, ***The word of the Lord that came unto Hosea, Joel, Micah, Zephaniah***, and other prophets in other ways ascribe their books not to themselves, but to God, so Jonah opens, ***And the word of the Lord came unto Jonah, the son of Amittai, saying***. This inscription is an integral part of the book; as is marked by the word, ***saying***. As the historical books are joined on the sacred writings before them, so as to form one continuous stream of history, by the and, with which they begin, so the book of Jonah is tacitly joined on to other books of other prophets by the word, and with which it commences. The words, ***The word of the Lord came to***, are the acknowledged form in which the commission of God to prophesy is recorded. It is used of the commission to deliver a single prophecy, or it describes the whole collection of prophecies, with which any prophet was entrusted; ***The word of the Lord which came to Micah*** or ***Zephaniah***. But the whole history of the prophecy is bound up with, and a sequel of these words.

Nor is there anything in the style of the Prophet at variance with this.

It is strange that, at any time beyond the babyhood of criticism, any argument should be drawn from the fact that the Prophet writes of himself in the third person. Many criticism has been ashamed to use the argument, as to the commentaries of Caesar or the Anabasis of Xenophon. However the genuineness of those works may have been at times questioned, here we were on the ground of genuine criticism, and no one ventured to use an argument so palpably idle. It has been pointed out that minds so different, as Barhebraeus, the great Jacobite historian of the East, and Frederick the Great wrote of themselves in the third person; as did also Thucydides and Josephus, even after they had attested that the history, in which they so speak, was written by themselves.

But the real ground lies much deeper. It is the *exception*, when any sacred writer speaks of himself in the first person. Ezra and Nehemiah do so; for they are giving an account, not of God's dealings with His people, but of their own discharge of a definite office, allotted to them by man. Solomon does so in Ecclesiastes, because he is giving the history of his own experience; and the vanity of all human things, in themselves, could be attested so impressively by no one, as by one, who had all which man's mind could imagine.

On the contrary, the Prophets, unless they speak of God's revelations to them, speak of themselves in the third (3rd) person. Thus Amos relates in the first (1st) person, what God shewed him in vision; for God spoke to him, and he answered and pleaded with God. In relating his persecution oy Amaziah, he passes at once to the third; ***Amaziah said to Amos; Then answered Amos and said to Amaziah***. In like way, Isaiah speaks of himself in the third (3rd) person, when relating how God, sent him to meet Ahaz; commanded him to walk three (3) years, naked and barefoot, Hezekiah's message to him, to pray for his people, and his own prophetic answer; his visit to Hezekiah in the king's sickness, his warning to him, his prophecy of his recovery, the sign which at God's command Isaiah gave him, and the means of healing he appointed Jeremiah, the mourner over his people more than any other prophet, speaks and complains to his God in the midst of his prophecy. In no other prophet do we see so much the workings of his inmost souL. Such souls would most use the first (1st) person; for it is in the use of the first (1st) person that the soul pours itself forth. In relating of himself in the third (3rd) person, the Prophet restrains himself, speaks of the event only. Yet it is thus that Jeremiah relates almost all which

befell him; Pashur's smiting him and putting him in the stocks; the gathering of the people against him to put him to death, his hearing before the princes of Judah and his deliverance; the contest with Hananiah, when Hananiah broke off the symbolic yoke from his neck and prophesied lies in the name of God, and Jeremiah foretold his death by which followed; the letters of Shemaiah against him, and his own prophecy against Shemaiah; his trial of tlie Rechabites and his prophecy to them; the writing the roll, which he sent Baruch to read in God's house, and its renewal when Jehoiakim had burnt it, and God's concealing him and Baruch from the king's emissaries; his purpose to leave Jerusalem when the interval of the last siege gave him liberty; the false accusations agamst him, the designs of the princes to put him to death, their plunging him in the yet deeper pit, where was no water but mire, the milder treatment through the intercession of Ebed-melech; Zedekiah's intercourse with him; his liberation by Nebuzaradan, his choice to abide in the land, his residence with Gedaliah; Johanan's hypocritical enquiring of God by him and disobedience, his being carried into Egypt, the insolent answer of the Jews in Egypt to him and his denunciation upon them. All this, the account of which occupies a space, many times larger than the book of Jonah, Jeremiah relates as if it were the history of some other man. So did God teach His prophets to forget themselves. Haggai, whose prophecy consists of exhortations which Gcid directed him to address to the people, speaks of himself, solely in the third (3rd) person. He even relates the questions which he puts to the priests and their answers still in the third (3rd) person; "then said Haggai;" "then answered Haggai." Daniel relates in the third (3rd) person, the whole which he does give of his history; how when young he obtained exemption from the use of the royal luxuries and from food unlawful to him; the favor and wisdom which God gave him; how God saved him from death, revealing to him, on his prayer, the dream of Nebuchadnezzar and its meaning; how Nebuchadnezzar made him ruler over the whole province of Babylon; how he was brought into Belshazzar's great impious feast, and interpreted the writing on the wall; and was honored; how, under Darius, he persevered in his wonted prayer against the king's command, was cast into the den of lions, was delivered, *and prospered in the reign Darius and in the reign of Cyrus the Persian*. When Daniel passes from history to relate visions vouchsafed to himself, he authenticated them with his own name, *I Daniel*. It is no longer his own history. It is the revelation of God by him. In like way, S. John, when referring to himself in the history of his Lord, calls himself *the disciple whom Jesus loved*. In the Revelations, he authenticates his visions bv his own name; "*I John*, Moses relates how God commanded him to write things which he wrote, in the third (3rd) person. S. Paul, when he has to speak of his overpowering revelations, says, *I knew a man in Christ*. It seems as if he could not speak of them as vouchsafed to himself. He lets us see that it was himself, when he speaks of the humiliations, which God saw to be necessary for him. To ordinary men it would bo conceit or hypocrisy to write of themselves in the third (3rd) person. They would have the appearance of writing impartially of themselves, of abstracting themselves from themselves, when, in reality, they were ever present to themselves. The men of God were writing of the things of God. They had a God-given indifference how they themselves would be thought of by man. They related, with the same holy unconcern, their praise or their blame. Jonah has exhibited himself in his infirmities, such as no other but himself would have drawn a Prophet of God. He has left his character, unexplained, unsoftened; he has left himself lying under God's reproof; and told us nothing of all that which God loved in him, and which made him too a chosen instrument of God. Men, while they measure Divine things, or characters formed by God, by what would be natural to themselves, measure by a crooked rule. It is a very small thing, says S. Paul, *that I should be judged of you or of man's judgment*. Nature does not measure grace; nor the human spirit, the Divine.

As for the few words, which persons who disbelieved in miracles selected out of the book of Jonah as a plea for removing it far down beyond the period when those miracles took place, they rather indicate the contrary. They are all genuine Hebrew words or forms, except the one Aramaic name for the decree of the king of Nineveh, which Jonah naturally heard in Nineveh itself.

A writer, equally unbelieving, who got rid of the miracles by assuming that the book of Jonah was meant only for a moralizing fiction, found no counter-evidence in the language, but ascribed it unhesitatingly to the Jonah, son of Amittai, who prophesied in the reign of Jeroboam II. He saw the nothingness of the so-called proof, which he had no longer any interest in maintaining.

The examination of these words will require a little detail, yet it may serve as a specimen (it is no worse than its neighbors) of the way in which the disbelieving school picked out a few words of a Hebrew Prophet or section of a Prophet, in order to disparage the genuineness of what they did not believe.

The words are these:

1) The word *sephinah*, lit. "a decked vessel" is a genuine Hebrew word from *saphan*, "covered, ceiled." The word was borrowed from the Hebrew, not by Syrians or Chaldees only but by the Arabians, in none of which dialects is it an original word. A word plainly is original in that language in which it stands connected with other meanings of the same root, and not in that in which it stands isolated. Naturally too, the term for a *decked* vessel would be borrowed by inland people, as the Syrians, from a notion living on the sea shore, not conversely. This is the first (1st) occasion for mentioning a decked vessel. It is related that Jonah went in fact "below deck," ***was gone down into the sides of the decked vessel***. Three (3) times in those verses, when Jonah did not wish to express that the vessel was decked, he uses the common Hebrew word, (*oniyyah*). It was then of set purpose that he, in the same verse, used the two words, (*oniyyah*) and (*sephinah*),

2) (*Mallach*) is also a genuine Heb. word from (*mclach*), salt sea, as (*alieus*) from (*als*) "salt," then (masc.) in poetry "brine." It is formed strictly, as other Hebrew words denoting an occupation. It does not occur in earlier books, because "seamen" are not mentioned earlier.

3) (*Rab hachobel*), "chief of the sailors," "captain." (*Rab*) is Phoenician also, and this was a Phoenician vessel. It does not occur earlier, because "the captain of a vessel" is not mentioned earlier. One says "it is the same as (*sar*), chiefly in later Hebrew." It occurs, in *all* only four (4) times, and in all cases, as here, of persons not Hebrew; Nebuzaradan, (*rab Tahbachim*), *captain* of the guard;" rab Sarisim, "chief of the eunuchs;" col (*rab baitho*), "every officer of his house." *Sar*, on the other hand, is never used except of an *office* of authority, of one who had a place of authority given by one higher. It occurs as much in the later as in the earlier books, but is not used in the singular of an inferior office. It is used of military, but not of any inferior secular command. It would probably have been a solecism to have said (*sar hachobel*), as much as if we were to say "prince of sailors." *Chobel*, which is Joined with it, is a Hebrew not Aramaic word.

4) (*Ribbo*), " ten thousand (10,000)," they say, "is a word of later Hebrew." Certainly neither it, nor any inflection of it occurs in the Pentateuch, Judges, Samuel, Canticles, in all which we have the word *rebabah*. It is true also that the form *ribbo* or derivative forms occur in books of the date of the Captivity, as Daniel, Chronicles, Ezra, and Nehemiah. But it also occurs in a Psalm of David, and in Hosea who is acknowledged to have prophesied in the days of Jeroboam, and so was a contemporary of Jonah. It might have been, accordingly, a form used in Northern Palestine, but that its use by David does not justify such limitation.

5) *Yith ashshath*, "thought, purposed," is also an old Hebrew word, as appears from its use in the number *eleven* (11), as the first (1st) number which is conceived in *thought*, the ten (10) being numbered on the fingers. The root occurs also in Job, a Psalm, and the Canticles. In the Syriac, it does not occur; nor, in the extant Chaldee, in the sense in which it is used in Jonah. For in Jonah it is used of the merciful thoughts of God; in Chaldee, of the evil thoughts of man. Beside, it is used in Jonah not by the Prophet himself, but by the shipmaster, whose words he relates.

6) The use of the abridged forms of the relative she for *asher*, twice (2) in composite words *beshellemi, beshelli*, (the fuller form, *baasher lemi*, also occurring) and once in union with a noun *shebbin*.

There is absolutely no plea whatever for making this an indication of a later style, and yet it occurs in every string of words, which have been assumed to be indications of such style. It is not Aramaic at all, but Phoenician, and old Hebrew. In Phoenician, *esh* is the relative, which corresponds the more with the Hebrew in that the following letter was doubled, as in the Punic words in Plautus, *syllohom, siddoberim*, it enters into two Proper names, both of which occur in the Pentateuch, and one, only there, Methushael, "a man of God," and *Mishael*, the same as Michael, "who is like God?" lit. "Who is what God is?" Probably, it occurs also in the Pentateuch in the ordinary language. Perhaps it was used more in the dialect of North Palestine. Probably it was also the spoken language'', in which abridged forms are used in all languages. Hence perhaps its frequent use in the Song of Solomon, which is all dialogue, and in which it is employed to the entire exclusion of the fuller form; and that, so frequently, that the instances in the Canticles are nearly 1/4 those in the whole Old Testament. In addition to this, half of the whole number of instances, in which it occurs in the Bible, are found in another short book, Ecclesiastes. In a book, containing only 222 verses, it occurs 66 times. This, in itself, requires some ground for its use, beyond that of mere date. Of books which are really later, it does *not* occor in Jeremiah's prophecies, Ezekiel, Daniel, or any of the 6 later of the Minor Prophets, nor in Nehemiah or Esther. It occurs once (1) only in Ezra, and twice (2) in the first book of Chronicles, whereas it occurs four (4) times in the Judges, and once in the Kings, and once probably in Job. Its use belongs to that wide principle of condensation in Hebrew, blending in one, in different ways, what we express by separate words. The relative pronoun is confessedly, on this ground, very often omitted in Hebrew poetry, when it would be used in prose. In the Canticles Solomon does not once use the ordinary separate relative, *asher*. Of the 19 instances in the Psalms, almost half, 9, occur in those Psalms of peculiar rhythm, the gradual Psalms; four (4) more occur in two (2) other Psalms, which belong to one another, the latter of which has that remarkable burden, *for His mercy endureth forever*. Three (3) are condensed into a solemn denunciation of Babylon in another Psalm. Of the ten (10) Psalms, in which it occurs, four are ascribed to David, and one (1) only, the 137th, has any token of belonging to a later date. In the two (2) passages in the Chronicles, it occurs in words doubly compounded. The principle of rhythm would account for its occurring four (4) times in the five (5) chapters of the Lamentations of Jeremiah, while in the 52 chapters of his prophecies it does not occur once (1). In Job also, it is in a solemn pause. Altogether, there is no proof whatever that the use of *she* for *asher* is any test of the date of any Hebrew book, since 1) it is not Aramaic, 2) it occurs in the earlier and 3) not in the latest books: 4) its use is idiomatic and nowhere except in the Canticles and Ecclesiastes does it pervade any book. Had it belonged to the ordinary idiom at the date of Ezra, it would not have been so entirely insulated as it is, in the three instances in the Chronicles and Ezra. It would not have occurred in the earlier books in which it does occur, and would have occurred in later books in which it does not in Jonah, its use in two (2) places is peculiar to himself, occurring nowhere else in the Hebrew Scriptures. In the first (1st), its Phoenician form is used by the Phoenician mariners; in the 2nd it is an instance of the spoken language in the mouth of the Prophet, a native of North Palestine and in answer to Phoenicians. In the third (3rd) instance, (where it is the simple relative) its use is evidently for condensation. Its use in any case would agree with the exact circumstances of Jonah, as a native of North Palestine, conversing with the Phoenician mariners. The only plea of argument has been gained by arguing in a circle, assuming without any even plausible ground that the Song of Solomon or Psalms of David were late, because they had this form, and then using it as a test of another book being late; ignoring alike the earlier books which have it and the later books which have it not, and its exceptional use (except in the Canticles and Ecclesiastes,) in the books which have it.

7) It is difficult to know to what end the use of *manah*, "appoint" or "prepare," is alleged, since it occurs in a Psalm of David. Jonah uses it in a special way as to acts of God's Providence, "preparing" before, what he wills to employ. Jonah uses the word of the "preparing" of the fish, the palm-christ, the worm which should destroy it, the East wind, he evidentlv used it with a set purpose, to express

what no other word expressed equally to his mind, how God prepared by His Providence the instruments which He willed to employ.

8) There remains only the word used for the decree of the king of Nineveh, (*taam*). This is a Syriac word; and accordingly, since it has now been ascertained beyond all question, that the language of Nineveh was a dialect of Syriac, it was, with a Hebrew pronunciation, the very word used of this decree at Nineveh. The employment of the special word is a part of the same accuracy with which Jonah relates that the decree used was issued not from the king only, but from ***the king and his nobles***, one of those minute touches, which occur in the writings of those who describe what they have seen, but supplying a fact as to the Assyrian polity, which we should not otherwise have known, that the nobles were in some way associated in the decrees of the king.

Out of these eight words or forms, three (3) are naval terms, and, since Israel was no sea-faring people, it is in harmony with the history, that these terms should first occur in the first prophet who left the land of his mission by sea. So it is also, that an Assyrian tecnnical term should first occur in a Prophet who had been sent to Nineveh. A fifth (5th) word occurs in Hosea, a contemporary of Jonah, and in a Psalm of David. The abridged grammatical form was Phoenician, not Aramaic, was used in conversation, occurs in the oldest proper names, and in the Northern tribes. The 7th and 8th do not occur in Aramaic in the meaning in which they are used by Jonah.

In truth, often as these false criticisms have been repeated from one to the other, they would not have been thought of at all, but for the miracles related by Jonah, which the devisers of these criticisms did not believe. A history of miracles, such as those in Jonah, would not be published at the time, unless they were true. Those then who did not believe that God worked any miracles, were forced to have some plea for saying that the book was not written in the time of Jonah. Prejudices against faith have, sometimes openly, sometimes tacitly, been the ruling principle on which earlier portions of Holy Scripture have been classed among the latter by critics who disbelieved what those books or passages related. Obviously no weight can be given to the opinions of critics, whose criticisms are founded, not on the study of the language, but on unbelief. It has recently been said, "the joint decision of Gesenius, De Wette and Hitzig ought to be final." *A joint* decision certainly it is not. For De Wette places the book of Jonah before the captivity ; Gesenius and Ewald, when prophecy had long ceased; Ewald, partly on account of its miracles, in the 5th century, B.C.; and Hitzig, with his wonted wilfulness and insulatedness of criticism, built a theory that the book is of Egyptian origin on his own mistake that the *kikaion* grew only in Egypt, and placed it in the 2nd century, B.C, the times of the Maccabees. The interval is also filled up. Every sort of date and contradictory grounds for those dates have been assigned. So then one places the book of Jonah in the time of Sennacherib, i. e. of Hezekiah; another under Josiah; another before the Captivity; another toward the end of the Captivity, after the destruction of Nineveh by Cyaxares; a fifth (5th) lays chief stress on the argument that the destruction of Nineveh is not mentioned in it; sixth (6th) prefers the time after the return from the Captivity to its close; a seventh (7th) doubted not, "from its argument and purpose, that it was written before the order of prophets ceased , others of the same school are as positive from its arguments and contents, that it must have been written after that order was closed.

The style of the book of Jonah is, in fact pure and simple Hebrew, corresponding to the simplicity of the narrative and of the Prophets character. Although written in prose, it has poetic language, not in the thanksgiving only, but whenever it suits the subject. These expressions are peculiar to Jonah. Such are, in the account of the storm, ''the Lord *cast* a strong wind," ''the vessel *thought* to be broken," ''the sea shall be *silent*" (hushed, as we say) i.e. calm: "the wind was advancing and storming as with a whirlwind; [the word is used as to the sea by Jonah only,] "the men ploughed " or "dug'" [in rowing] "the sea sood from its raging." Also "let man and beast *clothe themselves* with sackcloth and that touching expression, "son of a night" it [the palma Christi] came to being, and son of a night [i.e. in a night] it perished." It is in harmony with his simplicity of character, that he is fond of the old idiom, by

which the thought of the verb is carried on by a noun formed from it "The men *feared* a great *fear*," "It displeased Jonah a great *displesure*" "Jonah *joyed* a great joy. Another idiom has been observe, which occurs in no writer later than the judges.

But in the history every phrase is vivid and graphic. There is not a word which does not advance the history. There is no reflection. All hastens on to the completion, and when God has given the key to the whole, the book closes with His words of exceeding ten Jem ess, lingering in our ears. The Prophet, with the same simplicity and beginning with the same words, says he did not, an:l he did, obey <iod. The book opens, ailer the first authenticating words, ***Arise and go to Nineveh that great city, and cry against it; for the wickedness is come up before Me***. God had bidden him arise; the narrative simply repeats the word, ***And Jonah arose***, –but for what? to flee in the very opposite direction ***from being before the Lord***, i.e. from standing in His presence, as His servant and minister. He lost no time, to do the contrary. After the miracles, by which he had been both punished and delivered, the history is resumed with the same simple dignity as before, in the same words; the disobedience being noticed only in the word, a second time. ***And the word of the Lord came to Jonah a second time, saying, Arise, go to Nineveh, that great city, and cry unto it that cry which I say unto thee***. This time it follows, ***And Jonah arose and went to Nineveh***.

Then in the history itself we follow the Prophet step by step. He arose to flee to Tarshish, went down to Joppa, a perilous, yet the only sea-port for Judsea . He finds the ship, *pays its fare*, (one of those little touches of a true narrative); God sends the storm, man does all he can; and all in vain. The character of the heathen is brought out in contrast with the then sleeping conscience and despondency of the Prophet. But it is all in act. They are all activity; he, simply passive. They pray, (as they can) each man to his gods; he is asleep: they do all they can, lighten the ship, the ship-masler rouses him, to pray to his God, since their own prayers avail not; they propose the lots, cast them: the lot falls on Jonah. Then follow their brief accumulated enquiries; Jonah's calm answer, increasing their fear; their enquiry of the Prophet himself, what they are to do to him; his knowledge that he must be cast over; the unwiliingneas of the Heathen; one more fruitless effort to save both themselves and the Prophet; the increasing violence of the storm; the prayer to the Prophet's God, not to lay innocent blood to them, who obeyed His Prophet; the casting him forth; the instant hush and silence of the sea; their conversion and sacrifice to the true God –the whole stands before us, as if we saw it with our own eyes.

And yet, amid, or perhaps as a part of, that vividness, there is that characteristic of Scripture-narratives, that some things even seem improbable, until, on thought, we discover the reason. It is not on a first (1st) reading, that most perceive the naturalness either of Jonah's deep sleep, or of the increase of the mariner s fear, on his account of himself. Yet that deep sleep harmonizes at least with his long hurried flight to Joppa, and that mood with which men who have taken a wrong step, try to forget themselves. He relates that he ***was gone down***, i. e. before the storm began. The sailors' increased fear surprises us the more, since it is added, "they knew that he had fled from before the presence of God, ***because he had told them***." One word explained it He had told them, from Whose service he had fled, but not that He, againsi Whom he had sinned, and Who, they would think, was pursuing His fugitive, was "the Maker of the sea," whose raging was threatening their lives.

Again, the history mentions only, that Jonah was cast over; that God prepared a fish to swallow him; that he was in the belly of the fish three (3) days and three (3) nights; that he, at the end of that time, prayed to God out of the fish's belly, and at the close of the prayer was delivered. The word "prayed " obviously includes "thanksgiving" as the act of adoring love from the creature to the Creator. It is said that *Hannah prayed*; but her hymn, as well as Jonah's, does not contain one (1) petition. Both are the outpouring I of thanksgiving from the soul, to which God had given what it *had* prayed for. As, before, it was not said, wliether he prayed, on the ship-master's upbraiding, or no, so here nothing is said in the history, except as to the last moment, on which he was cast out on the dry ground. The prayer incidentally supplies the rest. *It* is a simple thanksgiving of one who *had* pra\'ed, and *had* been

delivered. ***I cried unto the Lord, and He heard me***. In the first (1st) mercy, he saw the earnest of the rest. He asks for nothing, he only thanks. But that for which he thanks is the deliverance from the perils of the sea. The thanksgiving corresponds with the plain words, that he ***prayed out of the fishes belly***. They are suited to one so praying, who looked on in full faith to the future completion of his deliverance, although our minds might rather have been fixed on the actual peril. It is a thanksgiving of faith, but of stronger faith than many moderns have been able to conceive.

The hymn itself is a remarkable blending of old and new, as our Lord ssiys; Therefore is the kingdom of heaven like a householder, who bringeth out of his treasure new and old. Tlie Prophet teaches us to use the Psalms, as well as how the holy men of old used them. In that great moment of religious life, the well-remembered Psalms, such as he had often used them, were brought to his mind. What had been figures to David or the sons of Korah, as, the waters are come in even unto my soul; all Thy billows and Thy waves passed over me, were strict realities to him. Yet only in this last sentence and in one other sentence which doubtless had become a proverb of accepted prayer, ***I cried out of my trouble unto the Lord and He heard me***, does Jonah use exactly the words of earlier Psalms. Elsewhere he varies or amplifies them according to his own special circumstances. Thus, where David said, the waters are *come in*, even unto my soul," Jonah substitutes the word which described best the condition from which God had delivered him, " The water ***compassed me about***, even to the soul." Where David said, "***I am cut off*** from before Thine eyes," expressing an abiding condition, Jonah, who had for disobedience been cast into the sea, uses the strong word, "I am cast out from before Thine eyes." David says, "I said in my haste;" Jonah simply, "I said;" for he had deserved it. David said, "when my spirit was over whelmed" or " fainted within me," "***Thou knewest my path***; " Jonah substitutes, "When my soul fainted within me, ***I remembered the Lord***,"for when he rebelled, he forgat Him. David said, "*I hate* them that observe lying vanities;" Jonah, who had himself disobeyed God, says mournfully, "'They that observe lying vanities, *forsake their own mercy*, i.e. their God, Who is Mercy.

Altogether, Jonah's thanksgiving is that of one whose mind was stored with the Psalms which were part of the public worship, but it is the language of one who uses and re-casts them freely, as he was taught of God, not of one w ho copies. No one verse is taken entirely from any Psalm. There are original expressions everywhere. The words, "***I went down to the cuttings-off of the mountains***," "***the sea-weed bound around my head***;" "***the earth, its bars around me for ever***;" perhaps the coral reefs which run along all that shore, vividly exhibit him, sinking, entangled, imprisoned, as it seems, inextricably; he goes on; we should expect some further description of his state; but he adds, in five simple words. ***Thou broughtest up my life from corruption, O Lord My God***. Words, somewhat like these last, occur elsewhere ***thou hast brought up my soul from hell***, agreeing in the one word "brought up." (* Considerable quantities of coral are found in the adjacent sea." W.G. Browne, writing of Jaffa, Travels, p. 360. "Coral-reefs run along the coast as far as Gasa, which cut the cables in two, and leave the ships at the mercy of the storms. None lie here on the coast, which is fuller of strong surfs (brandings,) and unprotected against the frequent west winds." Ritter, ii. 399. ed. 1. *) But the majesty of the Prophet's conception is in the connection of the thought; the sea-weed was bound round his head as his grave-clothes; the solid bars of the deep-rooted earth, were around him, *and* –God brought him up. At the close of the thanksgiving, ***Salvation is the Lord's***, deliverance is completed, as though God had only waited for this act of complete faith.

So could no one have written, who had not himself been delivered from such an extreme peril of drowning, as man could not, of himself, escape from. True, that no image so well expresses the overwhelmedness under affliction or temptation, as the pressure of storm by land, or being overflooded by the waves of the sea. Human poetry knows of "a sea of troubles," or "the triple wave of evils." It expresses how we are simply passive and powerless under a trouble, which leaves us neither breath nor power of motion; under which we can be but still, till, by God's mercy it passes. "We are sunk, over-head, deep down in temptations, and the masterful current is sweeping in eddies over us.'' Of this

sort are those images which Jonah took from the Psalms. But a description so minute as the whole of Jonah's would be allegory, not metaphor. What, in it, is most descriptive of Jonah's situation^, as '' binding; of the sea-weed around the head, the sinking down to the roots of the mountains, the bars of the earth around him," are peculiar to this thanksgiving of Jonah; they do not occur elsewhere; for, except through miracle, they would be images not of peril but of death.

The same vividness, and the same steady directions to its end, characterizes the rest of the book. Critics have wondered, why Jonah does not say, on what shore he was cast forth, why he does not describe his long journey to Nineveh, or tell us the name of the Assyrian king, or what he himself did, when his mission was closed. Jonah speaks of himself, only as relates to his mission, and God's teaching through him; he tells us not the king's name, but his deeds. The description of the size of Nineveh remarkably corresponds alike with the ancient accounts and modem investigations. Jonah describes it as "a city of three days journey." This obviously means its circumference; for, unless the city were a circle, as no cities are, it would have no one diameter. A person might describe the average length and breadth of a city, but no one who gave any one measure, by days or miles or any other measure, would mean anything else than its circumference. Diodorus (probably on the authority of Ctesias) states that "it was well-walled, of unequal lengths. Each of the longer sides was 150 furlongs; each of the shorter, 90. The whole circuit then being 480 furlongs [60 miles] [? = 6 miles primary city, 15 miles with suburbs around the city] the hope of the founder was not disappointed. For no one afterward built a city of such compass, and with walls so magnificent." To Babylon Clitarchus and the companions of Alexander in their writings, assigned a circuit of 305 furlongs, adding that the number of furlongs was conformed to the number of days in the year. Ctesias, in round numbers, calls them 360; Strabo, 385. All these accounts agree with the statement of Strabo, "*Nineveh was much larger than Babylon*" The 60 miles of Diodorus exactly correspond with the three dayas journey of Jonah. A traveler of our own at the banning of the 17th century, J. Cartwright, states that with his own eyes he traced out the ruinous fonn-j dationa and gives their dimensions. "*It seems by the ruinous foundation (*which I thoroughly viewed*) that it was built with four sides, but not equal or square. For the two I longer sides had each of them (as we guess) 150 furlongs, the two shorter sides ninety (90) furlongs, which amounteth to four hundred and eighty furlongs (480) of ground, which makes the threescore (60) miles, accounting eight (8) furlongs to an Italian mile*." No one of the four great mounds, which lie around the site of ancient Nineveh, Nimrud, Konynnjik, Khorsabad, Karamless, is of sufficient moment or extent to be identified with the old Nineveh. But they are connected together by the sameness of their remains. Together they form a parallelogram, and this of exactly the dimensions assigned by Jonah. "From the Northern extremity of Kouvnn-jik to Nimrud, is about 18 miles, the distance from Nimrud to Karamless, about 12; the opposite sides, the same.'' A recent trigonometrical survey of the country by Captain Jones proves, I am informed," says Layard, "*that the great ruins of Kouyunjik, Nimrud, Karamless, and Khorsabad form very nearly a perfect parallelogram.*"

This is perhaps also the explanation, how, seeing its circumference was three days' journey, Jonah entered a day's journey in the city and, at the close of the period, we find him at the East side of the city, the opposite to that at which he had entered.

His preaching seems to have lasted only this one (1) day. He *went*, we are told, ***one (1) day's journey in the city***. The 150 stadia are nearly 119 miles, a day's journey, so that Jonah walked through it from end to end, repeating that one (1) cry, which God had commanded him to cry. We seem to see the solitary figure of the Prophet, clothed (as was the prophet's dress) in that one (1) rough garment of hair cloth, uttering the cry which we almost hear, echoing in street after street, "*od arbaim yom venineveh nehpacheth*," "yet forty (40) days and Nineveh overthrown." The words which he says he cried and said, belong to that one (1) day only. For on that one day only, was there still a respite of *forty (40) days*. In one (1) day, the grace of God prevuled. The conversion of a whole people upon one (1) day's preaching of a single stranger, stands in contrast with the many years during which, God says, ***since the day that***

your fathers came forth out of the land of Egypt unto this day, I have sent unto you all My servants the prophets, daily rising up early and sending them, yet they hearkened not unto Me. Many of us have wondered what the Prophet did on the other thirty-nine days; people haye imagined the Prophet preaching as moderns would, or telling them his own wondrous story of his desertion of God, his miraculous punishment, amd, on his repentance, his miraculous deliverance. Jonah says nothing of this. The one point he brought out was the conversion of the Ninevites. This he dwells on in circumstantial details. His own part he suppresses; he would be, like S. John Baptist, but the voice of one crying in the wild waste of a city of violence.

This simple message of Jonah bears an analogy to what we find elsewhere in Holy Scripture. The great preacher of repentance, S. John Baptist, repeated doubtless oftentimes that one cry, *Repent ye, for the kingdom of heaven is at hand*. Our Lord youchsafed to begin His own office with those self-same words. And probably, among the civilized but savage inhabitants of Nineyeh, that one cry was more impressive than any other would have been. Simplicity is always impressive. They were four words which God caused to be written on the wall amid Bel-shazzar's impious revelry; *Mene, mene, tekel, upharsin*. We all remember the touching history of Jesus the son of Anan, an unlettered rustic, who, "four years before the war, when Jerusalem was in complete peace and affluence," burst in on the people at the feast of tabernacles with one oft-repeated cry, "*A voice from the East, a voice from the West, a voice from the four winds, a voice on Jerusalem and the temple, a voice on the bridegrooms and the brides, a voice on the whole people*;" how he went about through all the lanes of the city, repeating, day and night, this one cry; and when scourged until his bones were laid bare, echoed every lash with "*woe, woe, to Jerusalem*," and continued as his daily dirge and his one response to daily good or ill-treatment, "*woe, woe, to Jerusalem*." The magistrates and even the cold Josephus thought that there was something in it above nature.

In Jerusalem, no effect was produced, because they had filled up the measure of their sins and God had abandoned them. All conversion is the work of the grace of God. That of Nineveh remains, in the history of mankind, an insulated instance of God's overpowering grace. All which can be pointed out as to the book of Jonah, is the latent suitableness of the instruments employed. We know from the Cuneiibrro Inscriptions that Assyria had been for successive generations at war with Syria. Not until the time of Ivalush or Pul, the Assyrian monarch, probably, at the time of Jonah's mission, do we find them tributary to Assyria. They were hereditary enemies of Assyria, and probably their chief opponents on the North East. The breaking of their power then, under Jeroboam, which Jonah had foretold, had an interest for the Assyrians: and Jonah's prophecy and the fact of its fulfillment may have reached them. The history of his own deliverance, we know from our Lord's own words, did reach them. He *was a sign unto the Ninevites*. The word, under which he threatened their destruction, pointed to a miraculous overthrow. It was a turning upside down, like the overthrow of the five cities of the plain which are known throughout the Old Testament, and still throughout the Mohammedan East, by the same name, "*almoutaphikat*, the overthrown."

The Assyrians also, amidst their cruelties, had a great reverence for their gods, and (as appears from the inscriptions, ascribed to tnem their national greatness . (* Thus in one inscription, "*Ashur, the giver of sceptres and crowns, the appointer of sovereignty*;" "*the gods, the guardians of the kingdom of Tiglath-plleaer, gave government and laws to my dominions, and ordered an enlarged frontier to my territory*;" "*they withheld the tribute due to Ashur my Lord*;" "*the exceeding fear of the power of Ashur, my Lord, overwhelmed them: my valiant Servants (or powerful arms) to which Ashur the Lord gave strength*." "*In the service of my Lord Ashur*:" "*whom Ashur and Ninep have exalted to the utmost wishes of his heart*;" "*the great gods, guardians of my steps*," &c. Journ. Asiat. Soc. 1880. xviii pp. 104, 170, 4, 6, (and others 172. 8, 180, 4) 192, 8, 206, 10, 14. and Rawl. Herod, i. 457, 587, and note 7. *) The variety of ways in which this is expressed, implies a far more personal belief, than the statements which we find among the Romans, and would put to shame almost every English manifesto, or the speeches put into

the mouth of the Queen. They may have been, then, the more prepared to fear the prophecy oi their destruction from the true God. Layard relates that he has "*known a Christian priest frighten a whole Mussulman town to repentance, by proclaiming that he had a Divine mission to announce a coming earthquake or plague*."

These may have been predisposing causes. But the completeness of the repentance, not outward only, but inward, "***turning from their evil way***," is, in its extent, unexampled.

The fact rests on the authority of *One greater than Jonah*. Our Lord relates it as a fact. He contrasts people with people, the penitent heathen with the impenitent Jews, the inferior messenger who prevailed, with Himself, Whom His own received not. *The men of Nineveh shall raise up with this generation and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.*

The chief subject of the repentance of the Ninevites agrees also remarkably with their character. It is mentioned in the proclamation of the king and his nobles, "*let them turn every one from his evil way* ***and from the violence*** *that is in their hands.*" Out of the whole catalogue of their sins, conscience singled out *violence*. This incidental notice, contained in the one word, exactly corresponds in substance with the fuller description in the Prophet Nahum, ''***Woe to the bloody city; it is all full of lies and robbery; the prey departeth not.***" "***The lion did not tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey and iiLj dens with rarin***." "***Upon whom hath not thy wickedness [ill-doing] passed continually***?" "*The Assyrian records*," says Layard, "*are nothing but a dry register of military campaigns, spoilations and cruelties.*"

The direction, that the animals also should be included in the common mourning, was accordlng to the analogy of Eastern custom. When the Persian general Masistius fell at the battle of Plataea, the "*whole army and Mardonius above all, made a mourning, shaving themselves, and the horses, and the beasts of burden, amid surpassing wailing –Thus the Barbarians after their manner honored Masistius on his death*." Alexander imitated apparently the Persian custom in his mourning for Hephaestion. The characteristic of the mourning in each case is, that they include the animals in that same mourning which they made themselves. The Ninevites had a right feeling, (as God Himself says) that the mercies of God were over man and beast; and so they joined the beasts with themselves, hoping that the Creator of all would the rather have mercy on their common distress. *His tender mercies are over otf His works; Thou, Lord, shall save both man and beast.*

The name of the king cannot yet be ascertained. But since this mission of Jonah fell in the latter part of his prophetic office, and so probably in the latter part of the reign of Jeroboam or even later, the Assyrian king was probably Ivalush III (3rd) or the Pul of Holy Scripture. Jonah's human fears would, in that case, have been soon fulfilled. For Pul was the first Assyrian Monarch tkrough whom Israel was weakened; and God hAii foreshewn by Amos that through the third it would Le destroyed. Characteristic, on account of the eamestnees which it implies, is the account that the men of Nineveh proclaimed the fast, before tidings reached the king himself. This is the plain meaning of the words; yet on account of the obviona difficulty they have been rendered, ***and word had come to the king***. The account is in harmony with that vast extent of the city, as of Babylon, of which "*the residents related that, after the outer portions of the city were taken, the inhabitants of the central part did not know that they were taken*." It could scarcely have occurred to one who did not know the fact.

The history of Jonah, after God had spared Nineveh, has the same characteristic touches. He leaves his own character unexplained, its severity rebuked by God, unexcused and unpalliated. He had some special repugnance to be the messenger of mercy to the Ninevites. ***For this cause***, he says to God***, I fled before to Tarshish; for I knew that thou art a merciful God, and repentest Thee of the evil***. The circumstances of his time explain that repugnance. He had already been employed to prophesy the partial restoration of the boundaries of Israel. He was the contemporary of Hosea who foretold of his people, the ten tribes, they shall not dwell in the Lord's land, they shall eat unclean things in Assyria.

God, in giving him his commission to go to Nineveh, the capital of Assyria, and ***cry against it***, assigned as the reason, ***for its wickedness is come up before Me***; words which to Jonah would suggest the memory of the wickedness of Sodom and its destruction. Jonah was a Prophet, but he was also an Israelite. He was commanded by God to call to repentance the capital of the country by which his own people, nay the people of his God, were to be carried captive. And he rebelled. We know more of the love of God than Jonah, for we have known the love of the Incarnation and the Redemption. And yet, were it made known to us, that some European or Asiatic people were to carry our own people captive out of our land, more than would be willing to confess it of themselves, (whatever sense they might have of the awfulness of God's judgments, and whatever feelings belonging to our common humanity,) would still inwardly rejoice to hear that such a calamity as the earthquake at Lisbon befell its capital. It is the instinct of self-preservation and the implanted love of country. Jonah's murmuring related solely to God's mercy shewn to them as to this world. For the Ninevites had repented, and so were in the grace of God. The older of us remember what awful joy was felt when that three days' mortal strife at Leipzig at length was won, in which 107,000 were killed or wounded; or when out of 647,000 men who swept across Europe (a mass larger than the whole population of Nineveh) only "*85,000 escaped; 125,000 were slain in battle, 132,000 perished by cold, fatigue and famine.*" A fewyears ago, how were Sebastopol and the Krimea in men's mouths, although that war is reputed to have cost the five (5) nations involved in it 700,000 lives, more, probably, than all the inhabitants of Nineveh. Men forget or abstract themselves from all the individual sufferings, and think only of the result of the whole. A humane historian says of the battle of Leipzig, "a prodigious sacrifice, but one which, great as it was, humanity has no cause to regret, for it delivered Europe from French bondage, and the world from revolutionary aggression." He says on the Russian campaign of Napoleoh I, "*the faithful throughout Europe repeated the words of the Psalm, Efflavit Deus et dissipantur.*"

Look at Dr. Arnold's description of the issue of the Russian campaign. "*Still the flood of the tide rose higher and higher, and every successive wave of its advance swept away a kingdom. Earthly state has never reached a prouder pinnacle, than when Napoleon in June, 1812, gathered his army at Dresden, that mighty host, unequalled in all time, of 450,000, not men merely but, effective soldiers, and there received the homage of subject kings. And now, what was the principal adversary of this tremendous power? by whom was it checked, resisted, and put down? By none and by nothing but the direct and manifest interposition of God. I know no language so well fitted to describe the victorious advance to Moscow, and the utter humiliation of the retreat, as the language of the prophet with respect to the advance and subsequent destruction of the host of Sennacherib.* ***When they arose early in the morning, behold they were all dead corpses****, applied almost literally to that memorable night of frost in which 20,000 horses perished, and the strength of the French army was utterly broken. Human instruments no doubt were employed in the remainder of the work, nor would I deny to Germany and to Russia the glories of that great year 1813, nor to England the honor of her victories in Spain or of the crowning victory of Waterloo. But at the distance of thirty (30) years those who lived in the time of danger and remember its magnitude, and now calmly review what there was in human strength to avert it, must acknowledge, I think, beyond all controversy, that the deliverance of Europe from the dominion of Napoleon was effected neither by Russia nor by Germany nor by England, but by the hand of God alone.*" Jonah probably pictured to himself some sudden and almost painless destruction, which the word, *over-thrown*, suggested, in which the whole city would be engulfed in an instant and the power which threatened his people, the people of God, broken at once. God reproved Jonah; but, before man condemns him, it were well to think, what is the prevailing feeling in Christian nations, at any signal calamity which befalls any people who threaten their own power or nation –we cannot, in Christian times, save their existence. "*Jonah*," runs an old traditional saying among the Jews, ''*sought the honor of the son [Israel], and sought not the honor of the Father*."

An uninspired writer would doubtless at least have brought out the relieving points of Jonah's character, and not have Teh him under the unmitigated censure of God. Jonah tells the plain truth of himself, as S. Matthew relates his own desertion of his Lord among the Apostles, or S. Mark, under the guidance of S. Peter, relates the great fall of the great Apostle.

Amid this, Jonah remains the same throughout. It is one strong impetuous will, bent on having no share in that which was to bring destruction on his people, fearless of death and ready to give up his life. In the same mind he gives himself to death amid the storm, and, when his mission was accomplished, asks for death in the words of his great predecessor Elyah, when he fled from Jezebel. He probably justified his impatience to himself by the precedent of so great a prophet. But although he complains, he complains to God of Himself. Having complained, Jonah waits. It may be that he thought, although God did not execute His judgments on the 40th day, He might still fulfill them. He had been accustomed to the thought of the long-suffering of God, delaying even when He struck at last. "*Considering with himself*," says Theodoras, ''*the greatness of the threat, he imaged that something might perchance still happen even after this*." The patience of God amid the Prophet's impatience, the still, gentle inquiry, such as He often puts to the conscience now,) ***Doest thou well to be angry***? and his final conviction of the Prophet out of his own feelings towards one of God's inanimate creatures, none would have ventured to picture, who had not known or experienced it.

In regard to the miracles in Jonah's history, over and above the fact, that they occur in Holy Scripture, we have our Lord's own word for their truth. He has set His seal on the whole of the Old Testament; He has directly authenticated by His own Divine authority the physical miracle of Jonah's preservation for three (3) days and nights in the belly of the fish, and the yet greater moral miracle of the conversion of the Ninevites. He speaks of them both, as facts, and of the stay of Jonah in the fish's belly, as a type of His own stay in the heart of the earth. He speaks of it also as a miraculous si.

The Scribes and Pharisees, unable to answer His refutation of their blasphemy, imputing His miracles to Beelzebub, asked of Him a miraculous sign from Heaven. Probably, they meant to ask that one sign, for which they were always craving. Confounding His first Coming with His second, and interpreting, according to their wishes, of His first Coming all which the prophets foretold of the Second, they were ever looking out for that His Coming in glory *with the clouds of heaven* to humble, as they thought, their own as well as His enemies. Our Lord answers, that this their craving for a sign was part of their faithlessness. *An evil and adulterous generation seeketh after a sign: and there shall no sign be given them but the sign of the Prophet Jonas*. He uses three (3) times their own word sign. He speaks of a miraculous sign, *the sign of Jonas*, a miracle which was the sign of something beyond itself. *For as Jonas was three (3) clays and three (3) nights in the whales belly, so shall the Son of Man be three (3) days and three (3) nights in the heart of the earth*. He gave them the sign from earth, not from Heaven; a miracle of humility, not of glory; of deliverance from death, and, as it were, a resurrection. A *sign* such as Holy Scripture speaks of, need not at all times be a miraculous, but it is always a real *sign*. Isaiah and his sons, by real names, given to them by God, or the prophet by his walking barefoot, or Ezekiel by symbolic acts, were signs; not by miraculous but still by real acts. In *this* case, the Jews asked for a miraculous sign; our Lord promises them a miraculous sign, although not one such as they wished for, or which would satisfy than; a miraculous sign, of which the miracalous preservation of Jonah was a type. Our Lord says, "Jonah *was* three days and three nights in the whale's belly," and no one who really brieves in Him, dare think that he was not.

It is perhaps a part of the simplicity of Jonah's narrative, that he relates these great miracles, as naturally as he dftea the most ordinary events. To God nothing is great or small; and the Prophet, deeply as he feels God's mercy, relates the means which God employed, as if it had been one of those every day miracles of His power and love, of which men think so little because God worketh them every day.

God prepared a great fish, he says, God prepared a palmchrist; God prepared a worm; God prepared a vehement East wind. Whether Jonah relates God's ordinary or His extra-ordinary workings.

His workings in the way in which He upholdeth in being the creatures of His Will, or in a way which involves a miracle, i.e. God's acting in some unusual way, Jonah relates it in the same way, with the same simplicity of truth. His mind is fixed on God's Providence, and he relates God's acts, as they bore upon God's Providential dealings with him. He tells of God's preparing the East Wind which smote the palmchrist, in the same way in which he speaks of the supernatural growth of the palmchrist, or of God's Providence, in appointing that the fish should swallow him. He mentions this, which was in the order of God's Providence; he nowhere stops to tell us the ''how." How God converted the Ninevites, how He sustained his life in the fish's belly, he tells not. He mentions only the great facts themselves, and leaves them in their mysterious greatness.

It is not strange, the heathen scoffers fixed upon the physical miracles in the history of Jonah for their scorn. They could have no appreciation of the great moral miracle of the conversion of a whole Heathen city at the voice of a single unknown Prophet. Such a conversion is unexampled in the whole revelation of God to man, greater in its immediate effects than the miracle of the Day of Pentecost. Before the stupendous power of God's grace over the unruly will of savage, yet educated, men, the physical miracles, great as they are, shrink into nothing. The wielding and swaying of half a million of human wills, and turning them from Satan to God, by a power of grace, as much above and beyond all changes of the unresisting physical creation, as the spirits and intelligences which God has created are higher than insentient matter. Physical miracles are a new exercise of the creative power of God: the moral miracles were a sort of firstfruit of the re-creation of the Gentile world. Physical miracles were the simple exercise of the Will of God; the moral miracles were, in these hundreds (100s) of thousands (1000s), His overpowering grace, pouring itself into the heart of rebellious man and re-creating it. As many souls as there were, so many miracles were there, greater even than the creation of man.

The miracles too are in harmony with the nature around. The Hebrews, who were, at this time, not a maritime people, scarcelv knew probably of those vast monsters, which our manifold researches into God's animal kingdom have laid open to us. Jonah speaks only of a ***great fish***. The Greek word, by which the LXX translated it, and which our Lord used, is, (like our "*cetacea*" which is taken from it,) the name of a genus, not of any individual fish. It is the equivalent of the ***great fish*** of Jonah. The Greeks use the adjective, as we do, but they also use the substantive which occurs in S. Matthew. This designates a class which *includes* the whale, but is never used to designate the whale. In Homer, it includes dolphins and the dog. In the natural historians, (as Aristotle) it designates the whole class of sea-creatures which are viviparous, "as the dolphin, the seal, the whale;'' Galen adds the Zygsena (a shark) and large tunnies; Photius says that "the Carcharias,'' or white shark, "is a species of it." Oppian recounts, as belonging to the Cete, several species of sharks and whales, some with names of land animals, and also the black tunnies. Aelian enumerates most of these under the same head. Our Lord's words then would be rendered more literally, *in the fish's belly*, than *in the whale's belly*. Infidels seized eagerly on the fact of the narrowness of the whale's throat; their cavil applied only to an incorrect rendering of modern versions. Fish, of such size that they can swallow a man whole, and which are so formed as naturally to swallow their prey whole, have been found in the Mediterranean. The white shark, having teeth merely incisive, has no choice, except between swallowing its prey whole, or cutting off a portion of it. It cannot *hold* its prey, or swallow it piecemeal. Its voracity leads it to swallow at once all which it can. Hence Otto Fabricius relates , "its wont is to swallow down dead and, sometimes also, living men, which it finds in the sea."

A natural historian of repute relates, "*In 1758 in stormy weather a sailor fell overboard from a frigate in the Mediterranean. A shark was close by, which, as he was swimming and crying for help, took him in his wide throat, so that he forthwith disappeared. Other sailors had leapt into the sloop, to help their comrade, while yet swimming; the captain had a gun which stood on the deck discharged at the fish, which struck it so, that it cast out the sailor which it had in its throat, who was taken up, alive and little injured, by the sloop which had now come up. The fish was harpooned, taken up on the frigate, and*

dried. The captain made a present of the fish to the sailor who, by God's Providence, had been so wonderluUy preserved. The sailor went round Europe exhibiting it. He came to Franconia, and it was publicly exhibited here in Erlangen, as also at number and other places. The dried fish was delineated. It was 20 feet long, and, with expanded fins, nine feet wide, and weighed 3924 pounds. From all this, it is probable that this was the fish of Jonah."

This is by no means an insulated account of the size of this fish. Blumenbach states, "*the white shark, or Canis carcharias, is found of the size of 10,000 lbs, and horses have been found whole in its stomach*." A writer of the 16th century on "*the fish of Marseilles*'" says, *" they of Nice attested to me, that they had taken a fish of this sort, approaching to 4000 lbs weight, in whose body they had found a man whole. Those of Marseilles told something similar, that they had once taken a Lamia (so they still popularly call the Carcharias) and found in it a man in a coat of mail [loricatus.]*" Rondelet says, "*sometimes it grows to such size that, placed on a carriage, it can hardly be drawn by two horses. I have seen one of moderate size, which weighed 1000 Ibs, and, when disembowelled and cut to pieces, it had to be put on two carriages.*" "I have seen on the shore of Saintonge a Lamia, whose mouth and throat were of such vast size, that it would easily swallow a large man."

Richardson, speaking of the white shark in N. America, says they attain the length of 30 feet, i.e. a 3rd larger than that which swallowed the sailor whole. Lacepede speaks of fish of this kind as "*more than 30 feet long*." "The contour," he adds, "*of the upper jaw of a requin of 30 feet, is about 6 feet long; its swallow is of a diameter proportionate*."

"In all modern works on Zoology, we find 30 feet given as a common length for a shark's body. Now a shark's body is usually only about eleven (11) times the length of the half of its lower jaw. Consequently a shark of 30 feet would have a lower jaw of nearly six (6) feet in its semicircular extent. Even if such a jaw as this was of hard bony consistence instead of a yielding cartilaginous nature, it would qualify its possessor for engulfing one of our own species most easily. The power which it has, by virtue of its cartilaginous skeleton, of stretching, bending and yielding, enables us to understand how the shark can swallow entire animals as large or larger than ourselves. Such an incident is related to have occurred A. D. 1802, on the authority of a Captain Brown, who found the body of a woman entire with the exception of the head within the stomach of a shark killed by him at Surinam." (* "*We have ascertained, from several comparisons, that the contour of one side of the upper jaw, measured from the angle of the two jaws to the summit of the upper Jaw nearly equals one-eleventh (1/11th) of the animal. One ought not then to be surprised, to read in Rondelet and other authors, that large requins can swallow a man whole*." *)

In the Mediterranean there are traces of a yet larger race, now extinct. (* This appears from the following statement with which Prof. Phillips has kindly furnished me. "*The earliest notice of them which has met my eye is in Scilla's very curious work,* La vana Specu-lazione disingannata. Napoli. 1670." Tav. iii. fig. 1. gives a fair view of some of their teeth, which are stated to have been found in 'un Sasso di Malta'; he rightly enough calls them teeth of Lamia (i. e. Shark) petrified. Mr. Bowerhank, in Reports of the Brit. Association, 1861, gives measures of these teeth, and estimates of the Blaze of the animal to which they belonged. His specimens are from Suffolk, from the Red Crag, where sharks' teeth, of several sorts, and a vast variety of shells, corals, &c. are mixed with some remains of mostly extinct mammalia. The marine races are also for the most part of extinct kinds. These deposits in Suffolk and Malta are of the later Tertiary period; specimens derived from them may be found on the shores no doubt, bat there is also no doubt of their original situation being in the stratified earth-crust. The living sharks to which the fossiI animal may have most nearly approached are included in the genus Carcharias, the teeth being beautiftilly serrated on the edges." *) "*However large or dangerous the existing race may be, yet from the magnitude of the fossil teeth found in Malta and elsewhere, some of which measure 4 1/2 inches from the point to the base, and 6 inches from the point to the angle, the animal, to which they belonged, must have much exceeded the present species in size*." "*The mouth of a fish of this sort*," says

Bloch, "is armed with 400 teeth of this kind. In the Isle of Malta and in Sicily, their teeth are found in great numbers on the shore. Naturalists of old took them for tongues of serpents. They are so compact that, after having remained for many centuries in the earth, they are not yet decayed. The quantity and size of those which are found proves that these creatures existed formerly in great numbers, and that some were of extraordinary size. If we were to calculate from them what should, in proportion, be the size of the throat which should hold such a number of such teeth, it ought to be at least 8 or 10 feet wide. In truth, these fish are found to this day of a terrific size –This fish, celebrated for its voracity and courage, is found in the Mediterranean and in almost every Ocean. It generally keeps at the bottom, and rises only to satisiy its hunger. It is not seen near shores, except when it pursues its prey, or is pursued by the mular, which it does not venture to approach, even when dead. It swallows all sorts of aquatic animals, alive or dead, and pursues especially the sea-calf and the tunny. In its pursuit of the tunny, it sometimes falls into nets, and some have been thus taken in Sardinia, which weighed 400 lbs and in which 8 or 10 tunnies were found still undigested. It attacks men wherever it can find them, whence the Germans call it 'menschen-fresser' (men-eater.) Gunner speaks of a sea-calf of the size of an ox, which has also been found in one of these animals; and in another a reindeer without horns, which had fallen from a rock. This fish attains a length of 25-30 feet. Millller says that one was taken near the Island of St. Marguerite which weighed 1500 lbs. On opening it they found in it a horse, quite whole: which had apparently been thrown overboard. M. Brunniche says that during his residence at Marseilles, one (1) was taken near that city, 15 feet long, and that two (2) years before, two (2), much larger, had been taken, in one (1) of which had been found two (2) tunnies and a man quite dressed. The fish were injured, the man not at all. In 1760 there was exhibited at Berlin a requin stuffed, 20 feet long, and 9 in circumference, vrhere it was thickest. It had been taken in the Mediterranean. Its voracity is so great, that it does not spare its own species. Leem relates, that a Laplander, who had taken a requin, fastened it to his canoe; soon after, he missed it. Some time after, having taken a larger, he found in its stomach the requin which he had lost" "The large Australian shark (Carcharias glaucus), which has been measured alter death 37 feet long, has teeth about 2 5/8 inches long."

Such facts ouglit to shame those who speak of the miracle of Jonah's preservation through the fish, as a thing less credible than any other of God's miraculous doings. There is no greater or less to Omnipotence. The creation of the Universe, the whole stellar system, or of a fly, are alike to Him, simple acts of His Divine Will. *He spake and it was*. What to men seem the greatest miracles or the least, are alike to Him, the mere *Let it be* of His All-Holy Will, actine in a different way for one and the same end, the instruction of the intelligent creatures which He has made. Each and all subserve, in their several places and occasions, the same end of the manifold Wisdom of God. Each and all of these, which to us seem interruptions of His ordinary workings in nature, were from the beginning, before He had created anything, as much a part of His Divine purpose, as the creation of the Universe. They are not disturbances of His laws. Night does not disturb day which it closes, nor day night. No more does any work which God, before the creation of the world, willed to do, (*for, known unto God are all His ways from the beginning of the world*,) interfere with any other of His workings. His workings in nature, and His workings above nature, form one harmonious whole. Each are a part of His ways; each is essential to the manifestation of God to us. That wonderful order and symmetry of God's creation exhibits to us some effluences of the Divine Wisdom and Beauty and Power and Goodness; that regularity itself sets forth these other foreknown operations of God, whereby he worketh in a way different from His ordinary mode of working in nature. "They who know not God, will ask," says S. Cyril, "*how was Jonah preserved in the fish? how was he not consumed? how did he endure that natural heat, and live, surrounded by such moisture, and was not rather digested? For this poor body is very weak and perishable. Truly wonderful was it, surpassing reason and wontedness. But if God be declared its Author, who would any more disbelieve? For God is All-powerful, and transmouldeth easily the nature of things which are, to what He willeth, and nothing resisteth His ineffable Will. For that which is perishable can at*

His Will easily become superior to corruption; and what is firm and unshaken and undecaying is easily subjected thereto. For nature, I deem, to the things which be, is, what seemeth good to the Creator." S. Au-gustine well points out the inconsistency, so common now, of excepting to the one or the other miracle, upon grounds which would in truth apply to many or to all. "*The answer*" *to the mockery of the Pagans, "is that either all Divine miracles are to be disbelieved, or there is no reason why this should not be believed. For we should not believe in Christ Himself that He rose on the third (3rd) day, if the faith of the Christians shrank from the mockery of Pagans. Since our friend does not put the question. Is it to be believed that Lazarus rose on the 4th day, or Christ Himself on the third (3rd) day, I much marvel that He put this as to Jonah as a thine incredible, unless he think it easier for one dead to be raised from the tomb, than to be preserved alive in that vast belly of the fish. Not to mention how vast the size of marine creatures is said to be by those who have witnessed it, who could not conceive what numbers of men that stomach could contain which was fenced by those ribs, well known to the people at Carthage, where they were set up in public? –how vast must have been the opening of that mouth, the door, as it were, to that cave*." "*But, truth, they have found in a Divine miracle something which they need not believe; viz. that the gastric juice whereby food is digested could be so tempered as not to injure the life of man. How still less credible would they deem it, that those three (3) men, cast into the furnace by the impious king, walked up and down in the midst of the fire! If then they refuse to believe any miracles of God, they must be answered in another way. But they ought not to question any one as though it were incredible, but at once all which are as, or even more, marvelous. He who proposed these questions, let him be a Christian now, lest, while he waits first to finish the questions on the sacred books, he come to the end of his life, before he have passed from death to life. –Let him, if he will, first ask questions such as he asked concerning Christ, and those few great questions to which the rest are subordinate. But if he think to finish all such questions as this of Jonah, before he becomes a Christian, he little appreciates human mortality or his own. For they are countless; not to be finished before accepting the faith, lest life be finished without faith. But, retaining the faith, they are subjects for the diligent study of the faithful; and what in them becomes clear is to be communicated without arrogance, what still lies hid, to be borne without risk to salvation*."

The other physical miracle of the rapid production of the Palma Christi, which God created to overshadow Jonah, was plainly supernatural in that extreme rapidity of growth, else in conformity with the ordinary character of that plant. "The kikaion, as we read in the Hebrew, called kikeia [or, Elkeroa,] in Syriac and Punic." says S. Jerome, "*is a shrub with broad leaves like vine-leaves. It gives a very dense shade, supports itself on its own stem. It grows most abundantly in Palestine, especially in sandy spots. If you cast the seed into the ground, it is soon quickened, rises marvelously into a tree, and a few days what you had beheld an herb, you look up to, a shrub. –The kikaion, a miracle in its instantaneous existence, and an instance of the power of God in the protection given by this living shade, followed the course of its own nature*." It is a native of all North Africa, Arabia, Syria, India. In the valley of the Jordan it still grows to a "*large size, and has the character*," an eyewitness writes, "*of a perennial tree, although usually described as a biennial plant.*" "*It is of the size of a small fig tree. It has leaves like a plane, only larger, smoother, and darker*." The name of the plant is of Egyptian origin, kiki; which Dioscorides and Galen identify with the croton; Herodotus with the Silicyprion, which, in the form sesclicyprion, Dioscorides mentions as a name given to the kiki or kroton; Pliny with the Ricinus also (the Latin name for the croton), our Palma Christi; Hebrews with the Arabic Elkeroa, which again is known to be the Ricinus. The growth and occasional perishing of the Palma Christi have both something analogous to the growth and decay related in Jonah. Its rapidity of growth is remarked by S. Jerome and Pliny, who says. "*in Spain it shoots up rapidly, of the heignt of an olive, with hollow stem,*" and branches.

"All the species of the Ricinus shoot up quickly, and yield fruit within three months and are so multipled from the seed shed, that, if left to themselves) they would occupy in short space the whole country.'' In Jamaica, "*it grows with surprising rapidity to the height of 15 or 16 feet.*" Niebuhr says, "*it*

has the appearance of a tree. Each branch of the kheroa has only one leaf with 6,7, or 8 indentures. This plant was near a stream which watered it adequately. At the end of Oct. 1765, it had, in 5 months, grown about 8 feet, and bore, at once, flowers and fruit, green and ripe.'' This rapidity of grrowth has only a sort of likeness to the miracle, which quickened in a way far above nature the powers implanted in nature. The destruction may have been altogether in the way of nature, except that it happened at that precise moment, when it was to be a lesson to Jonah. ''*On warm days, when a small rain falls, black caterpillars are generated in great numbers on this plant, which, in one night, so often and so suddenly cut off its leaves, that only their bare ribs remain, which I have often observed with much wonder, as though it were a copy of that destruction of old at Nineveh*." The Ricinus of India and Assyria furnishes food to a different caterpillar from that of Amboyna, but the account illustrates the rapidity of the destruction. The word "worm" is elsewhere also used collectively, not of a single worm only, and of creatures which, in God's appointment, devour the vine. There is nothing in the text, implying that the creature was one which gnawed the stem rather than the leaves. The peculiar word, ***smote***, is probably used, to correspond with the mention of the sun ***smiting*** on the head of Jonah.

These were miracles, like all the other miracles of Scripture, ways, in which God made Himself and His power known to us, shewing Himself the Lord of that nature which men worshiped and worship, for the present conversion of a great people, for the conviction of Israel, a hidden prophecy of the future conversion of the heathen, and an example of repentance and its fruits to the end of time. They have no difficulty except to the rebelliousness of unbelief.

Other difficulties people have made for themselves. In a planked-roof booth such as ours, Jonah would not have needed the shadow of a plant. Obviously then, Jonah's booth, even if we knew not what it was, was not like our's. A Grerman critic has chosen to treat this as an absurdity. "*Although Jonah makes himself a shady booth, he still further needs the overshadowing kikaion*." Jonah however, being an Israelite, made booths, such us Israel made them. Now we happen to know that the Jewish succah, or booth, being formed of the interlaced branches of trees, did not exclude the sun. We know this from the rules in the Talmud as to the construction of the Succah or "tabernacle" for the feast of Tabernacles. It lays down, ''*A Succah whose height is not ten palms, and which has not three sides, and which has more sun than shade [i.e. more of whose floor is penetrated by light through the top of the Succah, than is left in shade], is profane*." And again, "*Whoso spreadeth a linen cloth over the Succah, to protect him from the sun, it is profane*." "*Whoso raiseth above it the vine or gourd or ivy, and so covers it, it is profane; but if the roof be larger than they, or if one cut them, they are lawful*." "*With bundles of straw, and bundles of wood, and bundles of faggots, they do not cover it; and all these, if undone, are lawful*." "*They cover it with planks according to R. Jonah; and R. Meir forbids; whoso putteth upon it one plank of four palms' breadth it is lawful, only he must not sleep under it*." Yet all held that a plank thus broad was to overlap the booth, in which case it would not cover it. The principle of all these rules is, that the rude hut, in which they dwelt during the feast of Tabernacles, was to be a shade, symbolizing God's overshadowing them in the wilderness; the Succah itself, not anything adscititious, was to be their shade; yet it was but an imperfect protection, and was indeed intended so to be, in order to symbolize their pilgrim-state. Hence the contrivances among those who wished to be at ease, to protect themselves; and hence the inconvenience which God turned into an instruction to Jonah. Even "*the Arabs*," Layard tells us, "*in a Nineveh summer, struck their black tents and lived in sheds, constructed of reeds and grass along the banks of the river*." "*The heats of summer made it impossible to live in a white tent*." Layard's resource of a "*recess, cut into the bank of the river where it rose perpendicularly from the water's edge, screening the front with reeds and boughs of trees, and covering the whole with similar materials*," corresponds with the hut of Jonah, covered by the Kikaion.

No heathen scoffer, as far as we know, when he became acquainted with the history of Jonah, likened it to any heathen fable. This was reserved for so-called Christians. Some heathen mocked at it, as the philosophers of Mars'-hill mocked at the resurrection of Christ. "*This sort of question*" [about

Jonah], said a heathen, who professed to be an enquirer, "*I have observed to be met with broad mockery by the pagans*." They mocked, but they did not insult the history by likening it to any fable of their own. S. Jerome, who mentions incidentallv that "Joppa is the place in which, to this day, rocks are pointed out in the shore, where Andromeda, being bound, was once on a time freed by the help of Perseus," does not seem aware that the fable could be brought into any connection with the history of Jonah. He urges on the heathen the inconsistency of believing their own fables, which besides their marvelousness were often immoral, and refusing to believe the miracles of Scripture histories; but the fable of Andromeda or of Hesione do not even occur to him in this respect. "*I am not ignorant that to some it will seem incredible that a man could be preserved alive 3 days and nights in the fish's belly. These must be either believers or unbelievers. If believers, they must needs believe much greater things, how the three (3) youths, cast into the burning fiery furnace, were in such sort unharmed, that not even the smell of fire touched their dress; how the sea retired, and stood on either side rigid like walls, to make a way for the people passing over; how the rage of lions, aggravated by hunger, looked, awe-stricken, on its prey, and touched it not, and many like things. Or if they be unbelievers, let them read the 15 books of Ovid's metamorphoses, and all Greek and Latin story, and there they will see – where the foulness of the fables precludes the holiness of a divine origin. These things they believe, and that to God all things are possible. Believing foul things and defending them by alleging the unlimited power of God, they do not admit the same power as to things moral*." In Alexandria and in the time of S. Cyril, the old heathen fables were tricked up again. He alludes then to Lycophron's version of the story of Hercules, in order, like S. Jerome, to point out the inconsistency of believing heathen fables and rejecting Divine truth. "*We*," he says, "*do not use their fables to confirm things Divine, but we mention them to a good end, in answer to unbelievers, that their received histories too do not reject such relations*." The philosophers wished at once to defend their own fables and to attack the Gospel. Yet it was an unhappy *argumentum ad hominem*. Modern infidelity would find a likeness, where there is no shadow of it. The two heathen fables had this in common; that, in order to avert the anger of the gods, a virgin was exposed to be devoured by a sea-monster, and delivered from death by a hero, who slew the monster and married the princess whom he delivered. This, as given by S. Cyril, was a form of the fable, long subsequent to Jonah. The original simple form of the story was this, "*Apollo and Poseidon, wishing to make trial of the insolence of Laomedon, appearing in the likeness of men, promised for a consideration to fortify Pergamus. When they had fortified it, he did not pay them their hire. Wherefore Apollo sent a pestilence, and Poseidon a sea-monster, cast on shore by the flood-tide, who made havoc of the men that were in the plain. The oracle said that they should be freed from these misfortunes, if Laomedon would set his daughter Hesione as food for the monster; he did so set her, binding her to the rocks near to the plain; Hercules, seeing her thus exposed, promised to save her, if he might have from Laomedon the horses, which Zeus had given in compensation for the rape of Ganymede. Laomedon saying that he would give them, he slew the monster and set Hesione free*."

This simple story is repeated, with unimportant variations by Diodorus Siculus, Hyginus, Ovid, Valerius Flaccus. Even later, the younger Philostratus, depicting the story, has no other facts. An old icon represents the conflict in a way inconsistent with the later form of the story.

The story of Andromeda is told by Apollodorus, in part in the very same words. The Nereids were angered by Cassiope the mother of Andromeda, for boasting herself more beautiful than they. Then follows the same history, Poseidon sending a flood-tide and a sea-monster; the same advice of the oracle; the setting Andromeda in chains, as food for the sea-monster; Perseus' arrival, bargain with the father, the killing of the sea-monster, the deliverance of Andromeda. Fable as all this is, it does not seem to have been meant to be fable. Pliny relates, "*M. Scaurus, when AEdile, exhibited at Rome, among other marvels, the bones of the monster to which Andromeda was said to have been exposed, which bones were brought from Joppa, a city of Judaea, being 40 feet long, in height greater than the ribs of the Indian elephant, and the vertebrae a foot and a half thick*." He describes Joppa as "*seated on a hill,*

with a projecting rock, in which they shew the traces of the chains of Andromeda." Josephus says the same. Pausanias relates, "*the country of the Hebrews near Joppa supplies water blood-red, very near the sea. The natives tell, that Perseus, when he had slain the monster to which the daughter of Cepheus was exposed, washed off the blood there*." Mela, following perhaps his Greek authority, speaks in the present, "*an illustrious trace of the preservation of Andromeda by Perseus, they shew vast bones of a sea-monster*."

But, whether the authors of these fables meant them for matters of fact, or whether the fables had any symbolical meaning, they have not, in any form which they received until long after the time of Jonah, any connection with the book of Jonah.

The history of Andromeda has in common with the book of Jonah, this only, that, whereas Apollodorus and the ancients placed the scene of her history in Ethiopia, writers who lived some centuries after the time of Jonah removed it to Joppa, the seaport whence Jonah took ship. (* Euripides (in Plutarch de and. poet) speaks of the animal as "*rushing from the Atlantic sea*." (Fragm. Androm. T. ix. p. 45. ed. Matth.). Tacitus, in giving the heathen notions of the origin of the Jews, says "*most think that they are offspring of Ethiopians, whom, when Cepheus was (king of AEthiopia) fear and hatred compelled to change their abode*." (Hist. v. 2.) Ovid still placed the scene in AEthiopia. (Met. iv. 668.) and ascribed the Oracle to Ammon. (670.) *) "*There are some*," says Strabo, speaking of his own day, "*who transfer Ethiopia to our Phoenicia, and say that the matters of Andromeda took place at Joppa; and this, not out of ignorance of places, but rather in the form of a myth*." The transfer, doubtless, took place in the 800 years which elapsed between Jonah and Strabo, and was occasioned perhaps by the peculiar idolatry of the coast, the worship of Atargatis or Derceto. Pliny, at least, immediately after that statement about the chains of Andromeda at Joppa, subjoins, "*The fabulous Ceto is worshiped there*." Ceto is doubtless the same as "*Derceto*," of which Pliny uses the same epithet a little afterward. "*There*," at Hierapolis, "*is worshiped the prodigious Atargatis, which the Greeks call Derceto*." The Greeks appear (as their way was), on occasion of this worship of Ceto, to have transferred here their own story of Andromeda and the Cetos.

Ceto, i.e. Derceto, and Dagon were the corresponding male and female deities, ander whose names the Philistines worshiped the power which God has implanted in nature to reproduce itself. Both were fish-forms, with human hands and face. Derceto or Atarfatis was the Syriac Ter'to, whose worship at Hierapolis or Mabug had a far-known infamy, the same altogether as that of Rhea or Cyhele. The maritime situation of Philistia probably led them to adopt the fish as the symbol of prolific reproduction. In Holy Scripture we find chiefly the worship of the male god Dagon, lit. "great fish." He had temples at Gaza, and Ashdod, whither all the lords of the Philistines assembled. Five other places are named from his worship, four near the sea coast, and one close to Joppa itself. But in later times the name of the goddess became more prominent, and, among the Greeks, exclusive. Atargatis or Derceto had, in the time of the Maccabees, a celebrated temple at Camion, i.e. Ashteroth Carnaim in Gilead, and, according to Pliny, at Joppa itself. This furnished an easy occasion to the Greeks to transfer thither their story of the Cetos. The Greeks had peopled Joppa, before Simon retook it from Antiochus. In Jonah's time it was Phoenician. It was not colonized by Greeks until 5 centuries later. Since then Andromeda is a Greek story which they transferred to Joppa with themselves, the existence of the Greek story, at a later date, can be no evidence for "Phoenician legend," of which the rationalists have dreamed, nor can it have any connection with Jonah who lived half a millennium before the Greeks came, eight hundred (800) years before the story is mentioned in connection with Joppa.

With regard to the fables of Hercules, Diodorus Siculus thought that there was a basis of truth in them. The story of Hercules and Hesione, as alluded to by Homer and told by Apollodorus, looks like an account of the sea breaking in upon the land and wasting it; a human sacrifice on the point of being offered, and prevented by the removal of the evil through the building of a sea-wall. Gigantic works were commonly attributed to superior agency, good or evil. In Homer, the mention of the sea-wall is

prominent. "*He led the way to the lofty wall of mounded earth of the divine Hercules, which the Trojans and Minerva made for him, that, eluding the sea-monster, he might escape, when he rushed at him from the beach toward the plain.*" In any case a monster, which came up from the sea and wasted the land, is no fish; nor has the story of one who *destroyed* such a monster, any bearing on that of one whose life God *preserved* by a fish. Nor is the likeness really mended by the later version of the story, originating in an Alexandrian, after the book of Jonah had been translated into Greek at Alexandria. The writer of the Cassandra, who lived at least five centuries after Jonah, represents Hercules as ''*a lion, the offspring of three nights, which aforetime the jagged-toothed dog of Triton lapped up in his jaws; and he, a living carver of his entrails, scorched by the steam of a cauldron on the fireless hearths, shed the bristles of his head upon the ground, the infanticide waster of my country*." In that form the story re-appears in a heathen philosopher, and an Alexandrian father, but, in both, as borrowed from the Alexandrian poet. Others, who were unacquainted with Lycophron, heathen and Christian alike, knew nothing of it. One Christian writer, at the end of the 5th century, a Platonic philosopher, gives an account, distinct from any other, heathen or Christian, probably confused from both. In speaking of marvelous deliverances, he says; "*As Hercules too is sung*" [i.e. in Greek poetry], ''*when his ship was broken, to have neen swallowed up by a ketos, and, having come within, was preserved*." In the midst of the 11th century after our Lord, some writers on Greek fable, in order to get rid of the very offensive story of the conception of Hercules, interpreted the word of Lycophron which alludes to it, of his employing, in the destruction of the monster, three periods of 24 hours, called "nights" from the darkness in which he was enveloped. Truly, full often have those words of God been fulfilled, that *men shall turn away their ears from the truth and shall be turned unto fables.* Men, who refused to believe the history of Jonah, although attested by our Lord, considered AEnesis Gazsaeus, who lived about 13 centuries after Jonah, to be an authentic witness of an imaginary Phoenician tradition, 13 centuries before his own time; and that, simply on the ground that he has his name from Gaza; whereas he expressly refers, not to Phcenician tradition but to Greek poetry.

Such are the stories, which became a traditional argument among unbelieving critics to justify their disbelief in miracles accredited by our Lord. Flimsy spider-webs, which a critic of the same school brushes away, as soon as he has found some other expedient, as flimsy, to serve his purpose! (* What has the myth of Perseus, rightly understood, and with no foreign ingredients, in common with the history of Jonah, but the one circumstance, that a sea-creature is mentioned in each? And how different the meaning! Neither the myth of Perseus and Andromeda, nor the fully corresponding myth of Hercules and Hesione, can serve either to confirm the truth of the miracles in the book of Jonah [as though the truth needed support firom a fable], nor fo explain it as a popular heathen tradition, inasmuch as the analogy is too distant and indefinite to explain the whole. Unsatisfactory as such parallels are, as soon as we look, not merely at incidental and secondary points, but at the central point to be compared," &c. Baur (in Illgen Zeitschr. 1837 p. 101), followed by Hitzig. Winer also rejects it. The majestic simplicity of Holy Scripture and its moral greatness stand out the more, in contrast with which men have dared, amid much self-applause, to compare it. A more earnest, but misled, mind, even while unhappily disbelived the miracle of Jonah, held the comparison, on ground of reason, ludicrous; but not the leas frivolous and irreverent, as applied to Holy Scripture."

It was assumed by those who first wrote against the book of Jonah, that the thanksgiving in it was later than Jonah, "*a cento from the Psalms*." They objected that it did not allude to the history of Jonah. One critic repeated after the other that the Psalm was a "*mere cento*" of Psalms. However untrue, nothing was leas doubted. A later critic felt that the Psalm must have been the thanksgiving of one delivered firom great peril of life in the sea. "The images" he says, "*are too definite, they relate loo exclusively to such a situation, to admit of being understood vaguely of any great peril to life, as may Psalms 18 and 42, (which the writer may have had in his mind) or Psalm 124*." Another, to whom attention has been recently drawn, maintained the early date of the thanksgiving, and held that it

contained so much of the first part of Jonah's history, that that history might be founded on the thanksgiving. This was one step backward toward the truth. It is admitted that the thanksgiving is genuine, is Jonah's, and relates to a reiu deliverance of the r^ Ptophet. But the thanksgiving would not suggest the history. (* The heathen ode in praise of the god of the waters which appears in AElian (Hist Anim. xii. 45) about 220, A.D. (Fabr. Bibl. Gr. iv. 21. 1) contains the whole fable about Arion (B.C. 625 or 615) being thrown overboard treacherously and borne to shore on the backs of dolphins. The ode then did not suggest the fable (as Bunsen makes it); for it contains it. The Dolphin, playing as it does about vessels, was a Greek symbol of the sea; and the human figure upon it a votive offering for a safe arrival. Welcker gives 6 fables of persons, dead or alive, brought ashore by Dolphins. (Welcker, KI. Schrift, i. 90 1) The symbol was turned by the fertile Greek into the myth. *) Jonah thanks God for his deliverance from the depths of the sea, from which no man could be delivered, except by miracle. He describes himself, not as struggling with the waves, but as sunk beneath them to the bottom of the sea, whence no other ever rose. Jonah does not tell God, how He delivered him. On this the soul dwells; for this is the ground of its thankfulness. The delivered soul loves to describe to God the death out of which it had been delivered. Jonah thanks God for one miracle; he gives no hint of the other, which, when he uttered the thanksgiving, was not yet completed. The thanksgiving bears witness to a miracle; but does not suggest its nature. The history supplies it.

It is instructive that the writer who, disbelieving the miracles in the book of Jonah, "*restores* his histoiy" by effacing them, has also to "*restore* the history" of the Saviour of the world, by omitting His testimony to them. But this is to subject the revelation of God to the variations of the mind of His creatures, believing what they like, disbelieving what they dislike.

Our Lord Himself attested that this miracle on Jonah was an image of His own entombment and Resurrection. He has compared the preaching of Jonah with His own. He compares it as a real history, as He does the coming of the Queen of Sheba to hear the wisdom of Solomon. Modern writers have lost sight of the principle, that men, as individuals, amid their infirmities and sins, are but types of man; in their history alone, their office, their sufferings, can they be images of their Redeemer. God portrayed doctrines of the Grospel in the ritual of the law. Of the offices of Christ and, at times, His history, He gave some faint outline in offices which He instituted, or persons whose history He guided. But they are types only, in that which is of God. Even that which was good in any was no type of His goodness; nay, the more what is human is recorded of them, the less they are types of Him. Abraham who acted much, is a type, not of Christ, but of the faithful. Isaac, of whom little is recorded, except his sacrifice, becomes the type of Christ. Melchisedek, who comes forth once in that great loneliness, a King of Righteousness and of peace, a Priest of God, refreshing the father of the faithful with the sacrificial bread and wine, is a type, the more, of Christ's everlasting priesthood, in that he stands alone, without father, without known descent, without known banning or end, majestic in his one office, and then disappearing from our sight. Joseph was a type of our Lord, not in his chastity or his personal virtues but in his history: in that he was rejected by his brethren, sold at the price of a slave, yet, with kingly authority, received, supported, pardoned, gladdened, feasted, his brethren who had sold him. Even so the history of Jonah had two aspects. It is at once, the history of his mission and of his own personal conduct in it. These are quite distinct. The one is the history of God's doings in him and through him; the other is the account of his own soul, its rebellions, struggles, conviction. As a man, he is himself the penitent; as a Prophet, he is the preacher of repentance. In what was human infirmity in him, he was a picture of his people, whose cause he espoused with too narrow a zeal. Zealous too for the honor of God, although not with God's all-enfolding love, willing that that honor should be vindicated in his own way, unwilling to be God's instrument on God's terms, yet silenced and subdued at last, he was the image and lesson to those who murmured at S. Peter's mission to Cornelius, and who, only when they heard how God the Holy Ghost had come down upon Cornelius' household, *held their peace and glorified God saying, then hath God to the Gentiles also granted repentance unto life*. What coinciding visions to Cornelius and S. Peter, what

evident miracles of power and of grace were needed after the Resurrection to convince the Jewish converts of that same truth, which God made known to and through Jonah! The conversion of the Gentiles and the saving of a remnant only of the Jews are so bound together in the prophets, that it may be that the repugnance of the Jewish converts was founded on an instinctive dread of the same sort which so moved Jonah. It was a superhuman love, through which S. Paul contemplated *their fall as the riches of the Gentiles*.

On the other hand, that, in which Jonah was an image of our Lord, was very simple and distinct. It was where Jonah was passive, where nothing of his own was mingled. The storm, the casting over of Jonah, were the works of God's Providence; his preservation through the fish was a miracle of God's power; the conversion of the Ninevites was a manifold miracle of His grace. It might have pleased God to send to convert a heathen people one whom He had not so delivered; or to have subdued the will of the Prophet whom He sent on some other mission. But now sign answers to sign, and mission shadows out mission. Jonah was first delivered from his three days burial in that living tomb by a sort of resurrection, and then, whereas he had previously been a Prophet to Israel, he thenceforth became a Prophet to the heathen, whom, and not Israel, he converted, and, in their conversion, his, as it were, resurrection was operative. The correspondence is there. We may lawfully dwell on subordinate details, how man was tempest-tost and buffeted by the angry waves of this perilous and bitter world; Christ, as one of us, gave His life for our lives, the storm at once was hushed, there is a deep calm of inward peace, and our haven was secured. But the great outstanding facts which our Lord Himself has pointed out, are, that he who had heretofore been the Prophet of Israel only, was, after a three (3) days burial, restored through miracle to life, and then the heathen were converted. Our Lord has set His seal upon the facts. They were to Israel a sacred enigma, a hidden prophecy, waiting for their explanation. They were a warning, how those on whom God then seemed not to have pity, might become the object of His pity, while they themselves were cast out. Now the marvelous correspondence is, even on the surface, a witness to the miracle. Centuries before our Lord came, there was the history of life preserved by miracle in death and oat of death; and thereupon the history of heathen converted to God and accepted by Him. Is this, even a doubting mind might ask, accidental coincidence? or are it and the other like semblances, the tracing of *the finger of God*, from whom is all harmony, Who blends in one all the gradations of His creation, sdl I the lineaments of history, His natural and His moral world, the shadow of the law with the realities of the Gospel? How should such harmony exist, but for that harmonizing Hand, Who "binds and blends in one" the morning and evening of His creation.

Introduction to the Prophet MICAH.

MICAH, or Micaiah, this Morasthite, was so called, probably, in order to distinguish him from his great predecessor, Micaiah, son of Imlah, in the reign of Ahab. His name was spoken in its fuller form, by the elders of the land whose words Jeremiah has preserved. And in that fuller form his name is known, where the Greek and Latin translations of the Scriptures are used. (* *Michaias* is used by the LXX in Jer. 26:18 and Micah 1:1, as also in the other places where the name occurs, except Neh. 11:17, 22, where for (*mik'*) they have (*Micha*). Josephus calls both prophets (*Michaias*), Micah son of Imlah, Ant. 8. 14. 5, and our prophet, Ant. 10. 6. 2. The Vulgate uses for both, Michaeas. *) By the Syrians, and by the Jews ''*he is still called, as by us, Micah. The fullest and original form is Micaiahu,* "who is like the Lord?" In this fullest form, it is the name of one of the Levites sent by Jehoshaphat to teach the people", as also of the mother of king Asa, (the same name serving sometimes both for men and women). Then according to the habit of abridging names, in all countries, and especially those of which the proper name of the Lord is a part, it is diversely abridged into Micaihu, Micahu, whence Micah is readily formed, on the same rule

as Micaiah itself from Micaiahu. The forms are all found indifferently. The idolatrous Levite in the time of the Judges, and the son of Imlah, are both called in the same chapter *Micaihu* and *Micah*; the father of one of Josiah's officers is called *Micaiah* in the book of Kings, *Micah* in the Chronicles.

The Prophet's name, like those of Joshua, Elijah, Elisha, Hosea, Joel, Obadiah, was significant. Joshua's, we know, was changed of set purpose. The rest seem to have been given in God's Providence, or taken by the Prophets, in order to enunciate truths concerning God, opposed to the idolatries or self-dependence of the people. But the name of Micah or Micaiah, (as *the elders of the land* called him on a solemn occasion, some 120 years afterward) contained more than teaching. It was cast into the form of a challenge. *Who is like the Lord*? The form of words had been impressed on Israel by the song of Moses after the deliverance at the Red sea. In the days of Elijah and that first (1st) Micaiah, the strife between God and man, the true Prophet and the false, had been ended at the battle of Ramoth-Gilead; it ceased for a time, in the reigns of Jehu and his successors, because in consequence of his partial obedience, God, by Elisha and Jonah, promised them good: it was again resumed, as the promise to Jehu was expiring, and God's prophets had anew to proclaim a message of woe. *Hast thou found me, mine enemy*? and, *I hate him, for he doth not prophesy good, concerning me, but evil*, Ahab's words as to Elijah and Micaiah, were the types of the subsequent contradiction of the false prophets to Hosea and Amos, which closed only with the destruction of Samaria. Now, in the time of the later Micaiah, were the first dawnings of the same strife in Judah, which hastened and brouglit about the destruction of Jerusalem under Zedekiah, which re-appeared after the Captivity, and was the immediate cause of the second destruction under the Romans *>. Micah, as he dwells on the meaning of names generally, so, doubtless, it is in allusion to his own, that, at the close of liis prophecy, he ushers in his announcement of God's incomparaljle mercy with the words , ***Who is a God like unto Thee***? Before him, whatever disobedience there was to God's law in Judah, there was no systematic, organized, opposition to His prophets. There is no token of it in Joel. From the times of Micah it is never missing. We find it in each prophet (however brief the remains of some are), who prophesied directly to Judah, not in Isaiah only, but in Habakkuk and Zephaniah. It deepened, as it hastened toward its decision. The nearer God's judgments were at hand, the more obstinately the false prophets denied that they would come. The system of false prophecy, which rose to its height in the time of Jeremiah, which met and thwarted him at every step, and deceived those who wished to be deceived,was dawning in the time of Micah. False prophecy arose in Judah from the self-same cause whence it had arisen in Israel, because Judah's deepening corruption drew down the prophecies of God's displeasure, which it was popular to disbelieve. False prophecy was a gainful occupation. The false prophets had men's wishes on their side. They had the people with them. *My people love to have it so*, said God. They forbade Micah to prophesy; prophesied peace, when God foretold evil; prophesied for gain, and proclaimed war in the Name of God against those who fed them not.

At such a time was Micah called. His name which he himself explains, was no chance name. To the Hebrews, to whom names were so much more significant, parts of the living language, it recalled the name of his great predecessor, his standing alone against all the prophets of Ahab, his prophecy, his suffering, his evidenced truth. The truth of prophecy was set upon the issue of the battle before Ramoth-Gilead. In the presence of Jehoshaphat, king of Judah, as well as of Ahab, the 400 prophets of Ashtaroth had promised to Ahab the prize he longed for. One solitary, discriminating voice was heard amid that clamorous multitude, forewarning Ahab that he would perish, his people would be scattered. On the one side, was that loud triumphant chorus of *all the prophets, Go up to Ramoth-Gilead, and prosper; for the Lord shall deliver it into the king's hand*. On the other, one solemn voice, exhibiting before them that sad spectacle which the morrow's sun should witness, *I saw all Israel scattered upon the hills, as sheep that have not a shepherd, and the Lord said, these have no master, let them return every man to his house in peace.* Micaiah was smitten, imprisoned, and, apparently, ended his ministry, appealing from that small audience of the armies of Israel and Judah to the whole world, which has ever

since looked back to that strife with interest and awe. *Hear ye peoples, each one of them*. God, who guided the archer shooting *at a venture*, fulfilled the words which He had put into the Prophet's mouth. God's words had found Ahab, although *disguised*; Jehoshaphat, the imperilled, returned home, to relate the issue. The conflict between God's truth and idol falsehood was doubtless long remembered in Judah. And now when the strife had penetrated into Judah, to be ended some 170 years afterward in the destruction of Jerusalem, another Micaiah arose, his name the old watchword. ***Who is like the Lord***? He prefixed to his prophecy that same summons to the whole world to behold the issue of the conflict, which God had once accredited and, in that issue, had given an earnest of the victory of His truth, there thenceforth and for ever.

The prophet was born a villager, in Moresheth Gath, "*a village*", S. Jerome says; ("*a little village*", in S. Jerome's own days), "*East of Eleutheropolis*," where what was "*formerly his grave*," was "*now a church*." Since it was his birthplace and his burial-place, it was probably his home also. In the beginning of the reign of Jehoiakim, *the elders of the land* speak of him with this same title, the Morasthite. He lingers, in his prophecy, among the towns of the maritime plain (the Shephelah) where his birthplace lay. Among the ten (10) places in that neighborhood, which he selects for warning and for example of the universal captivity, is his native village, "*the home he loved*." But the chief scene of his ministry was Jerusalem. He names it in the beginning of his prophecy, as the place where the idolatries, and, with the idolatries, all the other sins of Judah were concentrated. The two capitals, Samaria and Jerusalem, were the chief objects of the word of God to him, because the corruption of each kingdom streamed forth from them. The sins which he relates are chiefly those of the capital. Extreme oppression, violence among the rich, bribing among judges, priests, prophets; building up the capital even by cost of life, or actual bloodshed; spoilation; expulsion of the powerless, women and children from their homes; covetouness; cheating in dealings; pride. These, of couree, may be manifoldly rei)eated in lesser places of resort and of judgment. But it is ***Zion and Jerusalem*** which are so ***built up with blood***; ***Zion and Jerusalem***, which are. on that ground, to be ***plowed as a field***; it is ***the city*** to which ***the Lord's voice crieth***; whose ***rich men are full of violence***; it is the ***daughter of Zion***, which is to ***go forth out of the city and go to Babylon***. Especially, they are the heads and princes of the people, whom he upbraids for perversion of justice and for oppression. Even the good kings of Judah seem to have been powerless to restrain the general corruption.

Micah, according to the title which he prefixed to his prophecy, was called to the prophetic office somewhat later than Isaiah. His ministry began later, and ended earlier. For Uzziah, in whose reign Isaiah began to prophesy, was dead before Micah was called to his office; and Micah probably was called away early in the reign of Hezekiah, whereas some of the chief public acts of Isaiah's ministry fell in the 17th and 18th years of the reign of Hezekiah. Joel, Amos, Obadiah, Jonah, had doubtless been withdrawn to their rest. Hosea alone, in "grey-haired might," was still protesting in vain against the deepening corruptions of Israel.

The contents of Micah's prophecy and his relation to Isaiah agree with the inscription. His prophecy has indications of the times of Jotham, perhaps also of those of Ahaz; one signal prophecy, we know historically, was uttered in the reign of Hezekiah.

It is now owned, well nigh on all hands, that the great prophecy, three (3) verses of which Isaiah prefixed to his 2nd chapter, was originally delivered by Micah. But it appears from the context in Isaiah, that he delivered the prophecy in that 2nd chapter, in the reign of Jotham. Other language of Micah also belongs to that same reign. No one now thinks that Micah adopted that great prophecy from Isaiah. The prophecy, as it stands in Micah, is in close connection with what precedes it. He had said, ***the mountain of the house shall be as the high places of the forest***; he subjoins instantly God's reversal of that sentence, in the latter days. "***And in the last days it shall be that the mountain of the house of the Lord shall be established on the top of the mounfains, and peoples shall flow unto it***." He had said, ***Zion shall be plowed as a field, and Jerusalem shall become heaps***; he adds forthwith, in reversal of this, ***the***

law shall go forth from Zion, and the word of the Lord from Jerusalem. The two sentences are joined as closely as they can be; Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house shall become high places of a forest; and it shall be, in the last days, the mountain of the house of the Lord shall be (abidingly) established on the top of the mountains. Every reader would understand, that the elevation intended, was spiritual, not physical. They could not fail to understand the metaphor; or imagine that the Mount Zion, on part of which, (Mount Moriah,) the ***house of the Lord*** stood, should be physically placed on other hills. But the contrast is marked. The promise is the sequel of the woe; the abiding condition is the reversal of the sentence of its desolation. Even the words allude, the one to the other.

In Isaiah, there is no such connection. After the first chapter and its summary of rebuke, warning, threatening, and final weal or woe resting on each class, Isaiah, in his second chapter, begins his prophecy anew with a fresh title; *The word that Isaiah the son of Amos saw concerning Judah and Jerusalem*; and to this he prefixes three verses from Micah's prophecy. He separates it in a marked way from the preceding summary, and yet connects it with some other prophecy by the word, And. He himself marks that it is not in its original place here. So then, in the prophet Micah, the close connection with the foregoing marks that it is in its original place; Isaiah marked purposely that in his prophecy it is not.

But Isaiah's prophecy belongs to a time of prosperity; such as Judah had not, after the reign of Jotham. It was a time of great warlike strength, diffused through the whole land. The land was full, without end, of gold, silver, chariots, horses, of lofty looks and haughtiness. The images which follow are shadows of the Day of Judgment, and extend beyond Judah; but the sins rebuked are the sins of strength and might, self-confidence, oppression, manifold female luxury and bravery. Isaiah prophesies that God would take away their strength. Then they still had it. Judah trusted not at that time in God nor in foreign alliances, but in self. Yet, from the time of Ahaz, trust in foreign help infected them to the end. Even Hezekiah, when he received the messengers of Merodach-baladan, fell into the snare; and Josiah probably lost his life, as a vassal of Assyria. This union of inherent strength and unconcernedness about foreign aid is an adequate test of days anterior to Ahaz.

But since Isaiah prefixed to a prophecy in the days of Jotham this great prophecy of Micah, then Micah's prophecy must have been already current. To those same days of strength it belongs, that Micah could prophesy as a gift, the cutting oil'' of *horses* and *chariots*, the destruction *cities* and *strong towers*, all, in which Judah trusted instead of God. The prophecy is a counterpart of Isaiah's. Isaiah prophesied a day of Judgment, in which all these things should be removed; Micah foretold that their removal should be a mercy to those who trust in Christ.

On the other hand, the utter dislocation of society, the bursting of all the most sacred bands which bind man to man together, described in his last chapter, perhaps belong most to the miserable decay in the reign of Ahaz. The idolatry spoken of also belongs probably to the time of Ahaz. In Jotham's time, *the people sacrificed and burned incense still in the high places*; yet, under a king so highly praised, these are not likely to have been in Jerusalem. But Micah, in the very head of his prophecy, speaks of Jerusalem as the centre of the idolatries of Judah. The allusion also to child-sacritices belongs to the time of Ahaz, who sacrificed sons of his own, and whose sacrifice others probably imitated. The mention of the special idolatry of the time, *the statutes of Omri are kept, and all the works of the house of Ahab*, belong to the same reign, it being recorded of Ahaz especially, *he walked in the ways of the kings of Israel and made also molten images for Baalim* ; the special sin of the house of Ahab. That character too which he describes, that, amid all that idolatry, practical irreligion, and wickedness, they *leant upon the Lord, and said, Is not the Lord among us? none evil can come upon us*; was just the character of Ahaz. Not until the end of his reign was he so embittered by God's chastisements, that he closed His temple. Up to that time, even after he had copied the brazen altar at Damascus, he still kept up a divided allegiance to God. Urijah, the high Priest, at the king's command, offered the sacrifices for the king and

the people, while Ahaz used *the brazen altar, to enquire by*. This was just the half-service which God by Micah rejects. It is the old history of man's half-service, faith without love, which provides, that what it believes but loves not, should be done for it, and itself enacts what it prefers. Urijah was to offer the lawful sacrifices for the king and the people; Ahaz was to obtain knowledge of the future, such as he wished in his own way, a lying future, by lying acts.

Micah renewed under Hezekiah the prophecy of the utter destruction of Jerusalem, which he had pronounced under Jotham. The prophets did not heed repeating themselves. Eloquent as they were, they are the more eloquent because eloquence was not their object. Even our Lord, with Divine wisdom, and the more, probaldy, because He had Divine wisdom, repeated in His teaching the same words. Those words sank the deeper, because often repeated. So Micah repeated doubtless oftentimes those words, which he first uttered in the days of Jotham; ***Zion shall be plowed like a field and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest***. Often, during those perhaps thirty (30) years, he repeated them in vain. At the last, they wrought a great repentance, and delayed, it may be for 136 years, the destruction which he was constrained to foretell. Early in the days of Jehoiakim, about 120 years afterward, in the public assembly when Jeremiah was on trial for his life, ***the eders of the land*** said explicitly, that the great conversion at the beginning of the reign of Hezekiah, nay, of that king himself, was wrought by the teaching of Micah. *Then rose up*, says Jeremiah, *certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, saying. Thus saith the Lord of hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest. Did Hezekiah king of Judah, and all Judah, put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them*?

It may have been that single prophecy which Micah so delivered; some have thought that it was his whole book. Jeremiah, at God's command, at one time uttered single prophecies; at another, the summary of all his prophecies. This only is certain, that the prophecy, whether these words alone or the book containing them, was delivered to all Judah, and that God moved the people through them to repentance.

The words, as they occur in Jeremiah, are the same, and in the same order, as they stand in Micah. Only in Jeremiah the common plural termination is substituted for the rarer and poetic form used by Micah. The *elders*, then, who quoted them, probably knew them, not from tradition, but from the written book of the Prophet. But those elders speak of Micah, as exercising his prophetic office in the days of Hezekiah. They do not say, *he prophesied* which might have been a single act; but he was prophesying, *hayah nibbah*, a form of speaking which is only used of an abiding, habitual, action. They say also, "he was habitually prophesying, and he said," i.e. as we should say, "in the course of his prophesying in the days of Hezekiah, he said."Still it was to all the people of judah that he said it. The elders say so, and lay stress upon it by repeating it. *Did Hezekiah king of Judah and all Judah put him at all to death*? It must have been then on some of the great festivals, hen all Judah was gathered together, that Micah so spake to them.

Probably, shortly afterward, in those first (1st) years of Hezekiah, Micah's office on earth closed. For, at the outset and in the summary of his prophecy, not incidentally, he speaks of the destruction of Samaria, which took place in the 4th year of Hezekiah, as still to come; and however practical or partial idolatry continued, such idolatry as he throughout describes, did not exist after the reformation by Hezekiah. This conversion, then, of the king and of some considerable part of Judah was probably the closing harvest of his life, after a long seed-time of tears. So God allowed His servant *to depart in peace*. The reformation itself, at least in its fullness, took place after the kingdom of Samaria had come to an end, since Hezekiah's messengers could, unhindered, invite all Israel to join in his great Passover.

Probably, then, Micah lived to see the first dawnings only of the first reformation which God wrought by his words.

At the commencement, then, of Hezekiah's reign he collected the substance of what God had taught by him, re-casting it, so to speak, and retaining of his spoken prophecy so much as God willed to remain for us. As it stands, it belongs to that early time of Hezekiah's reign, in which the sins of Ahaz still lived on. Corruption of manners had been hereditary. In Jotham's reign too, it is said expressly, in contrast with himself, *the people were still doing corruptly*. Idolatry had, under Ahaz, received a fanatic impulse from the king, who, at last, set himself to close the worship of God. The strength of Jotham's reign was gone; the longing for its restoration led to the wrong and destructive policy, against which Isaiah had to contend. Of this Micah says, such should not be the strength of the future kingdom of God. Idolatry and oppression lived on; against these, the inheritance of those former reigns, the sole residuum of Jotham's might or Ahaz' policy, the breach of the law of love of God and man, Micah concentrated his written prophecy.

This book also has remarkable symmetry. Each of its three (3) divisions is a whole, beginning with upbraiding for sin, threatening God's judgments, and ending with promises of future mercy in Christ. The two later divisions begin again with that same characteristic. ***Hear ye***, with which Micah. The three (3) divisions an also connected, as well by lesser references of the later to the former, as also by the advance of the prophecy. Judah could not be trusted now with any simple declaration of God's future mercy. They supposed themselves, impenitent as they were and with no purpose of repentance, to be the objects of God's care, and secure from evil. Unmixed promise of good would but foment this irreligious apathy. Hence on the promises at the end of the first portion, ***and their king shall pas before them and the Lord at the head of them,*** he turns abruptly, ***And I said, Hear, I pray you, Is it not for you to know judgment***? The promise had been to ***Jacob and the remnant of Israel***. He renews his summons to the ***heads of Jacob*** and the ***princes of the house of Israel***. In like way, the last section, opening with that wonderful pleading of God with His people, follow's upon that unbroken declaration of God's mercies, which itself issues out of the promised Birth at Bethlehem.

There is also a sort of progress in the promises of the three (3) parts. In the first, it is of deliverance generally, in language taken from that first (1st) deliverance irom Egypt. The 2nd is objective, the Birth of the Redeemer, the conversion of the Gentiles, the restoration of the Jews, the establishment and nature of His kingdom. The third (3rd) is mainly subjective, man's repentance, waiting upon God, and God's forgiveness of his sins.

Throughout, the metropolis is chiefly addressed, as the main seat of present evil and as the centre of the future blessings; where the reign of the long-promised Ruler should be; whence the revelation of God should go forth to the heathen; whither the scattered and dispersed people should be gathered.

Throughout the prophecy also, Micah upbraids the same class of sins, wrong dealing of man to man, oppression of the poor by the rich. Throughout, their future captivity and dispersion are either predicted, or assumed as the basis of the prediction of good. Throughout, we see the contemporary of the prophet Isaiah. Beside that great prediction, which Isaiah inserted verbally from Micah, we see them, as it were, side by side, in that city of God's visitation and of His mercy, prophesying the same respite, the same place of captivity and deliverance from it, the same ulterior mercies in Christ. "*The more to establish the faith, God willed that Isaiah and Micah should speak together, as with one mouth, and use such agreement as might the more convict all rebels*." Assyria was then the monarchy of the world; yet both prophets promise deliverance from it; both foretell the captivity in the then subordinate Babylon; both, the deliverance from it. Both speak in the like way of the gathering together of God's people from lands, to some of which they were not yet dispersed. Isaiah prophesied the Virgin-Birth of Immanuel; Micah, the Birth at Bethlehem of Him ***Whose goings forth have been of old, from everlasting***. Both speak in the like way of the reverence for the Gentiles thereafter for her, by reason of

the presence of her God. Even, in outward manner, Micah, representing himself, as one who ***went mourning*** and ***wailing***, ***stripped and naked***", is a sort of forerunner of tlie symbolic acts of Isaiah. Micah had this also common with Isaiah, that he has a predominance of comfort. He is brief in upbraiding, indignant in casting back the pleas of the false prophets, concise in his threatenings of woes, save where he lingers mournfully over the desolation, large and flowing in his descriptions of mercy to come. He sees and pronounces the coming punishment, as absolutely certain; he does not call to repentance to avert it; he knows that ultimately it will not be averted; he sees it irrespectively of time, and says that it will be. Time is an accident to the link of cause and effect. Sin consummated would be the cause; punishment, the effect. He spoke to those who knew that God pardoned on repentance, who had lately had before them that marvelous instance in Nineveh. He dashes to the ground their false security, by reason of their descent from Jacob'', of God's Presence among them in the Temple; the multitude of their offerings amid the multitude of their sins. He rejects in God's name, their false, outward, impenitent, penitence; and thereby the more implies that He would accept a true repentance. They knew this, and were, for a time, scared into penitence. But in his look, as God willed it to remain, he is rather the prophet of God's dealings, than the direct preacher of repentance to individuals. Yet he is the more an evangelic preacher, in that bespeaks of repentance, only as the gift of God. He does not ignore that man must accept the grace of God; but, as Isaiah foretells of the days of the Gospel, ***the idols He shall utterly abolish***, so Micah first (1st) foretells that God would abolish all wherein man relied out of God, all wherein he prided himself, every form ol idolatry, and subsequently describes the future evangelic repentance, submission to, and waiting upon God and His righteousness; and God's free plenary forgiveness .

Micah's rapid unprepared transitions from each of his main themes to another, from upbraiding to threatening, from threatening to mercy and then back again to upbraiding, is probably a part of that same vivid perception of the connection of sin, chastisement, forgiveness, in the will and mind of God. He sees them and speaks of them in the natural sequence in which they were exhibited to him. He connects most commonly the sin with the punishment by the one word, ***therefore***, because it was an object with him to shew the connection. The mercies to come he subjoins either suddenly without any conjunction, or

with the simple ***and***. An English reader loses some of the force of this simplicity by the paraphrase, which, for the simple copula, substitutes the inference or contrast, ***therefore, then, but, notwithstanding***, which lie in the subjects themselves. An English reader might have been puzzled, at first sight, by the monotonous simplicity of the, ***and, and***, joining together the mention of events, which stand, either as the contrast or the consequence of those which precede them. The English version accordingly has consulted for the reader or hearer, by drawing out for him the contrast or consequence which lay beneath the surface. But this gain of clearness involved giving up so far the majestic simplicity of the Prophet, who at times speaks of things as they lay in the Divine Mind, and as, one by one, they would be unfolded to man,without explaining the relation in which they stood to one another. Micah knew that sufferings were, in God's purpose, travailpains. And so, immediately after the denunciation of punishment, be adds so calmly "**And *in the last days it shall be***;" "**And *thou, Bethlehem Ephratah***." Or in the midst of his descriptions of mercies, bespeaks of the intervening troubles, as the way to them***. Now why dost thou cry aloud? –pangs have taken thee, as a woman in travail –be in pain– thou shalt go even unto Babylon; there shall thou be delivered: or, Therefore will He give thee up until the time, &c.*** i.e. because He has these good things in store for thee, ***He will give thee up, until the time*** comes.

With this great simplicity Micah unites great vividness and energy. Thus in predicting

punishment, he uses the form of command, bidding them, as it were, execute it on themselves; ***Arise, depart***: as, in the Great Day, our Lord shall say, *Depart, ye cursed*. And since God does in us or by us what He commands to be done, he uses the imperative to Zion, alike as to her victories over God's enemies, or her state of anxious fear.

To that same vividness belong his rapid changes of person or gender; his sudden questions; his unmarked dialogues. The changes of person and gender occur in all Hebrew poetry; all have their emphasis. He addresses the people or place as a whole (*fem*.), then all the individuals in her; or turns away and speaks of it; or contrariwise, having spoken of the whole in the third person, he turns round and drives the warning home to individuals. The variations in the last verse of ch. 6 are unexampled for rapidity even in Hebrew.

And yet the flow of his words is smooth and measured. Without departing from the conciseness of Hebrew poetry, his cadence, for the most part, is of the more prolonged sort, as far as any can be called prolonged, when all is so concise. In some 8 verses, out of 104, he is markedly brief, where conciseness corresponds with his subject, as in an abrupt appeal as to their sins, or an energetic announcement of judgment or of mercy, or in that remarkable prophecy of both, how God would, in mercy, cut off all grounds of human trust. Else, whereas in Nahum and Habakkuk, not quite 1/3, and in the eleven last Chapters of Hosea much less than 1/3, of verses contain moru than 13 words, in Micah above 3/7 (as, in Joel, nearly 3/7) exceed that niunber. The verses are also distributed in that ever-varying cadence, whereby, in Hebrew poetry, portions of their short sentences being grouped together, the harmony of the whole is produced by the varied disipositions of these lesser groups of 2, 3, 4, and but rarely 5 words; scarcely any two verses exactly corresponding, but all being united by the blending of similar cadences. In Micah, as in all Hebrew poetry, the combination of 3 words is the most frequent, and this, sometimes by itself, sometimes in union with the number 4, making the sacred number 7; or, with 2, making a number which we find in the tabernacle, but which dwells more in the hearts of the disciples of the Crucified. The same exact rhythm seldom recurs, and that, naturally, chiefly in the shorter verses, the longer admitting or requiring more combinations. Wherever also there is more than one pause in the verse, a further and very considerable variety of rhythm may be produced, even when the several clauses of two verses contain the same number of words in the same order. The difference of cadence is far more influenced by the place, where the verse is divided, than by the exact number of words contained in it. The rhetorical force of the distribution of the words into the several clauses depends mainly upon the place of the Athnach or semicolon. The same exact rhythm, (in which both the same number of words occur in the verse, and the verse is divided in the same place) recurs only seven times in Micah, in verses capable of a variation. The other four cases of repetition occur in short verses which have one division only according to the place where the main division of the verse falls.

His description of the destruction of the cities or villages of Judah corresponds in vividness to Isaiah's ideal march of Sennacherib. The flame of war spreads from place to place; but Micah relieves the sameness of the description of misery by every variety which language allows. He speaks of them in his own person, or to them; he describes the calamity in past or in future, or by use of the imperative. The verbal allusions are crowded together in a way unexampled elsewhere. Moderns have spoken of them, as not after their taste, or have apologized for them. The mighty Prophet, who wrought a repentance greater than his great contemporary Isaiah, knew well what would impress the people to whom he spoke. The Hebrew names had definite meanings. [To facilitate comparison, I subjoin a like analysis of the other prophets mentioned. This is omitted.] We can well imagine how, as name after name passed from the Prophet's mouth, connected with some note of woe, all around awaited anxiously, to know upon what place the fire of the Prophet's word would next fall; and as at last it had fallen upon little and mighty round about Jerusalem, the names of the places would ring in their ears as heralds of the coming woe; they would be like so many monuments, inscribed beforehand with the titles of departed greatness, reminding Jerusalem itself of its portion of the prophecy, that ***evil*** should ***come from the Lord unto the gate of Jerusalem.***

Wonderful must have been his lightningflash of indignation, as, when the false prophet or the people had forbidden God's word to be spoken, he burst upon them, ***Thou, called house of Jacob,***

shortened is God's Spirit? Or these His doings? And then follow the plaintive descriptions of the wrongs done to the poor, the peaceful, the mothers of his people and their little ones. And then again the instantaneous dismissal, ***Arise and depart***. But, therewith, wonderful also is his tenderness. Burning as are his denunciations against the oppressions of the rich, (words less vehement will not pierce hearts of stone) there is an under-current of tenderness. His rebukes evince not indignation only against sin, but a tender sympathy with the sufferers. He is afflicted in the afflictions which he has to denounce. He yearns for his people; nay, until our Lord's Coming, there is scarcely an expression of such yearning longing: he hungers and thirsts for their good.

God's individual care of His people, and of each soul in it, had, since David's time and even since Jacob, been likened to the care of the shepherd for each single sheep. The Psalm of Asaph must have familiarized the people to the image, as relating to themselves as a whole, and David's deep Psalm had united it with God's tender care of His own in, and over, death. Yet the predominance of this image in Micah is a part of the tenderness of the Prophet. He adopts it, as expressing, more than any other natural image, the helplessness of the creature, the tender individual care of the Creator. He forestalls our Lord's words, *I am the good shepherd*, in his description of the Messiah, gathering ***the remnant of Israel together, as the sheep of Bozrah***; His people are as a flock, ***lame and despised***, whom God would assemble; His royal seat, ***the tower of the flock***; the Ruler of Israel should ***stand*** unresting, ***and feed them***; those whom He should employ against the enemies of His people, are shepherds under Him, the true shepherd. He sums up his prayer for his people to God as their Shepherd; ***Feed Thy people with Thy rod, the flock of Thine heritage***.

Directly, he was a Prophet for Judah only. At the beginning of his book, he condemns the idolatries of both capitals, as the central sin of the two kingdoms. The destruction of Samaria he pronounces at once, as future, absolutely certain, abiding. There he leaves her, declares her ***wound incurable***, and passes forthwith to Judah, to whom, he says, that wound should pass, whom that same enemy should reach. Thereafter, he mentions incidentally the infection of Israel's sin spreading to Judah. Else, after that first sentence on Samaria, the names of Jacob (which he had given to the ten (10) tribes) and Israel are appropriated to the kingdom of Judah: Judah is mentioned no more, only her capital; even her kings are called ***the kings of Israel***. The ten (10) tribes are only included in the general restoration of the whole. The future remnant of the two (2) tribes, to be restored after the captivity of Babylon, are called by themselves ***the remnant of Jacob***: the Messiah to be born at Bethlehem is foretold as ***the ruler in Israel***: the ten (10) tribes are called ***the remnant of His brethren***, who were to ***return to the children of Israel***, i.e. Judah.

This the more illustrates the genuineness of the inscription. A later hand would have been unlikely to have mentioned either Samaria or those earlier kings of Judah. Each part of the title corresponds to something in the prophecy; the name ***Micah*** is alluded to at its close; his birthplace, ***the Morasthite***, at its beginning; the indications of those earlier reigns lie there, although not on its surface. The mention of the two capitals, followed by the immediate sentence on Samaria, and thenby the fuller expansion of the sins and punishment of Jerusalem, culminating in its sentence, in Micah, corresponds to the brief mention of the punishment of Judah in Amos the Prophet of Israel, and then the fuller expansion of the sins and punishments of Israel. Further, the capitals, as the fountains of idolatry, are the primary object of God's displeasure. They are both specially denounced in the course of the prophecy; their special overthrow is foretold. The title corresponds with the contents of the prophecy, yet the objections of modern critics shew that the correspondence does not lie on the surface.

The taunt of the false priest Amaziah to Amos may in itself suggest that prophets at Jerusalem did prophesy against Samaria. Amaziah, anyhow, thought it natural that they should. Both Isaiah and Micah, while exercising their office at Jerusalem, had regard also to Samaria. Divided as Israel and Judah were, Israel was not yet cut off. Israel and Judah were still, together, the one people of God. The prophets in each had a care for the other.

Micah joins himself on to the men of God before him, as Isaiah at the time, and Jeremiah, Habakkuk, Zephaniah, Ezekiel, subsequently, employed words or thoughts of Micah. Micah alludes to the history, the laws, the promises, the threatenings of the Pentateuch; and that in such wise, that it is plain that lie had, not traditional laws or traditional history, but the Pentateuch itself before him ''. Nor were those books before himself only. His book implies not an acquaintance only, but a familiar acquaintance with it on the part of the people. The title, ***the land of Nimrod, the house of bondage***, for Egypt, the allusions to the miraculous deliverance from Egypt, the history of Balaam; the whole summary of the mercies of God from the Exodus to Gilgal, the faithfulness pledged to Abraham and Jacob, would be unintelligible without the knowledge of the Pentateuch. Even single expressions are taken from the Pentateuch. Especially, the whole sixth chapter is grounded upon it. Thence is the appeal to inanimate nature to hear the controversy; thence the mercies alleged on God's part; the offerings on man's part to atone to God (except the one dreadful superstition of Ahaz) are from the law; the answer on God's part is almost verbally from the law; the sins upbraided are sins forbidden in the law; the penalties pronounced are also those of the law. There are two allusions also to the history of Joshua, to David's elegy over Saul and Jonatlian, and, as before said, to the history of Micaiah son of Imlah in the book of Kings. Single expressions are also taken from the Psalms and the Proverbs. In the descriptions of the peace of the kingdom of Christ, he appears purposely to have reversed God's description of the animosity of the nations against God's people. He has also two characteristic expressions of Amos. Perhaps, in the image of the darkness which should come on the false prophets, he applied anew the image of Amos, adding the ideas of spiritual darkness and perplexity to that of calamity.

The light and shadows of the prophetic lite fell deeply on the soul of Micah. The captivity of Judah too had been foretold before him. Moses had foretold the end from the beginning, had set before them the captivity and the dispersion, as a punishment which the sins of the people would certainly bring upon them. Hosea presupposed it; Amos foretold that Jerusalem, like the cities of its heathen enemies, should be burned with fire. Micah had to declare its lasting desolation. Even when God wrought repentance through him, he knew that it was but for a time; for he foresaw and foretold that the deliverance would be, not in Jerusalem, but at Babylon, in captivity. His prophecy sank so deep, that, above a century afterward, just when it was about to have its fulfillment, it was the prophecy which was remembered. But the sufferings of time disappeared in the light of eternal truth. Above seven centuries rolled by, and Micah re-appears as the herald, not now of sorrow but of salvation. Wise men from afar, in the nobility of their simple belief, asked, *Where is he that is born King of the Jews*? A king, jealous for his temporal empire, gathered all those learned in Holy Scripture, and echoed the question. The answer was given, unhesitatingly, as a well-known truth of God, in the words of Micah. *For thus it is written in the Prophet*. Glorious peerage of the two contemporary prophets of Judah. Ere Jesus was born, the Angel announced the birth of the Virgin's Son, God with us, in the words of Isaiah. When He was born, He was pointed out as the Object of worship to the first converts from the heathen, on the authority of God, through Micah.

Introduction to the Prophet NAHUM.

The prophecy of Nahum is both the complement and the counterpart of the book of Jonah. When Moses had asked God to shew him His glory, and God had promised to let him see the outskirts of that glory, and to proclaim the Name of the Lord before him, *the Lord*, we are told, passed by before him and proclaimed, *The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no*

means clear the guilty. God proclaimed at once His mercy and His justice. Those wondrous words echo along the whole of the Old Testament. Moses himself, David, other Psalmists, Jeremiah, Daniel, Nehemiah, plead them to God or rehearse some part of them in thanksgiving. Joel repeated them as a motive to repentance. Upon the repentance of Nineveh, Jonah had recited to God the bright side of that His declaration of Himself, *I knew that Thou art a gracious God and merciful, slow to anger and of great goodness*, repeating to God His words to Moses, and adding, *and repenting of the evil*. Nineveh, as appears from Nahum, had fallen back into the violence of which it had repented. Nahum then, in reference to that declaration of Jonah, begins by setting forth the awful side of the attributes of God. First, in a stately rhythm, which, in the original, reminds us of the gradual Psalms, he enunciates the solemn (3) threefold declaration of the severity of God to those who will be His enemies.

A jealous God and Avenger is the Lord: An Avenger is the Lord, and lord of wrath;
An Avenger is the Lord to His adversaries: And a Reserver of wrath to His enemies.

Then, he too recites that character of mercy recorded by Moses, *The Lord is slow to anger, and great in power*. But anger, although slow, comes, he adds, not the less certainly on the guilty; *and will not at all clear the guilty*. The iniquity is full. As a whole, there is no place more for repentance. Nineveh had had its prophet, and had been spared, and had sunk back into its old sins. The office of Nahum is to pronounce its sentence. That sentence is fixed. *There is no healing of thy bruise*. Nothing is said of its ulterior conversion or restoration. On the contrary, Nahum says, *He will make the place thereof an utter desolation*.

The sins of Nineveh spoken of by Nahum are the same as those from which they had turned at the preaching of Jonah. In Jonah, it is, *the violence of their hands*. Nahum describes Nineveh as p *a dwelling of lions, filled with prey and with ravin, the feeding-place of young lions, where the lion tore enough for his whelps; a city of bloods, full of lies and robbery*, from which *the prey departeth not*.

But, amid this mass of evil, one was eminent, in direct antagonism to God. The character is very peculiar. It is not simply of rebellion against God, or neglect of Him. It is a direct disputing of His Sovereignty. The prophet twice repeats the characteristic expression, ***What will ye devise so vehemently against the Lord***? ***devising evil against the Lord***; and adds, ***counsellor of evil***. This was exactly the character of Sennacherib, whose wars, like those of his forefathers, (as appears from the cuneiform inscriptions,) were religious wars, and who blasphemously compared God to the local deities of the countries, which his forefathers or himself had destroyed. Of this enemy Nahum speaks, as having "*gone forth*;" ***out of thee*** (Nineveh***) hath gone forth one, devising evil against the Lord, a counsellor of Belial***. This was past. Their purpose was inchoate, yet incomplete. God challenges them, ***What will ye devise so vehemently against the Lord***? The destruction too is proximate. The prophet answers for God, "***He Himself***, *by Himself, is already* ***making an utter end***." To Jerusalem he turns, "*And* ***now*** *I will break his yoke from off thee, and will break his bonds asunder*." Twice the prophet mentions the device against God; each time he answers it by the prediction of the sudden utter destruction of the enemy, while in the most perfect security. ***While they are intertwined as thorns, and swallowed up as their drink, they are devoured as stubble fully dry***; and, ***If they be perfect***, unimpaired in their strength, ***and thus many, even thus shall they be mown down.*** Their destruction was to be, as their numbers, complete. With no previous loss, secure and at ease, a mighty host, in consequence of their prosperity, all were, at one blow, mown down; "***and he*** (their king, who counselled against the Lord) ***shall pass away*** and perish. "*The abundance of the wool in the fleece is no hindrance to the shears*," nor of the grass to the scythe, nor of the Assyrian host to the will of the Lord. After he, the chief, had then passed away, Nahum foretells that remarkable death, in connection with the house of his gods; ***Out of the house of thy gods I will cut off the graven image and the molten image: I will make thy grave.*** There is no natural construction of these words, except, I will make it thy grave. Judah too was, by the presence of the Assyrian, hindered from going up to worship at Jerusalem. The prophet bids proclaim peace to Jerusalem; ***keep thy feasts –for the wicked shall no more pass through thee***. It was then by the

presence of the wicked, that they were now hindered from keeping their feasts, which could be kept only at Jerusalem.

The prophecy of Nahum coincides then with that of Isaiah, when Hezekiah prayed against Sennacherib. In the history, and in the prophecy of Isaiah, the reproach and blasphemy and rage against God are prominent, as an evil design against God is in Nahum. In Isaiah we have the messengers sent to blaspheme; in Nahum, the promise, that the voice of thy messengers shall no more be heard. Isaiah prophesies the fruitlessness of his attempt against Jerusalem; his disgraced return; his violent death in his own land; Nahum prophesies the entire destruction of his army, his own passing away, his grave. Isaiah, in Jerusalem, foretells how the spontaneous fruits of the earth shall be restored to them, and so, that they shall have possession of the open corn-country; Nahum, living probably in the country, foretells the free access to Jerusalem, and bids them to keep theirfeasts, and perform the vows, which, in their trouble, they had promised to God. He does not only foretell that they may, but he enjoins them to do it. The words, the emptiers have emptied them out and marred their vine branches, may relate to the first expedition of Sennacherib, when, Holy Scripture says, he "came up against all the fenced cities of Judah and took them, and Hezekiah gave him thirty (30) talents of gold, and 300 talentsof silver. Sennacherib himself says", "*Hezekiah, king of Judah, who had not submitted to my authority, forty-six (46) of his principal cities, and fortresses and villages depending upon them of which I took no account, I captured, and carried away their spoil. And from these places I captured and carried off as spoil 200,150 people*," &c. This must relate to the first expedition, on account of the exact correspondence of the tribute in gold, with a variation in the number of the talents of silver, easily accounted for. In the first invasion Sennacherib relates that he besieged Jerusalem. ''*Hezekiah himself I shut up in Jerusalem his capital city, like a bird in a cage, building towers round the city to fence him in, and raising banks of earth against the gates, so as to prevent escape*." It is perhaps in reference to this, that, in the second invasion, God promises by Isaiah; *He shall not come into this city, and shall not shoot an arrow there; and shall not present shield before it, and shall not cast up bank against it.* Still, in this second invasion also, Holy Scripture relates, that *the king of Assyria sent Rahshakeh from Lachish to Jerusalem unto king Hezekiah with a great army*. Perhaps it is in regard to this second expedition, that God says, *Though I have afflicted thee, I will afflict thee no more*; i.e. this second invasion should not desolate her, like that first. Not that God absolutely would not again afflict her, but not now. The yoke of the Assyrian was then broken, until the fresh sins of Manasseh drew down their own punishment.

Nahum then was a prophet for Judah, or for that remnant of Israel, which, after the ten (10) tribes were carried captive, became one with Judah, not in temporal sovereignty, but in the one worship of God. His mention of Basan, Carmel and Lebanon alone, as places lying under the rebuke of God, perhaps implies a special interest in Northern Palestine. Judah may have already become the name for the whole people of God who were left in their own land, since those of the ten (10) tribes who remained had now no separate religious or political existence. The idolcentre of *their* worship was gone into captivity.

With this agrees the old tradition as to the name of the birth-place of Nahum, ***the Elkoshite.*** "*Some think*," says St. Jerome, "*that Elcesaeus was the father of Nahum, and, according to the Hebrew tradition, was also a prophet; whereas Elcesi is even to this day a little village in Galilee, small indeed, and scarcely indicating by its ruins the traces of ancient buildings, yet known to the Jews, and pointed out to me too by my guide*." The name is a genuine Hebrew name, the El, with which it begins, being the name of God, which appears in the names of other towns also, as, El'ale, Eltolad, Elteke, Eltolem. The author of the shortlived Gnostic heresy of the Elcesaites, called Elkesai, elkasai, elxai, elxaios, Elkasaios, probably had his name from that same village. Eusebius mentions Elkese, as the place "*whence was Nahum the Elkesaean*." S. Cyril of Alexandria says, that Elkese was a village somewhere in Judaea.

On the other hand *Alcush*, a town in Mosul, is probably a name of Arabic origin, and is not connected with Nahum by any extant or known writer, earlier than Masius toward the end of the 16th

century, and an Arabic scribe in 1713. Neither of these mention the tomb. "*The tomb*," says Layard, "*is a simple plaster box, covered with green cloth, and standing at the upper end of a large chamber. The house containing the tomb is a modern building. There are no inscriptions, nor fragments of any antiquity near the place*." The place is now reverenced by the Jews, but in the 12th century Benjamin of Tudela supposed his tomb to be at Ain Japhata, South of Babylon. Were anything needed to invalidate statements above 2000 years after the time of Nahum, it might suffice that the Jews, who are the authors of this story, maintain that not Jonah only but Obadiah and Jephthah the Gileadite are also buried at Mosul. Nor were the ten (10) tribes placed there, but "*in the cities of the Medes*." The name Capernaum, "*the village of Nahum*," is probably an indication of his residence in Galilee. There is nothing in his language peculiar to the Northern tribes. One very poetic word, common to him with the song of Deborah, is not therefore a "provincialism," because it only happens to occur in the rich, varied, language of two prophets of North Palestine. Nor does the occurrence of a foreign title interfere with "purity of diction." It rather belongs to the vividness of his description.

The conquest of No-Ammon or Thebes and the captivity of its inhabitants, of which Nahum speaks, must have been by Assyria itself. Certainly it was not from domestic disturbances; for Nahum says, that the people were carried away captive. Nor was it from the Ethiopians; for Nahum speaks of them, as her allies. Nor from the Carthaginians; for the account of Ammianus, that "*when first Carthage was beginning to expand itself far and wide, the Punic generals, by an unexpected inroad, subdued the (100) hundred-gated Thebes*," is merely a mistaken gloss on a statement of Diodorus, that "*Hanno took Hekatompylos by siege*;" a city, according to Diodorus himself, "*in the desert of Libya.*" Nor was it from the Scythians; for Herodotus, who alone speaks of their maraudings and who manifestly exaggerates them, expressly says, that Psammetichus induced the Scythians by presents not to enter Egypt; and a wandering predatory horde does not besiege or take strongly-fortified towns. There remain then only the Assyrians. Four successive Assyrian Monarchs, Sargon, his son, grandson and great grandson, Sennacherib, Esarhaddon, Asshurbanipal, from B.C. 718 to about B.C. 657, conquered in Egypt. The hostility was first provoked by the encouragement given by Sabacho the Ethiopian (Sab'e, in the cuneiform inscriptions, (*S b k*), in Egyptian), the (*So*) of Holy Scripture, to Hoshea to rebel against Shalmaneser. Sargon, who, according to his own statement, was the king who actually took Samaria, led three (3) expeditions of his own against Egypt. In the first (1st), Sargon defeated the Egyptian king in the battle of Raphia; in the second (2nd), in his seventh (7th) year, he boasts that Pharaoh became his tributary; in a third (3rd), which is placed three (3) years later, Ethiopia submitted to him. A seal of Sabaco has been found at Koyunjik, which, as has been conjectured, was probably annexed to a treaty. The capture of Ashdod by the Tartan of Sargon, recorded by Isaiah, was probably in the second (2nd) expedition, when Sargon deposed its king Azuri, substituting his brother Akhimit: the rebellion of Ashdod probably occasioned the third (3rd) expedition, in which as it seems, Isaiah's prophecy was fulfilled, that Egyptians and Ethiopians, young and old, should be carried captive by the king of Assyria. The king of Ashdod, Yaman, is related to have fled to Egypt, which was subject to Merukha or Meroe; and to have been delivered up by the king of Meroe who himself fled to some unnamed desert afar, a march of (it is conjectured) months. The king of Meroe, first, from times the most distant, became tributary. "*His forefathers had not*" in all that period "*sent to the kings my ancestors to ask for peace and to acknowledge the power of Merodach*." The fact, that his magnificent palace, "*one of the few remains of external decoration*," Layard says, "*with which we are accquainted in Assyrian architecture*," "*seems*" according to Mr. Fergusson, "*at first sight almost purely Egyptian*," implies some lengthened residence in Egypt or some capture of Egyptian artists.

Of Sennacherib, the son of Sargon, Josephus writes, "*Berosus, the historian of the Chaldee affairs, mentions the king Sennacherib, and that he reigned over the Assyrians, and that he warred against all Asia and Egypt, saying as follows*." The passage of Berosus itself is wanting, whether Josephus neglected to fill it in, or whether it has been subsequently lost; but neither Chaldee nor

Egyptian writers record expeditions which were reverses; and although Berosus was a Babylonian, not an Assyrian, yet the document, which he used, must have been Assyrian. In the second (2nd) expedition of Sennacherib, Rabshakeh, in his message to Hezekiah, says, "*Behold thou trustest upon the staff of this bruised reed, upon Egypt*. The expression is remarkable. He does not speak of Egypt, as a power, weak, frail, failing, but, passively, as *crushed* by another. It is the same word and image which he uses in his prophecy of our Lord, *a bruised reed (kaneh ratsuts) shall He not break*, i.e. He shall not break that which is already bruised. The word implies, then, that the king of Egypt had already received some decided blow before the second expedition of Sennacherib. The annals of Sennacherib's reign, still preserved in his inscriptions, break off in the eighth of his twenty-two years, and do not extend to the time of this second expedition against Hezekiah. Nor does Holy Scripture say, in what year this 2nd expedition took place. In this he defeated "the kings of Egypt and the king of Meroe at Altakou [Elteke] and Tamna [Timnatha]."

Sennacherib's son Esarhaddon appears for the time to have subdued Egypt and Ethiopia, and to have held them as kingdoms dependent on himself. "*He* acquired *Egypt and the inner parts of Asia*," is the brief statement of Abydenus: (i.e. of Berosus.) "*He established*" (his son relates) "*twenty (20) kings, satraps, governors in Egypt*," among which can be recognized Necho, (the father of Psammetichus) king of Memphis and Sais; a king of Tanis, or Zoan (now San); Natho (or, according to another copy, Sept), Hanes, Sebennytus, Mendes, Bubastis, Siyout or Lycopolis, Chemmis, Tinis, and No. These were all subordinate kings; for so he entitles each separately in the list, although he sums up the whole, "*These are the names of the Kings, Pechahs, Satraps who in Egypt obeyed my father who begat me*." Tearcho or Taracho himself, "*king of Egypt and Ethiopia*'', was in like way subject to Esarhaddon. The account of the revolt, which his son Asshur-bani-pal quelled, implies also a fixed settlement in Egypt. The 20 kings were involved in the rebellion through fear of Taracho, but there is notice of other servants of Esarhaddon who remained faithful and were maltreated by Taracho. Asshur-bani-pal says also, that he strengthened his former garrisons. One (1) expedition of Esarhaddon (probably toward the close of his reign, since he does not mention it in his own annals which extend over eight (8) years) is related by his son Asshur-bani-pal. ''*He defeated Tirhakah in the lower country, after which, proceeding Southward, he took the city, where the Ethiopian held his court*," and assumed the title, "*king of the kings of Egypt and conqueror of Ethiopia*." On another inscription in a palace built for his son, at Tarbisi, now Sherif-khan, he entitles himself "*king of the kings of Egypt, Pathros, Ethiopia*." We do not, however, find the addition, which appears to recur upon every conquest of a people not before conquered by Assyria, "*which the kings, my fathers, had not subdued*." This addition is so regular, that the absence of it, in itself, involves a strong probability of a previous conquest of the country.

The subdual apparently was complete. They revolted at the close of the reign of Esarhaddon (as his son Asshur-bani-pal relates) from fear of Taracho rather than from any wish of their own to regain independence. Asshur-bani-pal accordingly, alter the defeat of Taracho, forgave and restored them. Even the second treacherous revolt was out of fear, lest Taracho shall return, upon the withdrawal of the Assyrian armies. This second (2nd) revolt and perhaps a subsequent revolt of Urdamanie a stepson of Taracho, who succeeded him, Asshur-bani-pal seems to have subdued by his lieutenants, without any necessity of marching in person against them. Thebes was taken and retaken; but does not appear to have offered any resistance. Taracho, upon his defeat at Memphis, fled to it, and again abandoned it as he had Memphis, and the array of Asshur-bani-pal made a massacre in it. Once more it was taken, when it had been recovered by Urdamanie, and then, if the inscriptions are rightly deciphered, strange as it is, the carrying off of men and women from it is mentioned in the midst of that of "*great horses and apes*." "*Silver, gold, metals, stones, treasures of hispalace, dyed garments,* berom *and linen, great horses, men, male and female, immense apes —they drew from the midst of the city, and brought as spoils to Nineveh the city of my dominion, and kissed my feet.*"

All of those kings having been conquerors of Egypt, the captivity of No might equally have taken place under any of them. All of them employed the policy, which Sargon apparently began, of transporting to a distance those whom they had conquered. Yet it is, in itself, more probable, that it was at the earlier than at the later date. It is most in harmony with the relation of Nahum to Isaiah that, in regard to the conquest of Thebes also, Nahum refers to the victory over Egypt and Ethiopia foretold by Isaiah, when Sargon's general, the Tartan, was besieging Ashdod. The object of Isaiah's prophecy was to undeceive Judah in regard to its reliance on Egypt and Ethiopia against Assyria, which was their continual bane, morally, religiously, nationally. But the prophecy goes beyond any mere defeat in battle, or capture of prisoners. It relates to conquest within Egypt itself. For Isaiah says, "*the king of Assyria shall lead into captivity Egyptians and Ethiopians,* young and old." They are not their choice young men, the flower of their army, but those of advanced age and those in their first youth, such as are taken captive, only when a population itself is taken captive, either in a marauding expedition, or in the capture of a city. The account of the captivity of No exactly corresponds, with this. Nahum says nothing of its permanent subdual, only of the captivity of its inhabitants. But Esarhaddon apparently did not carry the Egyptians captive at all. Every fact given in the Inscriptions looks like a permanent settlement. The establishment of the 20 subordinate kings, in the whole length and breadth of Egypt, implies the continuance of the previous state of things, with the exception of that subordination. No itself appears as one of the cities settled apparently under its native though tributary king.

In regard to the fulfillment of prophecy, they who assume as an axiom, or *petitio principii (petitioning principle, begging the question)*, that there can be no prophecy of distant events, have overlooked, that while they think that, by assuming the later date, they bring Nahum's prophecy of the capture of Nineveh nearer to its accomplishment, they remove in the same degree Isaiah's prophecy of the captivity of Egyptians and Ethiopians, young and old, from its accomplishment. "*Young and old*" are not the piisoners of a field ot battle; young and old of the Ethiopians would not be in a city of lower Egypt. If Isaiah's prophecy was not fultilled under Sargon or Sennacherib, it must probably have waited for its fulfilment until this last subdual by Asshurbanipal. For the policy of Esarhaddon and also of Asshurbanipal, until repeated rebellions wore his patience, was of settlement, not of deportation. If too the prophecy of Nahum were brought down to the reign of Asshurbanipal, it would be the more stupendous. For the empire was more consolidated. Nahum tells the conqueror, flushed with his own successes and those of his father, that he had himself no more inherent power than the city whose people he had carried captive. Thebes too, like Nineveh, dwelt securely, conquering all, unreached by any ill, sea-girt, as it were, by the mighty river on which she rested. She too was strengthened with countless hosts of her own and of allied people. Yet she fell. Nineveh, the prophet tells her, was no mightier, in herself. Her river was no stronger defence than that sea of fresh water, the Nile; her tributaries would disperse or become her enemies. The Prophet holds up to her the vicissitudes of No-amon, as a mirror to herself. As each death is a renewed witness to man's mortality, so each marvelous reverse of temporal greatness is a witness to the precariousness of other human might. No then was an ensample to Nineveh, although its capture was by the armies of Nineveh. They had been, for centuries, two rivals for power. But the contrast had far more force, when the victory over Egypt was fresh, than after 61 years of alternate conquest and rebellion.

But, anyhow, the state of Nineveh and its empire, as pictured by Nahum, is inconsistent with any times of supposed weakness in the reign of its best king: the state of Judah, with reference to Assyria, corresponds with that under Sennacherib but with none below. They are these. Assyria was in its full unimpaired strength. She still blended those two characters so rarely combined, but actually united in her and subsequently in Babylon, of a great merchant and military people. She had, at once, the prosperity of peace and of war. Lying on a great line of ancient traffic, which bound together East and West, India with Phoenicia, and with Europe through Phoenicia, both East and West poured their treasures into the great capital, which lay as a centre between them, and stretched out its arms, alike to

the Indian sea and the Mediterranean. Nahum can compare its merchants only to that which is countless by man, the locusts or the stars of heaven. But amid this prosperity of peace, war also was enriching her. Nineveh was still sending out its messengers (such as was Rabshakeh), the leviers of its tribute, the demanders of submission. It was still one vast lion-lair, its lions still gathering in prey from the whole earth, still desolating, continually, unceasingly, in all directions, and now, specially, devising evil against God and His people. Upon that people its yoke already pressed, for God promises to break it off from them; the people was *already* afflicted, for God says to it, *Though I have afflicted thee, I will afflict thee no more*, viz. by this invader. The solemn feasts of Judah were hindered through the presence of ungodly invaders; Belial, the counsellor of evil spoken of underthat name, already passing through her. War was around her, for he promises that one should publish peace upon her mountains. This was the foreground of the picture. This was the exact condition of things at Hezekiah's second invasion, just before the miraculous destruction of his army. Sennacherib's yoke was heavy; for he had exacted from Hezekiah *three hundred (300) talents of silver and thirty (30) talents of gold*; Hezekiah had not *two thousand horsemen*; the *great host* of the Assyrians encircled Jerusalem. They summoned it to surrender on the terms, that they should pay a new tribute, and that Sennacherib, whenever it pleased him, should remove them to Assyria.

At no subsequent period were there any events corresponding to this description. Manasseh was carried captive to Babylon by Esarhaddon; but probably this was no formidable or resistecl invasion, since the book of Kings passes it over altogether, the Chronicles mention only that the Assyrian generals took Manasseh prisoner in a thicket, accordingly not in Jerusalem, and carried him to Babylon. Probably, this took place, in the expedition of Esarhaddon to the West, when he settled in the cities of Samaria people of ditlerent nations, his captives. The capture of Manasseh was then, probably, a mere incident in the hstory. Since he was taken among the thickets, he had probably fled, as Zedekiah did atterward, and was taken in his place of concealment. This was simply personal. No taking of towns is mentioned, no siege, no terror, no exaction of tribute, no carrying away into captivity, except of the single Manasseh. The grounds of his restoration are not mentioned. The Chronicles mention only the religious aspect of his captivity and his restoration, his sin and his repentance. But it seems probable that he was restored by Esarhaddon, upon the same system of policy, on which he planted subjects of his own in Samaria and the country around Zidon, built a new town to take the place of Zidon, and joined in the throne of Edom one, brought up in his own palace. For, when restored, Manasseh was set at full liberty to fortify Jerusalem, as Hezekiah had done, and to put "*captains of war in all the cities of Judah*." This looks as if he was sent back as a trusted tributary of Esarhaddon, and as a frontier-power against Egypt. At least, sixty (60) years afterward, we find Josiah, in the like relation of trust to Nebuchadnezzar, resisting the passage of Pharaoh-Necho. However, the human cause of his restoration must remain uncertain. Yet clearly, in their whole history, there is nothing to correspond to the state of Judaea, as described by Nahum.

A recent critic writes, "*Nahum's prophecy must have been occasioned by an expedition of mighty enemies against Nineveh. The whole prophecy is grounded on the certain danger, to which Nineveh was given over; only the way in which this visible danger is conceived of, in connection with the eternal truths, is here the properly prophetic*." Ewald does not explain how the danger, to which "*Nineveh was given over*" was certain, when it did not happen. The explanation must come to this. Nahum described a siege of Nineveh and its issue, as certain. The description in itself might be either of an actual siege, before the Prophet's eyes, or of one beheld in the Prophet's mind. But obviously no mere man, endowed with mere human knowledge, would have ventured to predict so certainly the fall of such a city as Nineveh, unless it was "*given over to certain danger*." But according to the axiom received in Ewald's school, Nahum, equally with all other men, could have had only human prescience. Therefore Nahum, prophesying the issue so confidently, must have prophesied when Nineveh was so "*given over*." The *a priori* axiom of the school rules its criticism. Meanwhile the admission is incidentally made, that a

prophecy so certain, had it related to distant events, was what no man, with mere human knowledge, would venture upon. Ewald accordingly thinks that the prophecy was occasioned by a siege of Phraortes; which siege Nahum expected to be successful; which however failed, so that Nahum was mistaken, although the overthrow which he foretold came to pass afterward! The siege, however, of Nineveh by Phraortes is a mere romance. Herodotus, who alone attributes to Phraortes a war with Assyria, has no hint, that he even approached to Nineveh. He simply relates that Phraortes "*subdued Asia, going from one nation to another, until, leading an army against the Assyrians, he perished himself, in the 22d year of his reign, and the greater part of his army*." It is not neces.sary to consider the non-natural expositions, by which the simple descriptions of Nahum were distorted into conformity with this theory, which has no one fact to support it. Herodotus even dwells on the good condition of the Assyrian affairs, although isolated from their revolted allies, and seemingly represents the victory as an easy one. And, according to Herodotus, whose account is the only one we have, Phraortes (even if he ever fought with the Ninevites, and Herodotus account is not merely the recasting of the history of another Median Frawartish who, according to the Behistun Inscription, claimed the throne of Media against Darius, and perished in battle with him) had only an unorganized army. Herodotus says of Cyaxares, his son, "*He is said to have been more warlike far than his forefathers, and he first distributed Asiatics into distinct bands, and separated the spearmen and archers and horsemen from one another, whereas, before, everything had alike mixed into one confused mass*." Such an undisciplined horde could have been no formidable enemy for a nation, whom the monuments and their history exhibit as so warlike and so skilled in war as the Assyrians.

Another critic, then, seeing the untenableness of this theory, ventures (as he never hesitated at any paradox) to place the prophet Nahum, as an eye-witness of the first (1st) siege of Cyaxares.

Herodotus states that Cyaxares, the son of Phraortes, twice besieged Nineveh. First (1st), immediately after his father's death, to avenge it; the second (2nd), after the end of the Scythian troubles, when he took it. The capture of Nineveh was in the first year of Nabopolassor B.C. 625. The accession of Cyaxares, according to Herodotus, was B.C. 633. Eight (8) years then only elapsed between his first (1st) siege and its capture, and, if it be true, that the siege lasted two (2) years, there was an interval of six (6) years only. But, at this time, the destruction of Nineveh was no longer a subject of joy to Judah. Since the captivity of Manasseh, Judah had had nothing to fear from Assyria; nor do we know of any oppression fi-om it. Holy Scripture mentions none. The Assyrian monuments speak of expeditions against Egypt; but there was no temptation to harass Judah, which stood in the relation of a faithful tributary and an outwork against Egypt, and which, when Nineveh fell, remained in the same relation to its conquerors, into whose suzerainty it passed, together with the other dependencies of Assyria. The relation of Josiah to Babylon was the continuation of that of Manasseh to Esarhaddon.

The motive of this theory is explained by the words, "With a confidence, which leaves room for no doubt, Nahum expects a siege and an ultimate destruction of Nineveh. The security of his tone, nay that he ventures at all to hope so enormous a revolution of the existing state of things, must find its explanation in the circumstances of the time, out of the then condition of the world; but not till Cyaxares reigned in Media, did things assume an aspect, corresponding to this confidence. It is well that this writer doffs the courteous language, as to the "hopes," "expectations," "inferences from God's justice," and brings the question to the issue, " there is such absolute certainty of tone," that Nahum must have had either a Divine or a human knowledge. He acknowledges the untenableness of any theory which would account for the prophecy of Nahum on any human knowledge, before Cyaxares was marching against the gates of Nineveh. Would human knowledge have sufficed then? Certainly, from such accounts as we have, Nineveh might still have stood against Cyaxares and its own rebel and traitorous general, but for an unforeseen event which man could not bring about, the swelling of its river.

But, as usual, unbelief fixes itself upon that which is minutest, ignores what is greatest. There are, in Nahum, three (3) remarkable predicticms. 1) The sudden destruction of Sennacherib's army and his own remarkable death in the house of his god. 2) The certain, inevitalde, capture of Nineveh, and that, not by capitulation or famine, not even by the siege or assault, which is painted so vividly, but the river, which was its protection, becoming the cause of its destruction. 3) Its utter desolation, when captured. The first, men assume to have been the description of events past; the second (2nd), the siege, they assume to have been present; and that, when human wisdom could foresee its issue; the third (3rd), they generalize. The first (1st) is beyond the reach of proof now. It was a witness of the Providence and just judgment of God, to those days, not to our's. A brief survey of the history of the Assyrian Empire will shew, that the second (2nd) and third (3rd) predictions were beyond human knowledge.

The Assyrian Empire dated probably from the ninth (9th) century before Christ. Such, it has been pointed out, is the concurrent result of the statements of Berosus and Herodotus. Moses, according to the simplest meaning of his words, spake of the foundation of Nineveh as contemporary with that of Babylon. *The beginning of the kingdom* of Nimrod, he relates, *was Babel and Erech, and Accad and Calneh, in the land of Shinar. Out of that land went forth Asshur, cmd builded Nineveh*. Oppressed probably and driven forth by Nimrod, Asshur and his Semitic descendants went forth from the plain of Shinar, the Babylonia of after-ages. Had Moses intended to express (what some have thought), that Nimrod "*went forth out of that land to Assyria*," he would doubtless have used the ordinary style of connected narrative; "And *he went forth thence*." He would probably also have avoided ambiguity, by expressing that Nimrod "*went forth* to *Asshur*," using a form, which he employs a little later. As it is, Moses has used a mode of speech, by which, in Hebrew, a parenthetic statement would be made, and he has not used the form, which occurs in every line of Hebrew narrative to express a continued history. No one indeed would have doubted that such was the meaning, but that they did not see, how the mention of Asshur, a son of Shem, came to be anticipated in this account of the children of Ham. This is no ground for abandoning the simple construction of the Hebrew. It is but the history, so often repeated in the changes of the world, that the kingdom of Nimrod was founded on the expulsion of the former inhabitants. Nimrod began his kingdom; "*Asshur went forth*."

It is most probable, from this same brief notice, that Nineveh was, from the first, that agregate of cities, which it afterward was. Moses says, "*And he builded Nineveh and Rehoboth-Ir and Calach and Resen, between Nineveh and Calach; this is that great city*"." This cannot be understood as said exclusively of Nineveh; since Nineveh was mentioned first in the list of cities, and the mention of the three others had intervened; and, in the second place where it is named, it is only spoken of indirectly and subordinately; it is hardly likely to be said of Resen, of whose unusual size nothing is elsewhere related. It seems more probable, that it is said of the aggregate of cities, that they formed together one great city, the very characteristic of Nineveh, as spoken of in Jonah.

Nineveh itself lay on the Eastern side of the Tigris, opposite to the present Mosul. In later times, among the Syrian writers, Asshur becomes the name for the country, distinct from Mesopotamia and Babylonia, from which it was separated by the Tigris, and bounded on the North by Mount Niphates.

This distinction, however, does not occur until after the extinction of the Assyrian empire. On the contrary, in Genesis, Asshur, in one place, is spoken of as West of the Hiddekel or Tigris, so that it must at that time have comprised Mesopotamia, if not all on this side of the Tigris, i.e. Babylonia. (* Gen. 2:14. There is no reason, with Keil, to disturb the rendering. (qidmat) is most naturally rendered Eastward, in the other three (3) places; Michmash was E.S.E. of Bethaven (1st Sam. 13:5), but was not *over-against* it, being some four miles from it, in a valley. The battle which began at Michmash, *passed over to Bethaven*. (1st Sam. 14:23). The Philistines too were obviously facing Saul who was at Gilgal (1st Sam. 13:12). In Ezek. 39:11, the words "eastward of the sea," express that the carcases were outside the promised land. In Gen. 4:1(Cain was not one to linger over-against the lost Eden. Probably he went

Eastward, because then too the stream of population went Westward. In Isaiah 7:20 the king of Assyria is spoken of as beyond the river, i.e. the Euphrates. *) In another place, it is the great border-state of Arabia on the one side, as was Egypt on the other. *The sons of Ishmael,* Moses relates*, dwelt from Havilah unto Shur that is before Egypt, as thou goest to Assyria*; i.e. they dwelt on the great caravan-route across the Arabian desert from Egypt to Babylonia. Yet Moses mentions, not Babylon, but Asshur. In Balaam's prophecy, Asshur stands for the great Empire, whose seat was at one time at Nineveh, at another at Babylon, which should, centuries afterwards, carry Israel captive.

Without entering into the intricacies of Assyrian or Babylonian history further than is necessary for the immediate object, it seems probable, that the one or other of the sovereigns of these nations had an ascendency over the others, according to his personal character and military energy. Thus, in the time of Abraham, Chedorlaomer king of Elam, in his expedition against the kings of Sodom and Gomorrah, took with him, as subordinate allies, the kings of Shinar, (or Babylon) and Ellasar, as well as *Tidal king of nations*, a king probably of Nomadic tribes. The expedition was to avenge the rebellion of the petty kings in the valley of Siddim against Chedorlaomer, after they had been for twelve (12) years tributary. But, although the expedition closed with the attack on the five (5) kings of Sodom and Gomorrah, Admah, Zeboim, and Zoar, its extent on the East side of the Jordan from Ashteroth Karnaim in Basan to Elparan (perhaps Elath on the Red Sea), and the defeat of the giant tribes, the Kephaim, Zuzim, Emim, Horites, the Amalekites and the Amorites in their several abodes, seems to imply one of those larger combinations against the aggressions of the East, which we meet with in later times. It was no insulated conflict which spread over nearly tliree degrees of latitude. But it was the king of Elam, not the king of Babylon or of Asshur, who led this expelitio; and those other kings, according to the analogy of the expeditions of Eastern monarchs, were probably dependent on him. It has been ol served tliat the inscriptions of a monarch whose name partly coincides with that of Chedorlaomer, viz. Kudurmabuk, or Kudurmapula, shew traces of a Persian influence on the Chaldee characters; but cuneiform decipherers having desponded of identifying those monarchs, Chedorlaomer appears as yet only so far connected with Babylon, that its king was a tributary sovereign to him or a vice-king like those of later times, of whom Sennacherib boasts, "Are not my princes altogether kings?"

Assyria, at this time, is not mentioned, and so, since we know of its existence at an earlier period, it probably was independent. Lying far to the North of any of the nations here mentioned, it, from whatever cause or however it may have been engaged, took no share in the war. Subsequently also, down to a date almost contemporary with the Exodus, it has been observed that the name of Asshur does not appear on the Babylonian inscriptions, nor does it swell the titles of the king of Babylon. A little later than the Exodus, however, in the beginning of the 14th century B.C., Asshur and Egypt were already disputing the country which lay between them. The account is Egyptian, and so, of course, only relates the successes of Egypt. Thothmes III, in his fortieth (40th) year, according to Mr. Birch, received tribute from a king of Nineveh. In another monument of the same monarch, where the line, following on the name Nineveh, is lost, Thothmes says that he "*erected his tablet in Naharaina (Mesopotamia) for the extension of the frontiers of Kami*" [Egypt]. Amenophis III, in the same century, represented Asiatic captives, with the names of Patana [Padan-Aram], Asuria, Karukamishi [Carchemish]. "*On another column are Saenkar (Shinar), Naharaina, and the Khita (Hittites)*." The mention of these contiguous nations strengthens the impression that the details of the interpretation are accurate. All these inscriptions imply that Assyria was independent of Babylon. In one, it is a coordinate power; in the two others, it is a state which had measured its strength with Egypt, under one of its greatest conquerors, though, according to the Egyptian account, it had been worsted.

Another account, which has been thought to be the first instance of the extension of Babylonian authority so far northward, seems to me rather to imply the ancient self-government of Assyria. "*A record of Tiglathpileser I, declares him to have rebuilt a temple in the city of Asshur, which had been taken down 60 years previously, after it had lasted for 641 years from the date of its first foundation by*

Shamas-Iva, son of Ismi-Dagon." Sir H. Rawlinson thinks that it is probable (although only probable), that this Ismi-Dagon is a king, whose name occurs in the brick-legends of Lower Babylonia. Yet the Ismi-Dagon of the bricks does not bear the title of king of Babylon, but of king of Niffer only "*his son*," it is noticed, "*does not take the title of king; but of governor of Hur*." The name Shamas-Iva nowhere occurs in connection with Babylonia, but it *does* recur, at a later period, as the name of an Assyrian Monarch. Since the names of the Eastern kings so often continue on in the same kingdom, the recurrence of that name, at a later period, makes it even probable, that Shamas-Iva was a native king. There is absolutely nothing to connect his father Ismi-Dagon with the Ismi-Dagon king of Niffer, beyond the name itself, which, being Semitic, may just as well have belonged to a native king of Nineveh as to a king of Lower Babylonia. Nay, there is nothing to shew that Ismi-Dagon was not an Assyrian Monarch who reigned at Niffer; for the name of his father is still unknown; there is no evidence that his father was ever a king, or, if a king, where he reigned. It seems to me in the last degree precarious to assume, without further evidence, the identity of the two kings. It has, further, yet to be shewn that Lower Babylonia had, at that time, an *empire*, as distinct from its own local sovereignty. We know from Holy Scripture of Nimrod's kingdom in Shinar, a province distinct from Elymais, Mesopotamia, Assyria, and probably Chaldaea. In Abraham's time, 1900 B.C, we find again a king of Shinar. Shinar again, it is supposed, appears in Egyptian inscriptions, in the 14th century, B.C.; and, if so, still distinct from Mesopotamia and Assyria. But all this implies a distinct kingdom, not an empire.

Again, were it ever so true, that Shamas-Iva was a son of a king in Lower Babylonia, that he built a temple in Kileh-Shergat, as being its king, and that he was king, as placed there by Ismi-Dagon, this would be no proof of the continual dependence of Assyria upon Babylonia. England did not continue a dependency of France, because conquered by William of Normandy. How was Alexander's empire broken at once! Spain under Charles the V. Avas under one sovereignty with Austria; Spain with France had, even of late, alike Bourbon kings. A name would, at most, shew an accidental, not a permanent, connection.

But there is, at present, no evidence implying a continued dependence of Assyria upon Babylon. Two facts only have been alleged; 1) that the cuneiform writing of inscriptions at Kileh-Shergat, 40 miles South of Nineveh, has a Babylonian character; 2) that, on those bricks, four (4) names have been found of inferior Satraps.

But 1) the Babylonian character of the inscriptions would show a dependence of civilization, not of empire. Arts flourished early at Babylon, and so the graven character of the Inscriptions too may have been carried to the rougher and warlike North. The garment, worked at Babylon, was, in the 15th century B.C, exported as far as Palestine, and was, for its beauty, the object of Achan's covetousness.

2) In regard to the satraps whose names are found on the bricks of Kileh-Shergat, it does not *appear*, that they were tributary to *Babylon* at all; they may, as far as it appears, have been simply inferior officers of the Assyrian empire. Anyhow, the utmost which such a relation to Babylon would evince, if ever so well established, would be a temporary dependence of Kileh-Shergat itself, not of Nineveh or the Assyrian kingdom. Further, the evidence of the duration of the dependency would be as limited at its extent. Four satraps would be no evidence as to this period of 700 years, only a century less than has elapsed since the Norman conquest. The early existence of an Assyrian kingdom has been confirmed by recent cuneiform discoveries, which give the names of 8 Assyrian kings, the earliest of whom is supposed to have reigned about 3 1/2 centuries before the commencement of the Assyrian Empire.

The "*empire*," Herodotus says, "*Assyria held in Upper Asia for 520 years*;" Berosus', "*for 526 years*." The Cuneiform Inscriptions give much the same result. Tiglath-pileser, who gives five (5) years' annals of his own victories, mentions his grandfather's grandfather, the 4th king before him, as the king who "*first organized the country of Assyria*," who "*established the troops of Assyria in authority*." The expression, "*established in authority*," if it may be pressed, relates to foreign conquest. If this

Tiglath-pileser be the same whom Sennacherib, in the 10th year of his own reign, mentions as having lost his gods to Merodach-ad-akhi, king of Mesopotamia, 418 years before, then, since Sennacherib ascended the throne about 703 B.C., we should have B.C. 1112 for the latter part of the reign of Tiglath-pileser I, and counting this and the six preceding reigns at 20 years each, should have about 1252 B.C. for the beginning of the Assyrian empire. It has been calculated that if the 526 years, assigned by Berosus to his 45 Assyrian kings, are (as Polyhistor states Berosus to have meant) to be dated back from the accession of Pul who took tribute from Menahem, and so from between B.C. 770 and B.C. 760, they carry back the beginning of the dynasty to about 1290 B.C. If they be counted, (as is perhaps more probable) from the end of the reign of Pul, i.e. probably B.C. 747, "the era of Nabonassar," the Empire would commence about 1273 B.C. Herodotus, it has been shewn, had much the same date in his mind, when he assigned 520 years to the Assyrian empire in upper Asia, dating back from the revolt of the Medes. For he supposed this revolt to be 179 years anterior to the death of Cyrus B.C. 529 (and so, B.C. 708) + a period of anarchy before the accession of Deioces. Allowing 30 years for this period of anarchy, we have 738 B.C. + 520, i.e. 1258 B.C, for the date of the commencement of Assyrian empire according to Herodotus. Thus, the three (3) testimonies would coincide in placing the beginning of that Empire anyhow between 1258 and 1273 B.C.

But this Empire started up full-grown. It was the concentration of energy and power, which had before existed. Herodotus' expression is "*rulers of Upper Asia*." Tiglathpileser attributes to his forefather, that he "*organized the country*," and "*established the armies of Assyria in authority*." The 2nd king of that list takes the title of "ruler over the people of Bel," i.e. Babylonia. The 4th boasts to have reduced "*all the lands of the Magian world*." Tiglath-pileser I, claims to have conquered large parts of Cappadocia, Syria from Tsukha to Carchemish, Media and Muzr. According to the inscription at Bavian, he sustained a reverse, and lost his gods to a king of Mesopotamia, which gods were recovered by Sennacherib from Babylon. Yet this exception the more proves that conquest was the rule. For, had there been subsequent successful invasions of Assyria by Babylonia, the spoils of the 5th century backward would not have been alone recovered or recorded. If the deciphering of the Inscriptions is to be trusted, Nineveh was the capital, even in the days of Tiglath-pileser I. For Sennacherib brought the gods *back*, it is said, and put them in their places, i.e. probably where he himself reigned, at Nineveh. Thence then they were taken in the reign of Tiglathpileser. Nineveh then was *his* capital also.

Of an earlier portion we have as yet but incidental notices; yet the might of Assyria is attested by the presence of Assyrian names in the Egyptian dynastic lists, whether the dynasties were themselves Assyrian, or whether the names came in through matrimonial alliances between two great nations.

With few exceptions, as far as appears from their own annals (and these are in the later times confirmed by Holy Scripture), the Assyrian Empire was, almost whenever we hear of it, one long series of victory and rapine. It is an exception, if any monarch is peaceful, and content to "*repair the buildings*" in his residence, "*leaving no evidence of conquest or greatness.*" Tiglathi-Nin, father of the warlike Asshur-i-danipal or Sardanapalus, is mentioned only in his son's monument, "*among his warlike ancestors, who had carried their arms into the Armenian mountains, and there set up stelae to commemorate their conquests*." Civil wars there were, and revolutions. Conquerors and dynasties came to an untimely end; there was pariricide, fratricide; but the tide of war and conquest rolled on. The restless warriors gave no rest. Sardanapalus terms himself, "*the conqueror from the upper passage of the Tigris to Lebanon and the great sea, who all countries, from the rising of the sun to the going down thereof, has reduced under his authority*." His son, Shalmanubar or Slialmaneser, in his thirty-five (35) years of reign led, in person twenty-three (23) military expeditions. 20,000,16,000, are the numbers of his enemies left dead upon a field of battle with Benhadad and Hazael. Cappadocia, Pontus, Armenia, Media, Babylonia, Syria, Phoenicia, 15 degrees of longitude and 10 of latitude, save where the desert or the sea gave him nothing to conquer, were the range of his repeated expeditions. He circled round Judaea. He thrice defeated Benhadad with his allies (on several occasions, twelve kings of the Hittites).

His own army exceeded on occasions 100,000 fighting men. Twice he defeated Hazael. Israel under Jehu, Tyre, Sidon, 24 kings in Pontus, kings of the Hittites, of Chaldaea, 27 kings of Persia are among his tributaries; "*the shooting of his arrows struck terror*," he says, "*as far as the sea*" [Indian Ocean]; "*he put up his arrows in their quiver at the sea of the setting sun*." His son Shamasiva apparently subdued Babylonia, and in the West conquered tribes near Mount Taurus, on the North the countries bordering on Armenia to the South and East, the Medes beyond Mount Zagros, and "*the Zimri in upper Luristan*." His son Ivalush III, or IV, received undisturbed tribute from the kingdoms which his fathers conquered, and ascribes to his god Asshur the grant of "*the kingdom of Babylon to his son*." Thus "*Assyria with one hand grasped Babylonia; with the other Philistia and Edom; she held Media Proper, S. Armenia, possessed all Upper Syria, including Commagene and Amanus, bore sway over all the whole Syrian coast from Issus to Gaza, and from the coast to the desert.*" Tiglath-pileser II, and Shalmaneser are known to us as conquerors from Holy Scripture. Tiglath-pileser, we are told from the inscriptions, warred and conquered in Upper Mesopotamia, Armenia, Media, Babylonia, drove into exile a Babylonian prince, destroyed Damascus, took tribute from a Hiram king of Tyre, and from a Queen of the Arabs. And so it continued, until nearly the close of the Monarchy.

The new dynasty which began with Sargon were even greater conquerors than their predecessors. Sargon, in a reign of seventeen (17) or nineteen (19) years, defeated the king of Elam, conquered in latbour beyond Elam, reigned from Ras, a dependency on Elam, over Poukoud (Pekod), Phoenicia, Syria, &c. to the river of Egypt, in the far Media to the rising sun, in Scythia, Albania, Parthia, Van, Armenia, Colchis, Tubal to the Moschi: he placed his lieutenants as governors over these countries, and imposed tribute upon them, as upon Assyrians; he, probably, placed Merodach-Baladan on the throne of Babylon, and after 12 years displaced him; he reduced all Chaldaea under his rule; he defeated "*Sebech (i.e., probably, So), Sultan of Egypt, so that he was heard of no more*;" he received tribute from the Pharaoh of Egypt, from a Queen of Arabia and from Himyar the Sabaean. To him first the king of Meroe paid tribute. He finally captured Samaria: he took Gaza, Kharkar, Arpad and Damascus, Ashdod (which it cost Psammetichus 29 years to reconquer), and Tyre, (which resisted Nebuchadnezzar for 13 years). He added to the Satrapy of Parthia, placed a Satrap or Lieutenant over Commagene and Samaria, Kharkar, Tel-Garimmi, Gamgoum, Ashdod, and a king of his own choice over Albania. He seized 55 walled cities in Armenia, 11, which were held to be "*inaccessible fortresses*;" and 62 great cities in Commagene; 34 in Media; he laid tribute on the "*king of the country of rivers*." He removed whole populations at his will; from Samaria, he carried captive its inhabitants, 27,800, and placed them in "*cities of the Medes*;" he removed those of Commagene to Elam; all the great men of the Tibareni, and the inhabitants of unknown cities, to Assyria Cammanians, whom he had conquered, to Tel-Garimmi, a capital which he rebuilt; others whom he had vanquished in the East he placed in Ashdod: again he placed "*Assyrians devoted to his empire*" among the Tibareni; inhabitants of cities unknown to us, in Damascus; Chaldaeans in Commagene. "*The Comukha were removed from the extreme North to Susiana, and Chaldaeans were brought from the extreme South to supply their place.*" "*Seven kings of Iatnan, seven days' voyage off in the Western seas, whose names were unknown to the kings*" his "*fathers, hearing of*" his "*deeds, came before*" him to Babylon with"*presents*;" as did the king of Asmoun, who dwelt in the midst of the Eastern sea (the Persian gulf). He placed his statue, "*writing on it the glory of Asshur his master*," in the capital of Van, in Kikisim (Circesium) as also in Cyprus, which he does not name, but where it has been discovered in this century. The Moschian king, with his 3000 towns, who had never submitted to the kings his predecessors, sent his submission and tribute to him.

Sennacherib, the son of Sargon, says of himself, "*Assour, the great Lord, has conferred on me sovereignty over the peoples; lie has extended my dominion over all those who dwell in the world. From the upper Ocean of the setting sun to the lower Ocean of the rising sun, I reduced under my power all who carried aloft their head*." He defeated Merodach Baladan and the king of Elara together; took in one expedition, "*79 great strong cities of the Chaldaeans and 820 small towns*;" he took prisoners by

hundreds of thousands; 200,150 in his first expedition against Hezekiah, from 44 great walled cities which he took and little villages innumerable; 208,000 from the Nabathaeans and Hagarenes: he employed on his great buildings 360,000 men, gathered from Chaldaea and Aramaea, from Cilicia and Armenia; he conquered populations in the North, which "*had of old not submitted to the kings my brothers*," annexed them to the prefecture of Arrapachitis and set up his image; he received tribute from the governor of Khararaf, wasted the 2 residence-cities, 34 smaller cities of Ispahara king of Albania, joining a part of the territory to Assyria, and calling its city, Ilhinzas, the city of Sennacherib; he reduced countries of "*Media, whose names the kings his brothers had not heard;*" he set a king, Toubaal, over the great and little Sidon, Sarepta, Achzib, Acco, Betzitti, Mahalliba; the kings of Moab, Edom, Bet-Amman, Avvad, Ashdod, submitted to him; he defeated an "innumerable host" of Egyptians at Altakou [Elteke]; sons of the king of Egypt fell into his hands; he captured Ascalon, Bene-Barak, Joppa, Hazor; put back at Amgarron [Migron] the expelled king Padi, who had been surrendered to Hezekiah; gave portions of the territory of Hezekiah to the kings of Ashdod, Migron, Gaza; he drove Merodach-baladan again to Elam, captured his brothers, wasted his cities, and placed his own eldest son, Assurnadin, on the throne of Babylon; took seven (7) impregnable cities of the Toukharri, placed like birds' nests on the mountains of Nipour; conquered the king of Oukkou in Dayi, among mountains which none of his ancestors had penetrated; took Oukkou and 33 other cities; attached Elam, "crossing" the Persian gulf "in Syrian vessels;" capturing the men, and destroying the cities; in another campaign, he garrisoned, with prisoner-warriors of his own, cities in Elam which his father had lost; destroyed 34 large cities and others innumerable of Elam. His account of his reign closes with a great defeat of Elam, whom the escaped Souzoub had hired with the treasures of the temples of Babylon, and of 17 rebel tribes or cities, at Khalouli, and their entire subdual. He repelled some Greeks in Cilicia, set up his image there, with a record of his deeds, and built Tarsus, on the model of Babylon. It has been noticed, what a "*keen appreciation of the merits of a locality*" his selection of its site evinced. The destruction of his army of 185,000 men, at the word of God, might well deter him from again challenging the Almighty; but we have seen, in the wars of Napoleon I, that such losses do not break the power of an empire. It was no vain boast of Sennacherib, that he had *gathered all the earth, and carried captive the gods of the nations*. The boast was true; the application alone was impious. God owned in him the instrument which He had formed, *the rod of His anger*. He condemned him, only because *the axe boasted itself against Him Who hewed therewith*. Victorious, except when he fought against God, and employed by God to *tread down the people as the mire of the streets*, Sennacherib was cut off as God foretold, but left his kingdom to a victorious son.

His son, Esarhaddon, takes titles, yet more lofty than those of Sennacherib. He calls himself, "*King of Assyria, Vicar of Babylon, King of the Sumirs and Accads, King of Egypt, Meroe and Cush, who reigned from sunrising to sun-set, unequalled in the imposition of tributes.*" In Armenia, he killed Adrammelech, his half-brother, one of his father's murderers, who fled to Armenia, probably to dispute thence his father's crown. In every direction he carried his conquests further than his powerful father. He speaks of conquests in the far Media, "*where none of the kings, our fathers*," had conquered, whose kings bore well-known Persian names.

They and their subjects were carried off to Assyria. Others, who "*had not conspired against the kings my fathers and the land of Assyria, and whose territories my fathers had not conquered,*" submitted voluntarily in terror, paid tribute and received Assyrian governors. In the West, he pursued by sea a king of Sidon who rebelled, divided the Syrians in strange countries, and placed mountaineers, whom his bow had subdued in the East, with a governor, in a castle of Esarhaddon which he built in Syria. He warred successfully in Cilicia, Khoubousna, and destroyed 10 large cities of the Tibareni and carried their people captive; trod down the country of Masnaki, transported rebels of Van; he established on the Southern shore that son of Merodach-baladan who submitted to him, removing the brother who trusted in Elam, himself reigned in Babylon, whither he carried Manasseh . He reconquered

"*the city of Adoumou (Edom), (the city of the power of the Arabs,) which Sennacherib had conquered, and carried off its people to Assyria;*" he named as Queen of the Arabs, Tabouya, born in his palace; put the son of Hazael on his father's throne. An expedition to "*a far country to the bounds of the earth beyond the desert*," Bazi (Buz), reached by traversing 140 farsakhs (?) of sandy desert, then 20 farsakhs (?) of fertile land and a stony region, Khazi (Uz), looks like an expedition across Arabia, and, if so, was unparalleled except by Nushirvan. Some of the other names are Arabic. Anyhow, it was a country, whither none of his predecessors had gone; he killed 8 kings, carried off their subjects and spoils. He conquered the Gomboulou in their marshes. Twelve kings on the coast of Syria whom he recounts by name, (Ba'lou king of Tyre, Manasseh king of Judah, and those of Edom, Maan, Gaza, Ascalon, Amgarron, Byblos, Aradus, Ousimouroun, Bet-Ammon, Ashdod) and 10 kings of Yatnan in the sea (Cyprus), –AEgisthus (Ikistousi), King of Idalion (Idial), Pythagoras (Pitagoura) K. of Citium (Kitthim), Ki–,K. of Salamis (Silhimmi), Ittodagon ("Dagon is with him," Itoudagon), K. of Paphos (Pappa), Euryalus (Irieli), K. of Soli (Sillou), Damasou, K. of Curium (Kuri,) Ounagousou, K. of Limenion (Limini), Roumizu, K. of Tamassus (Tamizzi,) Damtsi of Amti-Khadasti, Puhali of Aphrodisium (Oupridissa), –held their rule from him.

The names of the countries, from which he brought those whom he settled in Samaria, attest alike his strength and the then weakness of two of the nations, which afterward concurred to overthrow his empire. The colonists, according to their own letters to Artaxerxes, comprehended, among others, *Babylonians*; *Archevites* i.e. inhabitants of Erech, mentioned in Genesis, as, together with Babel, part of the beginning of the kingdom of Nimrod; *Susanchites*, i.e. inhabitants of Susiana or Chusistan; Dehavites, Daans in Herodotus, one of the wandering Persian tribes, whose name (Taia) still exists; *Elamites*, or the dwellers on the Persian gulf, bordering on Susiana; *Apharsites* or the Persians in their original abode in Paracs, Paraic, now Farsistan. It seems also probable that the *Apharsachites* are those more known to us as Sacae or Scythians, whom Esarhaddon says that he conquered; and that the Apharsachthites (with the same word *Aphar* prefixed) are the Sittaceni on the Caspian. The *Dinaites* and the *Tarphelites* are as yet unidentified, unless the Tarpetes of the Palus Maeotis near the Sittaceni, or the Tapiri in Media be a corruption of the name. The Samaritan settlers add, *And the rest of the nations, whom the great and noble Asnapper carried captive, and settled in the cities of Samaria and the rest on this side the river*. Under this general term, they include the Mesopotamian settlers brought from Avvah and Sepharvaim, and those from Hamath, probably wishing to insist to the Persian Monarch on their Persian, Median, or Babylonian descent. They attest at the same time that their forefathers were not willingly removed but *transported, carried into exile*, and accordingly that Esarhaddon, in whose reign they were removed, had power in all these countries. The condensation also of settlers trom twelve (12) nations in so small a space as the cities of Samaria (analogous as it is to the dispersion of the Jews over so many provinces of their captors) illustrates the policy of these transportations, and the strength which they gave to the empire. Nations were blended together among those foreign to them, with no common bond except their relation to their conqueror. A check on those around them, and themselves held in check by them, they had no common home to which to return, no interest to serve by rebelling. Esarhaddon built 36 temples in Assyria by the labor of foreign slaves, his captives, who worshiped his gods.

This collection of people of twelve (12) nations in the cities of Samaria represents moreover one portion only of the conquests of Esarhaddon, and, for the most part, that furthest from Judiva. For the principle of the policy was to remove them far fiom their owi! land. Ethiopian and Egyptian captives would be placed, not here whence they could easily return, but, like Israel in the cities of the Medes, whence they could find no escape.

The son of Esarhaddon, Asshurbanipal II, yet further enlarged and consolidated the conquests of his conquering father. His expeditions into Egypt have been already dwelt upon; his victories were easy, complete. Tirhaka, himself a great conqueror, fed into unknown deserts beyond reach of pursuits. His step-son Urdaminie attempted to recover his kingdom, was defeated at once, fled and his capital was

taken. In Asia, he took away the king of Tyre, who offended him; made conquests beyond Mt. Taurus, where his fathers had never been; received an embassy from Gyges; attached to Assyria a tract of Minni or Persarmenia, took the capital of Minni; took Shushan and Badaca, slew their kings, united Susiana to Babylonia; subdued anew Edom, Moab, Kedar, the Nabathaeans; received the submission of the king of Urarda, Ararat. While Assyria was extended wider than before, its old enemies were more incorporated with it, or, at least, more subdued; it was more at one within itself. Egypt, the great rival Empire, had tried to shake off the yoke, but was subdued; no people in Syria or the valley of the Euphrates stirred itself; the whole tract within the Taurus, once so rife with enemies, lay hushed under his rule: hushed were the Hittites, Hamathites, the (Syrians of Damascus, the Tibareni who had once held their own against his father; war was only at the very extremities, in Minni or Edom, and tliat, rather chastisement than war; Babylon was a tranquil portion of his empire, except during the temporary rebellion of the brother, whom he had placed over it, and whom he pardoned. His death, amid the tranquil promotion of literature, when he had no more enemies to conquer or rebels to chasten, left his empire at the zenith of its power, some 22 years before its destruction. *Calno* had become, as Sennacherib boasted, *like Carchemish; Hamath like Arpad; Samaria of Damascus*. He *had removed the bounds of the people* and *gathered all the earth, as one gathereth eggs, left* by the parent bird, undefended even by its impotent love. There was not a cloud on the horizon, not a token whence the whirlwind would come. The bas-reliefs attest, that neither the energy nor the cruelty of the Assyrians were diminished.

Of those twenty-two (22) years, we have nothing reliable except their close. There was probably nothing to relate. There would not be anything, if Asshurbanipal had consolidated his empire, as he seems to have done, and if his son and successor inherited his father's later tastes, and was free from the thirst of boundless conquest, which had characterized the earlier rulers of Assyria. Anyhow, we know nothing authentic. The invasion of Assyria by Phraortes, which Herodotus relates, is held, on good grounds, to be a later history of a rebellion against Darius Hystaspes, adapted to times before the Medes became one nation. There was no reason why it should not have been recorded, had it taken place, since it is admitted to have been a total defeat, in which Phraortes lost his life. The invasion of the Scythians, which is to have stopped the siege of Nineveh under Cyaxares, was reported in a manifestly exaggerated form to Herodotus. The 28 years, during which Herodotus relates the Scythian rule to have lasted, is longer than the whole of the reign of the last king of Assyria; and yet, according to Herodotus, is to have been interposed between the two sieges of Cyaxares. And as its empire gave no sign of decay, so far as we can trace its history within 22 years before its destruction, so, with the like rapidity, did the empire rise, which was to destroy it. The account which Herodotus received, that the Medians had thrown off the yoke of Assyria before Deioces, is in direct contradiction to the Assyrian inscriptions. This was, they state, the time, not of the revolt, but of the conquest of Media. They are confirmed by Holy Scripture, which says that the Assyrian king [Sargon] placed *in the cities of the Medes* his Israelitish captives. The utmost, which Herodotus ascribes to Deioces however, is, that he consolidated the six Median tribes and built a capital, Agbatana. It is an union of wild hordes into one people, held together for the time by the will of one man and by their weariness of mutual oppressions. Even according to their accounts, Cyaxares (about B.C. 633, i.e. 8 years before the fall of Nineveh) first organized the Median army; the Greeks, in the time of AEschylus, believed Cyaxares to have been the first of the Median kings; rebels in Media and Sagartia claimed the Median throne against Darius, as descended from Cyaxares, as the founder of the Monarchy.

Further, the subsequent history supports the account of Abydenus against Herodotus, that not the Medes, but the rebel general of the last Monarch of Nineveh was, with his Babylonian troops, the chief author of the destruction of Nineveh. The chief share of the spoil, where no motives of refined policy intervene, falls to the strongest, who had chief portion in the victory. "*The Medes*," says Herodotus, "*took Nineveh, and conquered all Assyria, except the Babylonian portion*." But Babylon was no spared province, escaping with its independence as again. Babylonia, not Media, succeeded to the

Southern and Western dominions of the Assyrian empire, and the place, where Nineveh had stood, Cyaxares retaining the North. This was a friendly arrangement, since subsequently too we had a Babylonian prince in the expedition of Cyaxares against Asia Minor, and Medians assisting Nebuchadnezzar against the king of Egypt. Abydenus represents the Babylonians and Medes, as equal, but exhibits the rebel general, as the author of the attack. "*After him [Sardanapal], Sarac held the empire of Assyria, who, being informed of a horde of mingled troops which were coming against him from the sea, sent Busalossor [Nebopalassar] general of his army, to Babylon. But he, having determined to revolt, betrothed to his son, Nebuchodrossor, Amuhea, daughter of Asdahag, prince of the Medes, and soon made a rapid attack on Nineveh. King Sarac, when he knew the whole, set the palace Evorita on fire. Then Nebuchodrossor, attaining to the empire, encircled Babylon with strong walls*."

The "*horde of mingled troops*" "*from the sea*" were probably those same Susians and Elymsaeans, whom the Assyrians had, in successive reigns, defeated. If the account of Herodotus were true, the father of the Median Monarch had perished in conflict with Assyria. The grandfather of the Assyrian Monarch had himself reigned in Babylon. Assyria ruled Babylon by viceroys to the end. It has been noticed that Nahum mentions no *one* enemy who should destroy Nineveh. True, for no one enemy did destroy her.

Even now its fall is unexplained. The conquests of its Monarchs had not been the victories of talented individuals. They were a race of world-wide conquerors. In the whole history, of which we have the annals, they are always on the aggressive. They exacted tribute where they willed. The tide of time bore them on in their conquests. Their latest conquests were the most distant. Egypt, her early rival, had been subdued by her. The powers, which did destroy her, had no common bond of interest. They were united, for one reign, not by natural interests, but, as far as we see, by the ambition of two individuals. These crushed, at at once for ever, the empire which for so many centuries had been the ravager of the world. But who could have foreseen such a combination and such results, save God, in Whose hands are human wills and the fate of empires?

The fiery empire of conquerors sank like a tropic sun. Its wrath had burned, unassuaged, "*from*" (in their own words) "*the rising to the setting sun*." No gathering cloud had tempered its heat or allayed its violence. Just ere it set, in those last hours of its course, it seemed, as if in its meridian. Its bloodstained disk cast its last glowing rays on that field of carnage in Susiana; then, without a twilight, it sank beneath those stormy waves, so strangely raised, at once and for ever. All, at once, was night. It knew no morrow.

Its fall is inexplicable still. It may have accelerated its own destruction by concentrating the fierce Chaldees at Babylon. It was weakened by the revolt of its own general, and with him the defection of an army. Still, in those days, the city of 1200 towers, each 200 feet high, its ordinary wall 100 feet high and of such breadth, that three chariots could drive on it abreast, could not be taken by mounds, except by some most gigantic army with patience inexhaustible. Famine could not reduce a city, which, in its 60 miles in circumference, enclosed, like Babylon, space for *much cattle*, and which could, within its walls, grow corn enough for its population of 600,000. With its perennial supply of provision, it might have laughed to scorn a more formidable foe than the Medes, Elamites and Babylonians, unaccustomed to sieges, except in as far as any had fought in its armies, while the Ninevites possessed the hereditary skill of centuries. Babylon, smaller than Nineveh, was at rest amidst the siege of the more powerful grandson of Cyaxares. Cyrus could only take it by stratagem; Darius Hystaspes, by treachery. Then, every Ninevite was a warrior. Their descendants, the Curds, are still among the fiercest and most warlike people of Asia. The bas-reliefs, which bear internal evidence of truth, exhibit a wonderful blending of indomitable strength of will, recklessness of suffering, inherent physical energy, unimpaired by self-indulgence. A German writer on art says, "*You recognize a strong thickset race, of very powerful frame, yet inclined to corpulence, a very peculiar blending of energy and luxury. –The general impression of the figures, whether men, women or eunuchs, has uniforndy something earnest and imposing*." An English writer

says still more vividly; "*All the figures indicate great physical development, animal propensities very strongly marked, a calm, settled ferocity, a perfect nonchalance amidst the most terrible scones; no change of feature takes place, whether the individual is inflicting or experiencing horrid sufferings. –The pictures are very remarkable as indicating the entire absence of higher mental and moral qualities: and the exuberance of brutal parts of man's nature. At the same time there is not wanting a certain consciousness of dignity and of inherent power. There is a tranquil energy and fixed determination, which will not allow the beholder to feel any contempt of those stern warriors.*"

How then could it fall? The prophecy of Nahum describes, with terrible vividness, a siege; the rousing of its king from a torpor of indolence; he remembereth his nobles; the orderly advance, the confused preparations for defence; and then, when expectation is strung, and we see besiegers and besieged prepared for the last decisive strife, there is a sudden pause. No human strength overthrows the city. *The gates of the rivers shall be opened, and the palace shall be dissolved. And it is decreed, she shall be led away captive*. Her captivity follows on the opening of *the gates of the rivers*. The rivers, ordinarily her strength, were also her weakness. The annals of Sennacherib relate, how he repaired a palace which had been undermined by the Tigris. "*The small palace, which was become very ruinous in every part, because the river Tigris, during 16 years, had undermined and ravaged it, [I repaired.]*" Dionysius, the Jacobite Patriarch, relates how in his own time, A.D. 763, "*the Tigris, overflowing, laid waste all the towns around it, and especially Mosul*" (opposite to Nineveh). Barhebraeus, in four different years, mentions the destruction of houses in Bagdad through the overflow of the Tigris. He mentions also a city-wall, overthrown by an inundation, so that 3000 men were drowned in their houses. Ives relates; "*The Bishop (of Babylon) remembers that*" about 1733 "*the Euphrates and Tigris were so overflown, that the whole country between them appeared as one large sea. Over all the plain between Bagdad and Hilla, people could pass only in boats. The Avater flowed quite up to the glacis, the ditch was full, the city also overflown, and the foundation of most of the buildings hurt; 300 houseswere entirely destroyed. To prevent as much as possible"* the recurrence of such a calamity, "*the Turks now face the foundation-wall of their houses with a composition of charcoal, ashes, and Demar (bitumen)*." "*The river Khosar*," also, which would be swollen by the same causes as the Tigris, "*entered the city*," says Ainsworth, "*by an aperture in the walls on the East side, which appears to have formed part of the original plan and to have been protected by a gateway and walls, vestiges of which still remain*." "The Khausser," says Mr. Rich, "*is generally drawn off for irrigating the cotton-plantations in the alluvial ground of the river; when it is much overflowed, it discharges itself into the Tigris above the bridge*." "*The Khausser now [Dec. 1. after " very heavy tropical rain,"] discharges itself direct into the Tigris, and brings an immense body of water*." "*After rain, it becomes an impetuous torrent, overflowing its banks and carrying all before it*." "*The stone-bridge was carried away one night by the violence of the Khausser, on a sudden inundation*." On a lesser swelling of the river, –"*the water-wheels were removed*" in precaution "*and the bridge of boats opened*." Cazwini, the Arabic geographer, speaks of "*the rivers of Nineveh*."

Ctesias, being a writer of suspected authority, cannot safely be alleged in proof of the fulfillment of prophecy. Yet in this case his account, as it is in exact conformity with the obvious meaning of the prophecy of Nahum, so it solves a real difficulty, how Nineveh, so defended, could have fallen. It seems certain that the account of the siege taken from him by Diodorus, is that of the last siege. It has been remarked that the only event of the siege, known from any other source, viz. that the last Assyrian king, when he had learned the combination of the Medes and Babylonians against him, set fire to his palace, is related also by Ctesias. Ctesias has also the same fact, that the Babylonian revolt was recent; the name of the revolted general in Ctesias, Belisis, is the latter half of that given to him by Abydenus, Nebopalassar, omitting only the name of the god, Nebo. The rest of the history is in itself probable. The success of the Assyrian monarch at first against the combined armies, and the consequent revelry, are that same blending of fierceness and sensuality which is stamped on all the Assyrian sculptures, continued to the end. The rest of his relation, which, on account of the facts of nature, which we know,

but which, since they are gathered from sources so various, Ctesias probably did not know, is, in itself, probable, accounts for what is unaccounted for, and corresponds with the words of Nahum. It is, "*Sardanapalus, seeing the whole kingdom in the greatest danger, sent his three sons and two daughters with much wealth to Paphlagonia to Cotta the Governor, being the best-disposed of his subjects. He himself sent by messengers to all his subjects for forces, and prepared what was needed for the siege. He had an oracle handed down from his forefathers, that no one should take Nineveh, unless the river first became an enemy to the city. Conceiving that this never would be, he held to his hopes, purposing to abide the siege and awaited the armies to be sent by his subjects*." "*The rebels, elated by their successes, set themselves to the siege, but on account of the strength of the walls, could in no wise injure those in the city*." "*But these had great abundance of all necessaries through the foresight of the king. The siege then being prolonged for two years, they pressed upon it; assaulting the walls and cutting off those therein from any exit into the country*." "*In the 3rd year, the river, swollen by continuous and violent rains, inundated a part of the city and overthrew 20 stadia of the wall. Then the king, thinking that the oracle was fulfilled, and that the river was plainly an enemy to the city, despaired of safety. And, not to fall into the enemy's hands, he made an exceeding great pile in the palace, heaped up there all the gold and silver and the royal apparel, and having shut up his concubines and eunuchs in the house formed in the midst of the pile, consumed himself and all the royalties with them all. The rebels, hearing that Sardanapalus had perished, possessed themselves of the city, entering by the broken part of the wall*."

Yet Nahum had also prophesied; "***the fire shall devour thy bars***;" "***fortify thy strong holds, there shall the fire devour thee***;" "***I will burn her chariots in the smoke***," and all the ruins of Nineveh still speak from beneath the earth where they lie interred, that, overthrown as they have been by some gigantic power, fire consumed them within. "***The palaces of Khorsabad (Dur Sarjina) and Nimrud shew equal traces of fire with those of Koyunjik***." "*The recent excavations have shown that fire was a great instrument in the destruction of the Nineveh palaces. Calcined alabaster, masses of charred wood and charcoal, colossal statues split through with the heat, are met with in parts of the Ninevite mounds, and attest the veracity of prophecy.*" "*It is evident from the ruins that Khorsabad and Nimroud were sacked, and set on fire*."

Yet this does not exhaust the fullness of the prophecy. Nahum not only foretold the destruction of Nineveh, that it should ***be empty, void, waste, there is no healing of Ihy bruise***, but in emphatic words, that its site also should be a desolation. ***With are overrunning flood He shall make the place thereof (mekomah) a desolation***. This was then new in the history of the world. Cities have remained, while empires passed away. Rome, Constantinople, Athens, Damascus, Alexandria, Venice, abide, although their political might is extinct. No or Thebes itself survived its capture by Sargon and a yet later loss of its inhabitants nearly two (2) centuries, when the more fatal conquest of Cambyses, and perhaps the rise of Memphis perpetuated its destruction. Nahum foretells emphatically as to Nineveh, "***He will make the place thereof an utter consumption.***" Not only would God destroy the then Nineveh; but the very *place* or site thereof should be an utter desolation. There was, *then*, no instance of so great a city passing away. Such had not been Babylonian, Assyrian, Egyptian policy. It had become an established policy in Sennacherib's time to remove populations, not to destroy cities. And these two policies were incompatible. For a conqueror who would remove populations must have, whither to remove them. Nineveh itself had conquered Babylon and Shushan, and the cities of the Medes; but had placed her own lieutenants in them. The mere destruction of such a city as Nineveh was "*contrary to experience*." Even later than this, Babylon, notwithstanding its rebellions, was spared by its first (1st) conqueror, and survived to be the grave of its second (2nd), Alexander. Xenophon describes Nineveh under the name of Mespila (of which Mosul has been supposed to be a corruption) "a wall, void, large, lying against the city –the basement was of polished stone, full of shells, its width 50 feet, its height 50 feet. Thereon was built a wall of brick, its breadth 50 feet, the height 100; the circuit was six farsangs," i.e. 22 1/2 miles. The shell remained; the tumult of life was gone. Its protecting bulwarks remained; all, which they

protected, had disappeared. They had forgotten already on the spot what it had been or by whom it had perished. "*The Medes inhabited it formerly. It was said that Media, a king's wife, had fled thither, when the Medes were losing their power through the Persians. The Persian king, besieging this city, could not take it, either by time or force; but Zeus made the inhabitants senseless, and so it was taken*." A little later, Alexander marched over its site to gain the world, not knowing that a world-empire, like that which he gave his life to found, was buried under his feet. Gaugamela, near which Darius lost his empire, must have been close to its site. Yet three centuries (300 yrs), and history, not its mere neighbors only, had forgotten when it had perished. Strabo says, "*It was effaced immediately after the destruction of the Syrians.*" Nearly two centuries later is Lucian's saying, "*Nineveh has perished, and there is no trace left where it once was*." Yet before this time, in the reign of Claudius, the Romans had built a new Nineveh which they called by his name "Ninive Claudiopolis." In the 6th century, it is mentioned as a Christian see. Its episcopate was taken away, probably on account of its decline, early in the 9th century; and it was united to Mosul. It was still in being at the beginning of the 14th century. Yet, in the 12th century, as a whole, "*it was desolate, but there were there many villages and castles*." This was not the Nineveh of prophecy; but it too was swept away, and a few coins alone attest the existence of the Roman city. "*The city, and even the ruins of the city*," relates Gibbon of the last victory of Heraclius, "*had long since disappeared; the vacant space afforded a spacious field for the operation of the two armies*." A line of lofty mounds, on the East of Tigris, long drew but a momentary gaze from the passers-by; a few cottages surmounted the heaps, which entombed the palaces of king's, who were the terror of the East; the plough turned up, unheeded, the bricks, which recorded their deeds; the tide of war swept over it anew; the summer's sands again filled up "*the stupendous mass of brick-work, occasionally laid bare by the winter rains*." The eyes rested on nothing but "*the stern shapeless mound, rising like a hill from the scorclied plain*." "*The traveler is at a loss to give any form to the rude heaps, upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilization or of their arts; their influence has long since passed away. The scene around him is worthy of the ruin he is contemplating; desolation meets desolation; a feeling of awe succeeds to wonder, for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. Those huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thoughts and more earnest reflection, than the temples of Baalbec and the theatres of Ionia*."

In 1827, Buckingham still wrote: "*we came in about an hour to the principal mounds which are thought to mark the site of the ancient Nineveh. There are four of these mounds, disposed in the form of a square; and these, as they shew neither bricks, stones, nor other materials of building, but are in many places overgrown with grass, resemble the mounds left by entrenchments and fortifications of ancient Roman camps. The longest of these mounds runs nearly N. and 8. and consists of several ridges of unequal height, the whole appearing to extend for four or five miles in length. There are three other distinct mounds, which are all near to the river, and in the direction of E. and W.—There are appearances of mounds and ruins extending for several miles to the southward; and still more distinctly seen to the Northward of this, though both are less marked than the mounds of the centre. The space between these is a level plain, over every part of the face of which, broken pottery, and the other usual debris of ruined cities are seen scattered about*." "*Mounds and smaller heaps of ruins were scattered widely over the plain, sufficient to prove, that the site of the original city occupied a vast extent*." Niebuhr had ridden through Nineveh unknowingly. "*I did not learn that I was at so remarkable a spot, till near the river. Then they showed me a village on a great hill, which they call Nunia, and a mosque, in which the prophet Jonah was buried. Another hill in this district is called Kalla Nunia, or the Castle of Nineveh. On that lies a village Koindsjug. At Mosul, where I dwelt close by the Tigris, they showed me in addition the walls of Nineveh, which in my journey through I had not observed, but supposed to be a set of hills.*" "*It is well-known*," begins an account of the recent discoveries, "*that in the neighborhood of Mosul, travelers had observed some remarkable mounds, resembling small hills, and that Mr. Rich had, thirty (30) years*

ago, called attention to one called Koyunjik*; in which fragments of sculpture and pottery had been frequently discovered.*"

And yet, humanly speaking, even if destroyed, it was probable before-hand, that it would not altogether perish. For a town near its site was needed for purposes of commerce. Of the two routes of commerce from the Persian gulf to the North by the Euphrates or by the Tigris, the Tigris-route was free from the perils of the arid wilderness, through which the line
by the Euphrates passed. If, for the downward course, the Euphrates itself was navigable, yet the desert presented a difficulty for caravans returning upward from the Persian Gulf. Arrian, who mentions the two lines of travel, says that Alexander, having crossed the Euphrates at Thapsacus, chose the less direct line by the Tigris, as having a better supply of all things, food
for his cavalry, and a less scorching heat. The mention of Haran (afterward Carrhae) Canneh, and Asshur in Ezekiel, (in one verse) seems to indicate tlie continuation of the same line of commerce with Tyre, which must have existed from praehistoric times (i.e. from times of which we have no definite historic account), since there is no ground to question the statement of the Phoenicians themselves in Herodotus, that they had come from the Erythraean sea, i.e. the Persian gulf. The later hindrances to the navigation of the Tigris by the great dams (probably for irrigation), were of Persian date; but they could have had no great effect on the actual commerce; since for the greater part of the upward course on the Tigris line, this also must, on account of the rapidity of the river, have been by caravans. The route was still used in the middle ages. "*The ancient road and the modern one on the upper Tigris follow, pretty nearly throughout, the same line, it being determined by the physical necessities of the soil*." In the 16th century, "*from the head of the Persian gulf two commercial lines existed: by one of them goods were carried some way up the Euphrates, and then by land to Bir, Aleppo, Iskenderun. By the other they followed the Tigris to Baghdad and were carried by Diyar-Bekr and Sivas to Terabuzum.*" [But Mosul was necessarily on the way from Baghdad to Diyar Bekr]. Mosul still lies on the line of commerce, from the Persian gulf, Basrah, Baghdad, Mosul, Mardin, Diyar-Bekr to Iskenderun, the port of Aleppo, or Trebizond [Tarabuzum]. It still carries on some commerce with Kurdistan and other provinces [beside Diyar-Bekr and Baghdad]. Col. Chesney, in 1850, advocated the advantages of extending the line of commerce by British stations at Diyar-Bekr and Mardin, in addition to and connection with those already existing at Baghdad and Mosul. There is, in fact, a consent as to this. Layard writes; "*The only impediment between tiie Syrian coast and the Tigris and Euphrates in any part of their course, arises from the want of proper security. The navigation of the Persian gulf is, at all times, open and safe; and a glance at the map will shew that a line through the Mediterranean, the port of Suedia, Aleppo, Mosul, Baghdad, Busrah, and the Indian Ocean to Bombay is as direct as can well be desired. With those prospects, and with the incalculable advantages, which a flourishing commerce and a safe and speedy transit through, perhaps, the richest portions of its dominions would confer upon the Turkish empire, it would seem that more than Eastern apathy is shown in not taking some steps, tending to restore security to the country watered by the Tigris and Euphrates*." Ainsworth suggests a still wider commerce, of which Mosul might be the centre. "*With a tranquil state of the surrounding country, Mosul presents mercantile advantages of no common order. –There are several roads open to Persia, across the mountains; a transit from five (5) to seven (7) days, and by which, considering the short distance and good roads from Mosul to Iskenderun, British manufactures might be distributed into the heart of Persia, in a time and at an expense, which the line of Trebizond Erzrum and Tabriz, that of Bushire and Baghdad, or the Russian line of Astrakhan Bakhu and Mazenderan can never rival*."

But although marked out by these advantages for continuance, even when its power was gone, Nineveh was to perish and it perished. Nor ought it to be alleged, that in other cases too, "*if the position of the old capital was deemed, from political or commercial reasons, more advantageous than any other, the population was settled in its neighborhood, as at Delhi, not amidst its ruins*." For 1) there was, at the time of Nahum, no experience of the destruction of any such great city as Nineveh; 2) In the case of

conquest, the capital of the conquering empire became, ipso facto, the capital of the whole; but this did not, in itself, involve the destruction of the former. Babylon, from having been the winter residence of Cyms, became the chief residence of the Persian Emperor at the time of Alexander, and continued to exist for many centuries, after the foundation of Seleucia, although it ceased to be a great city. And this, notwithstanding its two rebellions under Darius, and that under Xerxes. There was no ground of human policy against Nineveh's continuing, such as Mosul became, any more than Mosul itself. It existed for some time, as a Christian See.

The grandeur, energy, power, vividness of Nahum, naturally can be fully felt only in his own language. The force of his brief prophecy is much increased by its unity. Nahum had one sentence to pronounce, the judgments of God upon the power of this world, which had sought to annihilate the kingdom of God. God, in His then kingdom in Judah, and the world, were come face to face. What was to be the issue? The entire final utter overthrow of whatever opposed God. Nahum opens then with the calm majestic declaration of the majesty of God; who God is, against whom they rebelled; the madness of their rebellion, and the extinction of its chief: (c. 1); then in detail, what was to come long after that first overthrow, the siege and capture of Nineveh itself, (c. 2.); then, in wider compass, the overthrow of the whole power (c. 3.). It was to be the first instance, in the history of mankind, of a power so great, perishing and forever. Nahum's office Mas not, as Jonah's, to the people itself. There is then no call to repentance, no gleam of God's mercy toward them in this life. Nineveh was to perish wholly, as the habitable world had perished in the time of Noah. The only relief is in the cessation of so much violence. There is no human joy expressed at this destruction of the enemy of God and of His people; no sorrow, save that there can be no sorrow ; "***who will bemoan her? whence shall I find comforters for her***?"

In conformity with this concentration of Nahum's subject, there is little in outward style or language to connect him with the other Prophets. His opening (as already observed) bears upon God's declarations of mercy and judgment; but, Nineveh having filled up the measure of its iniquites, he had to exhibit the dark side of those declarations; how much lay in those words, "*that will by no means clear the guilty*." "*Jonah and Nahum form connected parts of one moral history, the remission of God's judgment being illustrated in the one, the execution of it in the other: the clemency and the just severity of the Divine government being contained in the mixed delineation of the two books*." His evangelic character just gleams through, in the eight (8) tender words, in which he seems to take breath, as it were; ("***Tob Yhvh lemaoz beyomtsarah, veyodeah chose bo***,") "***Good is God (Yhvh), refuge in day of trouble, and knowing trusters in Him***;" then again, in the few words, which I think Isaiah expanded, "*Lo on the mountains the feet of a good-tidings-bearer, peace-proclaimer*." Else there is only the mingled tenderness and austereness of truth, which would sympathize with the human being, but that that object had, by putting off all humanity, alienated all which is man. "***Who will bemoan her? Whence shall I seek comforters for thee***?" Who? and Whence? None had escaped evil from her. "***Upon whom hath not thy wickedness passed continually***?"

It is difficult for us, who have to gather up our knowledge of the sacred language from the fragments which remain, in which also the number of words forms and idioms, which stand out singly here and there, seem but so many specimens of lost treasure, to judge with any certainty, whether any approximation of idiom, which we may observe, implies any connection between the writers in whom it occurs. Nahum has, especially in his picture of the capture of Nineveh, so many of those (*hapax legomena*), consisting often of slight modifications, his language is so rich and so original, that one the more doubts whether in those idioms, in which he seems to approximate to other prophets, the expressions in common do not belong to the common stock of the language; and that the more, since mostly part of the idiom only coincides, the rest is ditferent. As for the so-called Syriasms or other peculiarities of language which Hitzig would have to be evidences of a later date, and from some of which others would infer that Nahum lived at Nineveh itself, "*the wish has been father to the thought.*" One only solid ground there would be why Nahum should not have written his prophecy, when,

according to all history, it could alone have any interest for Judah, long before the event itself, viz. if He to Whom all, past and future, are present, could
not or did not declare beforehand things to come. (* "Did Nahum predict the downfall of Nineveh a century before the event? If he was a younger contemporary of Isaiah, he did so. He prophesied, say some, about the 14th year of Hezekiah and graphically painted the overthrow of Assyria's metropolis. The interval consists of about one hundred (100) years. Is not the analogy of Prophecy violated here? If a specific event be foretold long before it happened, what becomes of the canon or principle that prophecy presents nothing more than the *prevision of events in the immediate future?* [Dr. Ds. italics.]" The principle in question is almost axiomatic." [Introd. iii. 298]. It passes for an axiom in the school, whose results Dr. Davidson gives to the English ; i.e. it is a petitio principii applied to each prophecy in turn. *) If there be prophecy, the siege of Nineveh might be as vividly presented to the Prophet's mind, as if he saw it with his bodily eyes.

Introduction to the Prophet HABAKKUK.

Habakkuk is eminently the prophet of reverential, awe-filled faith. This is the soul and centre of his prophecy. One word alone he addresses directly to his people. It is of marvel at their want of faith. ***Behold among the heathen and gaze attentively, and marvel, marvel; for I am working a work in your days; ye will not believe, when it is declared nto you***. He bids them behold, and gaze, for God is about to work in their own days; he bids them prepare themselves to marvel, and marvel on; for it was a matter, at which political wisdom would stagger; and they, since they had not faith, would not believe it. The counterpart to this, is that great blessing of faith, which is the key-stone of his whole book, ***the just shall live by his faith***.

Isaiah had foretold to Hezekiah that his treasures should be carried to Babylon, his sons be eunuchs in the palace of its king. He had foretold the destruction of Babylon and the restoration of the Jews. Prophecy in Habakkuk, full as it is, is almost subordinate. His main subject is, that which occupied Asaph in the 73rd Psalm, the afflictions of the righteous amid the prosperity of the wicked. The answer is the same; the result of all will be one great reversal, the evil drawing upon themselves evil, God crowning the patient waiting of the righteous in still submission to His holy Will. ***The just shall live by his faith***, occupies the same
place in Habakkuk, as *I know that my Redeemer liveth*, does in Job, or *Thou shalt guide me with Thy counsel, and after that receive me into glory*, in Asaph.

His first subject is, faith struggling under the oppressive sight of the sufferings of the good from the bad within God's people; the second, the sufferings at the hands of those who are God's instruments to avenge that wickedness. The third, that of his great hymn, is faith, not jubilant until the end, yet victorious, praying, believing, seeing in vision what it prays for, and triumphing in that, of which it sees no tokens, whose only earnest is God's old loving-kindnesses to His people, and His Name, under which He had revealed Himself, "He Who Is," the Unchangeable.

The whole prophecy is, so to speak, a colloquy between the prophet and God. He opens it with a reverential, earnest, appeal to God, like that of the saints under the heavenly Altar in the Revelations, *How long*? The prophet had prayed to God to end or mitigate the violence, oppressions, strife, contention, despoiling, powerlessness of the law, crookedness of justice, entrapping of the righteous by the wicked. God answers, that a terrible day of retribution was coming, that He Himself would raise up the Chaldees, as the instruments of His chastisements, terrible, self-dependent, owning no law or authority but their own will, deifying their own power, sweeping the whole breadth of the land,

possessing themselves of it, taking every fenced city, and gathering captives as the sand. This answers the one half of Habakkuk's question, as to the prosperity of the wicked among his people. It leaves the other half, as to the condition of the righteous, unanswered. For such scourges of God swept away the righteous with the wicked. Habakkuk then renews the question as to them. But, as Asaph began by declaring his faith, *All-good is God to Israel*, the true Israel, the pure of heart, so Habakkuk, "***Israel would not die, because He, their God, is Unchangeable***." "***Art not Thou of old, Lord, my God, my holy One? we shall not die; Thou, Lord, has set him*** [the Chaldee] ***for judgment, and Thou, Rock; has founded him to chasten***. Then he appeals to God, "***Why then is this? Thou art of purer eyes than to behold evil –wherefore keepest Thou silence, when the wicked devoureth him who is more righteous than he.***" This closes the first chapter and the first vision, in which he describes, with the vividness of one who saw it before him, the irresistible invasion of the Chaldaeans. Israel was meshed as in a net; should that net be emptied?

The second chapter exhibits the prophet waiting in silent expectation for the answer. This answer too dwells chiefly on those retributions in this life, which are the earnest of future judgments, the witness of the sovereignty of God. But although in few words, it does answer the question as to the righteous, that he has abiding life, that he lives and shall live. God impresses the importance of the answer in the words, ***Write the vision*** i.e. the prophecy, ***and make it plain on the tables***, whereon the prophet was wont to write, ***that he may run who reads it***. He says also, that it is for a time fixed in the mind of God, and that however, in man's sight, it might seem to linger, it would not be aught behind the time. Then he gives the answer itself in the words, ***Behold his soul which is puffed up is not upright in him; and the just shall live by his faith.*** The swelling pride and self-dependence of the Chaldee stands in contrast with the trustful submission of faith. Of the one God says, it has no ground of uprightness, and consequently will not stand before God; of faith, he says, ***the righteous shall live by it***. But the life plainly is not the life of the body. For Habakkuk's ground of complaint was the world-wasting cruelty of the Chaldees. The woe on the Chaldee which follows is even chiefly for bloodshed, in which the righteous and the wicked are massacred alike. The simple word, ***shall live***, is an entire denial of death, a denial even of any interruption of life. It stands in the same fullness as those words of our Lord, *because I live, ye shall live also*. The other side of the picture, the fall of the Chaldees, is given in greater fullness, because the fulfillment of God's word in things seen was the pledge of the fulfillment of those beyond tlie veil of sense and time. In a measured dirge he pronounces a five-fold woe on the five great sins of the Chaldees, their ambition, covetousness, violence, insolence, idolatry. It closes with the powerlessness of the Chaldee idols against God, and bids the whole world be hushed before the presence of the One God, its Maker, awaiting His sentence.

Then follows the prayer, that God would *revive* His *work* for Israel, which now seemed dead. He describes the revival as coming, under the images of God's miraculous deliverances of old. The division of the Red Sea and the Jordan, the standing-still of the sun and moon under Joshua, are images of future deliverances; all nature shakes and quivers at the presence of its Maker. Yet not it, but the wicked were the object of His displeasure. The prophet sees his people delivered as at the Red Sea, just when the enemy seemed ready to sweep them away, as with a whirlwind. And, in sight of the unseen, he closes with that wondrous declaration of faith, that all nature should be desolate, all subsistence gone, everything, contrary to God's promises of old to His people, should be around him, ***and I will rejoice in the Lord, Iivill exult for joy in the God of my salvation***.

This prophecy is not less distinct, becausefigurative. Rather it is the declaration of God's deliverance of His people, not from the Chaldees only, but at all times. The evil is concentrated in one Evil one, who stands over against the One anointed. ***Thou art gone forth for the salvaiioii of Thy people ; for salvation with Thine anointed One. Thou crushedst the head out of the house of the wicked One, laying bare the foundation unto the neck***, i. e. smiting the house, at once, above and below ; with an utter destruction. It belongs then the more to all times, until the closing strife between evil and good,

Christ and Antichrist, the (*anomos*) and the Lord. It includes the Chaldee, and each great Empire which opposes itself to the kingdom of God, and declares that, as God delivered His people of old, so He would unto the end.

It may be that Habakkuk chose this name to express the strong faith, whereby he embraced the promises of God. At least, it means one who "strongly enfolds."

Perhaps too it is on account of the form in which his prophecy is cast, as being spoken (with the exception of that one verse) to God or to the Chaldaean, not to his own people, that he added the title of Prophet to his name. ***The burden which Habakkuk the prophet did see***. For, however the name "***prophet***" includes all to whom revelations from God came, it is nowhere, in the Old Testament, added as the name of an office to any one, who did not exercise the practical, office of the Prophet. Our Lord quotes David as ***the Prophet***, and God says to Abimelech of Abraham, *He is a Prophet*, and, in reference to this, the Psalmist speaks of the Patriarchs, as Prophets. He reproved kings for their sakes, saying, *Touch not Mine anointed and do My prophets no harm*, and Hosea speaks of Moses as a prophet, and St. Peter says of David, *He being a prophet*. But the title is nowhere in the Old Testament added to the name as it is here, ***Habakkuk the prophet***, and as it is elsewhere Samuel the prophet, the prophet Gad', Nathan the prophet, Ahijah the prophet, the prophet Jehu, Elijah the prophet, Elisha the prophet, Shemaiah the prophet, the prophet Iddo, the prophet Obed, Isaiah the prophet, Jeremiah the prophet, Haggai the prophet, unless any have exercised the prophetic office. The title of the Prophet is not, in the Old Testament, added to the names of Jacob or even of Moses or David or Solomon or Daniel, although they all prophesied of Christ. Since Holy Scripture often conveys so much incidentally, it may be that a large range of ministerial office is hinted in the words "*write on **the** tables*;" for "***the** tables*" must have been well-known tables, tables upon which prophets (as Isaiah) and probably Habakkuk himself was accustomed to write. The writing of a few emphatic unexplained words in a public place, which should arouse curiosity, or startle passers-by, would be in harmony with the symbolical actions, enjoined on the prophets and used by them. The *Mene, Mene, Tekel, Upharsin*, had, from their mysteriousness, an impressiveness of their own, apart from the miracle of the writing.

The words appended to the prophecy, to the chief singer, (as we should say, "the leader of the band") with or on my stringed instruments, imply, not only that the hymn became part of the devotions of the temple, but that Habakkuk too had a part in the sacred music which accompanied it. The word so rendered, *neginothai*, could only mean my stringed instruments, or "*my song accompanied with music*," as Hezekiah says, *we will sing my songs on the stringed instruments nenaggen neginothai*. But in Habakkuk's subscription, "***To the chief musician binginothai***," neginoth can have no other meaning than in the almost identical inscription of Psalms, "***To the chief muisician binginoth***," nor this any other than with stringed instruments, "*instruments struck with the hand*." The addition, "***with my stringed instruments***," shews that Habakkuk himself was to accompany his hymn with instrumental music, and since the mention of the chief musician marks out that it was to form part of the temple-service, Habakkuk must have been entitled to take part in the temple-music, and so must have been a Levite. The Levitical order then had its prophet, as the sacerdotal in Jeremiah and Ezekiel. The tradition in the title to Bel and the Dragon, whatever its value, agrees with this; "*from the prophecy of Ambakum, son of Jesus, of the tribe of Levi*."

This, however, does not give us any hint as to the time when Habakkuk prophesied. For, bad as were the times of Manasseh and Amon, their idolatry consisted in associating idols with God, setting them up in His courts, bringing one even into His temple, not in doing away His service. They set the two services, and the two *opinions*, side by side, adding the false, but not abolishing the true, "consenting to differ," leaving to the worshipers of God their religion, while forcing them to endure, side by side, what seemed an addition, but what was, in fact, a denial. Habakkuk then might have been allowed to present his hymn for the temple-service, while the king placed in the same temple the statue of Astarte, and required its devil's worship to be carried on there. The temple was allowed to go into some degree of

decay, for Josiah had it repaired; but we read only of his removing idols, not of his having to restore the disused service of God. Of Ahaz it is recorded, that *he shut up the doors of the home of the Lord*, which Hezekiah had to open. Nothing of this sort is told of Manasseh and Amon.

Habakkuk, however, has two hints, which determine his age within a few years. He says that the invasion of the Chaldseans was to be in the days of those to whom he speaks; ***in you days***. Accordingly he must have spoken to adults, many of whom would survive that invasion of Nebuchadnezzar, in the 4th year of Jehoiakim B.C. 605. He can hardly have prophesied before B.C. 645, about the close of Manasseh's reign; for at this date, those who were 20 at the time of the prophecy, would have been 60, at the time of its commenced fulfillment at the battle of Carchemish. On the other hand, in that he speaks of that invasion as a thing incredible to those to whom he was speaking, he must have prophesied before Babylon became independent by the overthrow of Nineveh, B.C. 625. For when Babylon had displaced Nineveh, and divided the Empire of the East with Media and Egypt, it was not a thing incredible, that it would invade Judah in their own days, although it was beyond human knowledge to declare that it certainly would. The Babylonian Empire itself lasted only eighty-nine years; and, to human sight, Judah had as much or more to fear from Egypt as from Babylon. The Median Empire also might as well have swallowed up Judah for the time, as the Babylonian.

The relation of Zephaniah to Habakkuk coincides with this. Zephaniah certainly adopted the remarkable word, lit. ***Hush at the presence of the Lord God***, from Habakkuk's fuller form, ***the Lord is in His holy temple; hush at His presence all the earth***.

But Zephaniah prophesied under Josiah, before the destruction of Nineveh B.C. 625, which he foretold, Habakkuk was also, at latest, an earlier contemporary of Jeremiah who, in one place, at least, in his earlier prophecies, used his language, as he does so often, of set purpose, that of the prophets before him, in order to shew that the fullness of their prophecies was not yet exhausted. But Jeremiah began to prophesy in the thirteenth (13th) year of Josiah B.C. 629. Habakkuk, on the other hand, joins himself on with the old prophets and Psalms by the employment of language of Isaiah and perhaps of Micah, by the use of language of Deuteronomy, and by the expansion of a Psalm of Asaph in his own Psalm, but does not systematically renew their prophecies like Jeremiah or Zephaniah.

The ministry then of Habakkuk falls in the latter half of the reign of Manasseh or the earlier half of that of Josiah, (for the reign of Amon, being of two years only, is too short to come into account), and there is no decisive evidence for either against the other. In the reign of Manasseh, we are expressly told, that there were prophets, sent to foretell a destruction of Jerusalem as complete as that of Samaria, on account of the exceeding wickedness, into which Manasseh seduced his people. ***The Lord spake by His servants, the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath made Judah also to sin with his idols. Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down; and I will forsake the remnant of their inheritance, and deliver them into the hand of their enemies, and they shall become a prey and spoil to all their enemies***.

The sinful great men of Manasseh's and Amon's court and judicature are but too likely to have maintained their power in the early years of the reign of Josiah. For a boy of eight (8) years old (at which age Josiah succeeded his father) could, amid whatsoever sense of right and piety, do little to stem the established wrong and ungodliness of the evil counsellors and judges of his father and grandfather. The sins, which Jeremiah denounces, as the cause of the future captivity of Jerusalem, are the very same, of which Habakkuk complains, "oppression, violence, spoil." Jeremiah speaks, in the concrete, of total absence of right judgment, as Habakkuk, in the abstract, of the powerlessness of the law. Zephaniah gives the like picture of those earlier years under Josiah. But Habakkuk's description would not suit the later years of Josiah, when judgment and justice were done. *Did not thy father*, Jeremiah appeals to

Jehoiakim, *eat and drink, and do judgment and justice, and then it was well with him; he judged the cause of the poor and needy, then it was well with him; was not this to know Me saith the Lord*. But while there is nothing to preclude his having prophesied in either reign, the earliest tradition places him in the close of the reign of Manasseh Modern critics have assigned an earlier or later date to Habakkuk, accordingly as they believed that God did, or did not, reveal the future to man, that there was or was not, superhuman prophecy. Those who denied that God did endow His prophets with knowledge above nature, fell into two classes; 1) Such as followed Eichhorn's unnatural hypothesis, that prophecies were only histories of the past, spoken of, as if it were still future, to which these critics gave the shameless title of "*vaticinia post eventum*." (*prediction after it happens*) These plainly involved the prophets in fraud. 2) Those who laid down that each prophet lived at a time, when he could, with human foresight, tell what would happen. Would that those who count certainty, as to even a near future, to be so easy a thing, would try their hands at predicting the events of the next few years or months, or even days, and, if they fail, acknowledge God's Truth! This prejudice, that there could be no real prophecy, ruled, for a time, all German criticism. It cannot be denied, that "*the unbelief was the parent of the criticism, not the criticism of the unbelief*." It is simple matter of history, that the unbelief came first; and, if men, a priori, disbelieved that there could be prophecy, it must needs be a postulate of their criticism, that what seemed to be prophecy *could* not have belonged to a date, when human foresight did not suffice for positive prediction. I will use the words of Delitzsch rather than my own;

("*The investigation into the age of Habakkuk could be easily and briefly settled, if we would start from the prejudice, which is the soul of modern criticism, that a prediction of the future, which rested, not on human inferences or on a natural gift of divination, but on supernatural illumination, is* impossible*. For since Habakkuk foretold the invasion of the Chaldees, he must, in such case, have come forward at a time, at which natural acuteness could, with certainty, determine beforehand that sad event; accordingly in or after the time of the battle of Carchemish in the 4th year of Jehoiakim 606 B.C. In this decisive battle Nebuchadnezzar defeated Pharaoh Necho, and it was more than probable that the king of Babylon would now turn against Judaea, since Jehoiakim, the son of Josiah, had been set on the throne by Pharaoh Necho, and so held with Egypt. And this is in reality the inference of modern critics. They bring the Chaldaeans so close under the eyes of the prophet, that he could, by way of nature, foresee their invasion; and so much the closer under his eyes, the more deeply the prejudice, that there is no prophecy in the Biblical sense of the word, has taken root in them, and the more consistently they follow it out. 'Habakkuk prophesied under Jehoiakim, for,' so Jager expresses himself, 'since Jehoiakim was on the side of the Egyptians,* it was easy to foresee, that*'; &c.' Just so Ewald; 'One might readily be tempted to think, that Habakkuk wrote, while the pious king Josiah was still living; but since the first certain invasion of the Chaldaeans, of which our account speaks, falls within the reign of king Jehoiakim, somewhat between 608-604 B.C. we must abide by this date.' Hitzig defines the dates still more sharply, according to that principle of principles, to which history with its facts must adapt itself unconditionally. 'The prophet announces the arrival of the Chaldaeans in Judaea, as something marvelous.' Well then, one would imagine, that it would follow from this, that at that time they had not yet come. But no! 'Habakkuk,' says Hitzig, 'introduces the Chaldaeans as a new phaenomenon, as yet entirely unknown; he* prophesied accordingly *at their* first *arrival into Palestine. But this beyond question falls in the reign of Jehoiakim". In Jehoiakim's fourth (4th) year, i.e. 606, they had fought the battle at Carchemish; in 605* the Chaldaean army seems to have been on its march; *the writing of Habakkuk is placed most correctly in the beginning of the year 604 accordingly, at the time, when the Chaldaeans were already marching with all speed straight on Jerusalem, and (as Hitzig infers from Hab. 1:9) after they had come down from the North along the coast, were now advancing from the West, when they, as Ewald too remarks (resting, like Maurer on 1:2-4), 'already stood in the holy land, trampling everything under foot with irresistible might, and allowing their own right alone to count as right. Holding fast to that naturalist a priori, we go yet further. In 2:17, the judgment of God is threatened to the Chaldaean, on account of the*

violence practiced on Lebanon, and the destruction of its animals. Lebanon is, it is said, the holy land; the animals, its inhabitants: in 3:14, 17, the prophet sees the hostile hordes storming in: the devastation wrought through the war stands clearly before his eyes. This is not possible*, unless the Chaldaeans were at that time already established in Judaea. However, then, c.1 was written* before *their invasion, yet c. 2, 3, must have been written after it. 'Wherefore,' says Maurer, 'since it is evident from Jer. 46:2, and 36:9, that the Chaldaeans came in the year B.C. 605, in the 9th month of the 5th year of the reign of Jehoiakim, it follows that c. 1 was written at that very time, but c. 2, 3, at the beginning of B.C. 604, the 6th of Jehoiakim.'*

"Turn we away from this cheap pseudocriticism, with its ready-made results, which sacrifices all sense for historical truth to a prejudice, which it seems to have vowed not to allow to be shaken by anything. It seeks at any cost to disburden itself of any prophecy in Scripture, which can only be explained through supernatural agency; and yet it attains its end, neither elsewhere nor in our prophet. Chapter 2 contains a prediction of the overthrow of the Chaldaean empire and of the sins whereby that overthrow was effected, which has been so remarkably confirmed by history even in details, that that criticism, if it would be true to its principles, must assume that it was written while Cyrus, advancing against Babylon was employed in punishing the river Gyndes by dividing it off into 360 channels.")

This major premiss, "*there* can be *no superhuman prediction of the future*," (in other words, "*Almighty God, if He knows the future, cannot disclose it*!") still lurks under the assumptions of that modern school of so-called criticism. It seems to be held no more necessary, formally to declare it, than to enounce at full length any axiom of Euclid. Yet it may, on that very ground, escape notice, while it is the unseen mainspring of the theories, put forth in the name of criticism. "*That Habakkuk falls at a later time*," says Stahelin, "is clear out of his prophecy itself; *for he speaks of the Chaldaeans*, and the controversy is only, whether he announces their invasion, as Knobel, Umbreit, Delitzsch, Keil hold, or presupposes it, as Ewald, Hitzig, E. Meier maintain. (* Stahelin mixed up Delitzsch and Keil, who believed in superhuman prediction, and Knobel &c who denied it, joining himself on to the class in general and ignoring the radical difference. Dr. Davidson assumes tne same principle. "As he mentions the Chaldaeans by name, and his oracle refers to them, he lived in the Chaldaean period. The safest conclusion respecting the time of the prophet is that he lived in the time of Jehoiakim 606-604. B.C." "*To put the prophet in Manasseh's reign is incorrect because the Chaldaeans were not a people formidable to the Jews at that time*." (Introd. iii. pp. 304, 305). And so Habakkuk, without superhuman knowledge, could not foretell it! *) To me the first (1st) opinion appears the right, since not only do 1:5. sqq. plainly relate to the future, but the detailed description of the Chaldaeans points at something which has not yet taken place, at something hitherto unknown, and the terror of the prophet in announcing their coming, 1:12. sqq., recurs also 3:1, 16, 17; and so, I think, that the time of Habakkuk's activity may be placed very soon after the battle of Carchemish, in the first half of the reign of Jehoiakim, and so his prophecy as contemporary with Jeremiah 25.") "*Habakkuk*," says De Wette, "*lived and prophesied in the Chaldee period. It is, however, matter of dispute at what point of time in this period he lived, 1:5. sqq. clearly points to its beginning, the reign of Jehoiakim. Even ch. 3 seems to require no later point of time, since here the destruction of Judah is not yet anticipated. He was then Jeremiah's younger contemporary. Rightly do Perschke, Ranitz, Stickel, Knobel, Hitzig, Ewald, let the prophet prophesy a little before the invasion of the Chaldaeans in Judah, which the analogy of prophecy favors*;" for prophecy may still be human at this date, since so far it foretells only, what any one could foresee. A prophet of God foretells, these critics admit, an invasion which all could foresee, and does not foretell, what could not humanly be foreseen, the destruction of Jerusalem. The theory then is saved, and within these limits Almighty God is permitted to send His prophet. Condescending criticism

Mostly criticism kept itself within these limits, and used nothing more than its axiom, "*there was no prophecy*." The freshness and power of prophetic diction in Habakkuk deterred most from that other expedient of picking out some two (2) or three (3) words as indicative of a later style. Stahelin however

says; "*His language too, although* on the whole *pure and without Aramaisms*," (truly so! since there is not even an alleged or imagined Aramaism in his prophecy,) "*still betrays, in single cases, the later period*." And then he alleges that 1) one verb "only occurs beside in the books of Kings and in Ezekiel;" 2) another word, "with the exception of Nahum, *only in Jeremiah and Malachi*;" 3) "*the image of the cup of destiny only occurs in prophecies subsequent to Jeremiah*." Marvelous precision of criticism, which can infer the date of a book from the facts, 1) that a verb, formed from a *noun*, occurs four (4) times only in Holy Scripture, in 2nd Kings, Habakkuk, and Ezekiel, whereas the *noun* from which it is derived occurs in a Psalm, which fits no later time than David's; 2) that a word, slightly varied in pronunciation from a common Hebrew word '', occurs only in *Nahum*, Habakkuk, Jeremiah, and Malachi, once in each, when that word is the basis of the name of the river *Pishon*, mentioned in Genesis, and Stahelin himself places Nahum in the reign of Hezekiah; or that 3) no *prophet* before Jeremiah speaks of the image of the "***cup of destiny***'', whereas the portion given by God for good or for ill, occurs under that same image in Psalms of David and Asaph; and if the question is to be begged as to the date of Isaiah 51:17, 22, the corresponding image of "***drinking wine, of reeling***," occurs in a Psalm of David, and being "***drunk, but not with wine***" is imagery of an earlier chapter in Isaiah; the image occurs fully in Obadiah.

Such criticism is altogether childish. No one would tolerate it, except that it is adduced to support a popular and foregone conclusion. It would be laughed to scorn, were it used by believers in revelation. In the small remains of the Hebrew Scriptures and language, an induction, if it is to be of any value, must be very distinct. The largeness of Greek literature enables critics to single out Homeric, Herodotean, AEschylean, Pindaric words. In Hebrew we meet with (*hapax legomena*) (*said once, single occurence*) in perhaps every prophet, in many Psalms; but it requires far more than the occurrence of the word in one single place, to furnish any even probable inference, that it was framed by the Prophet or Psalmist himself. Still less can it be inferred safely that because, in the scanty remains of Hebrew, a word does not occur before e. g. a certain historical book, it did not exist before the date of that book. Rather the occurrence of any word in language so simple as that of the historical books, is an evidence that it did exist and was in common use at the time. Poets and orators coin words, in order to give full expression for their thoughts. The characteristic of the sacred historians, both of the Old and New Testament, is to relate the facts in most absolute simplicity. It would be a singular "*history of the Hebrew language*," which should lay down as a principle, that all those are later words, which do not happen to occur before the books of Kings, Habakkuk, or any other prophet, whom this criticism is pleased to rank among the later books. What are we to do with Habakkuk's own (*hapax legomena*)? Granted, that he framed some of them, yet it is impossible that he framed them all. As specimens of the results of such a critical principle, that words, occurring for the first time in any book, are characteristic of the date ot that word, let us only take roots beginning with ***s***. Had then the Hebrew no name for *nails* (as distinct from hooks, pegs,) before those whom these critics would make late writers, as Ecclesiastes and Isaiah 41? Or had they none for ceiling a building before the book of Kings; although the ark had a third (3rd) story, and Lot speaks of "*the shadow of my roof*?" Or had they none for a "*decked vessel*" before Jonah 8, although the Indian names of Solomon's imports show that Ophir, whither his navy sailed, was in India, Ophir itself being Abhira in the province of Cutch? Or had they no name for "*divided opinions*" before Elijah? Seed *shed*, which sprang up in the second (2nd) year, was known in the Pentateuch; but that of the third (3rd) year would, on that hypothesis, remain unknown till Hezekiah; nor did the Hebrews express to "*drag along the ground*," till Hushai, and, after him, Jeremiah. They had no name for winter, as distinct from autumn, until the Canticles, and, but for the act of the Philistines in stopping up Abraham's wells, it might have been said that Hebrew had no word for this act, till the time of Jehoshaphat.

Or as to the criticism itself, (qlm) is to be a later word, because, except in that Psalm of the sons of Corah, it occurs first in the history of Elishai. Perhaps it is so rare (and this may illustrate the history of Elisha) because, as used, it seems to have been one of the strongest words in the language for

"*derision*;" at least the verb is used in an intensive form only, and always of strong derision. But then, did the old Hebrews never use derision? Happy exception for one nation, if they never used it wrongly or had no occasion to use it rightly! Yet even though (by a rare exception) Ewald allows the second Psalm to be David's, (Job however being placed about the 7th century B.C.) the evidence for (*l`g*), as strong a word, would be of the time of David. "*Scorning*" "*scoffing*," (unless Psalm 1 be allowed to be David's) did not begin till Solomon's time. "*Mocking*" was yet later. As belongs to a rude people, insult was only shewn in acts, of which (hth`ll) is used; and from those simple times of the Patriarchs, they had no stronger word than "to laugh at." For this is the only word used in the Pentateuch".

But to what end all this? To prove that Habakkuk had no superhuman knowledge of what he foretold? Prophecy occupies, as I said, a subordinate place in Habakkuk. He renews the "*burden*" of former prophets, both upon his own people and upon the Chaldaeans; but he does not speak even so definitely as they. His office is rather to enforce the connection of sin and punishment: he presupposes the details, which they had declared. Apart from those chapters, which pseudo-criticism denies to Isaiah, on account of the distinctness of the temporal prophecies, Isaiah had, in plainest words, declared to Hezekiah the carrying away of all the royal treasures to Babylon, and that his offspring should be eunuchs there; Micah had declared not only the complete desolation of Jerusalem, but that the people should be "***carried to Babylon, and there delivered, there redeemed from the hands of the enemy***." In the 13th year of Josiah, B.C. 628, and so, three (3) years before the fall of Nineveh, while Babylon was still dependent on Nineveh and governed by a vice-roy, and while Nabopolassar was still in the service of the king of Nineveh, Jeremiah foretold, that *evil should break forth from the North upon all the inhabitants of the land, and all the families of the kingdoms of the North shall come and set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about and against oil the cities of Judah, to execute the judgments of God against them for their wickedness*. This was his dirge over his country for twenty-three (23) years, ere yet there was a token of its fulfillment. Babylon had succeeded to Nineveh in the West and SouthWest, and Judah had fallen to the share of Babylon; but the relation of Josiah to Nabopolassar was of a tributary sovereign, which rebellion only could disturb. The greater part of Nabopolassar's 21 year's reign are almost a blank. Chastisement had come, but from the South, not from the North. Eighteen (18) years had passed away, and Josiah had fallen, in resisting Pharaoh-Necho in discharge of his fealty to the king of Babylon. Pharaoh-Necho had taken away one king of Judah, Jehoahaz, the people's choice, whose continued fealty to Babylon represents their minds, and had set up another, Jehoiakim. For three (3) years Judah's new allegiance was allowed to continue. Who, but God, could tell the issue of the conflict of those two great armies at Carchemish? Egypt with her allies, the Ethiopians, Phut and Lud, were come, *rising up like a flood covering the earth* with her armies, as her rivers, when swollen, made her own land one sea. Necho had apparently in his alliance all the kings of the countries West of the Euphrates: for to them all, in connection with Egypt and subordinate to her, does Jeremiah at that moment give to drink the cup of the wrath of God; to Pharaoh king of Egypt, and his servants and his princes and all his people, and all the mingled people [his auxiliaries] and all the kings of the land of Uz, and all the kings of the land of the Philistines and Ashkelon and Azzah and Ekron and the remnant of Ashdod; Edom and Moab and the children of Amman; and all the kings of Tyrus, and all the kings of Zidon and the kings of the isle beyond the sea [probably Caphtor, or Crete, or Cyprus] *Dedan and Tema and Buz, and those whose hair is shorn* [Arabians] *and all the kings of Arabia and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri* [descendants of Abraham and Keturah.] It was a mighty gathering. *All the kings of Elam, all the kings of the Medes, all the kings of the North far and near*, all was hostile to Babylon; for all were to drink of the cup beforehand, at the hands of the king of Babylon, and then *the king of Sheshach* [Babylon] was *to drink after them*. Necho was one of the most enterprising monarchs. Nabopolassar had shewn no signs of enterprise. Nebuchadnezzar, the first (1) and last conqueror of the Babylonian empire, though the alliance with Media and his father's empire had been cemented by his marriage,

had, as far as we know, remained inactive during 20 years of his father's life. He was as yet untried. So little did he himself feel secure as to his inheritance of the throne, even after his success at the head of his father's army, that his rapid march across the desert, with light troops, to secure it, and its preservation for him by the chief priest, are recorded in a very concise history. Neither Egypt nor Jehoiakim foresaw the issue. Defeat taught neither. Two voices only gave, in God's name, one unheeded warning. Pharaoh Hophra, the Apries of Herodotus, succeeded Pharaoh Necho in his self-confidence, his aggressions, his defeat. "*I am against thee,*" God says", "Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, *which hath said, My river* is *mine own and I have made it for myself*." "*It is said*," relates Herodotus, "*that Apries believed that there was not a god which could cast him down from his eminence, so firmly did he think that he had established himself in his kingdom*."

For a time, Nebuchadnezzar must have been hindered by Eastern wars, since, on Jehoiakim's rebellion and perjury, he sent only *bands of the Chaldees*, with *bands* of tributary nations, the Syrians, Moabites, Ammonites, against him. But not in his time only, even after the captivity under his son Jehoiachin and his men of might, the conviction that Nebuchadnezzar could be resisted, still remained in the time of Zedekiah both in Egypt and Judah. Judah would have continued to hold under Babylonia that same position toward Egypt which it did under Persia, only with subordinate kings instead of governors. Apart from God's general promise of averting evil on repentance, Jeremiah, too, expressly tells Israel, "*If thou wilt put away thine abominations out of My sight, thou shalt not remove*;" "Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." And "*in the beginning of the reign of Jehoiakim*", "*The Lord sent me to prophesy against this house and against this city all the words which ye have heard. Therefore now amend your ways and your doings and obey the voice of the Lord your God, and the Lord will repent Him of the evil that He hath pronounced against you*." Still later, to Zedekiah, "*The nations that bring their neck under the yoke of the king of Babylon and serve him, **them will I let remain still in their own land, saith the Lord; and they shall till it and dwell therein***." "*I have sent unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way and amend your doings, and go not after other (gods) to serve them, **and ye shall dwell in the land which I have given to you and to your fathers***." Even on the very verge of the capture of Jerusalem, Jeremiah promised to Zedekiah; "*If thou wilt go forth to the king of Babylon's princes; –**this city shall not be burned with fire***." Pharaoh Hophra was still strong enough to raise the siege of Jerusalem, when invested by the Chaldaean army. Jeremiah had the king, his princes, his prophets, all the people of the land against him, because he prophesied that Jerusalem should be burned with fire, that those already taken captives should not return, until the whole had been carried away, and the seventy (70) years of captivity were accomplislied. The warning and the promise of Jeremiah's Inaugural vision had its accomplishment. ''*I have made thee a defenced city, and an iron pillar, and brazen walls, **against the king of Judah, against the princes thereof and against the people of the land**; and they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee*." Had it been matter of human foresight, how was it, that all nations, all their politicians, all their wise men, all their prophets, all Judah, kings, priests, princes, people, were blinded, (as in Him of Whom Jeremiah was a shadow,) and Jeremiah alone saw? "*Vaticinia post eventum*" are, in one sense, easy; viz. to imagine, after an event has taken place, that one could have foreseen it. And yet who, after the retreat to Corunna, could have foreseen the victories of the Peninsular war? Or, when that tide of 647,000 men was rolling on toward Russia, who could imagine that only a small fraction of those hosts should return, that they should capture Moscow, but find it a tomb; and hunger and cold, reaching at last to 36 degrees below Zero, should destroy more than the sword? ''What was the principal adversary of this tremendous power ? By whom was it checked and resisted and put down? By none and by nothing but the direct and manifest interposition of God."

The distinctness and perseverance of tlie prophecy are the more remarkable, because the whole of the greatness of the Chaldsean empire was that of one man. Assyria, in this one case, overreached itself in

its policy of transporting conquered populations. It had, probably to check the rebellions of Babylon, settled there a wild horde, which it hoped would neither assimilate with its people, nor itself rebel. Isaiah relates the fact in simple words: *Behold the land of the Chaldaeans; this people was not; the Assyrian founded it for them that dwelt in the wilderness.* This does not seem to me necessarily to imply, that the wild people, for whom Assyria founded it, were Chaldaeans or Curds, whom the king of Assyria had brought from their Northern dwellings in the Curduchaean mountains near Armenia, where Sennacherib conquered. Isaiah simply uses the name, *the land of the Chaldaeans*, as does Jeremiah after him, as the name of Babylonia; the word *Babylonia*, had it existed, might have been substituted for it. Of this, he says, that *it was not*, i.e. was of no account, but that *Assur founded it for wild tribes*, whom he placed there. Whence he brought those tribes, Isaiah does not say. AEschylus (although indeed in later times) as well as Isaiah and Jeremiah, speak of the population of Babylon, as mingled of various nations; and the language is too large to be confined simply to its merchant-settlers. In AEschylus, "*the all-mingled crowd*," wliich "*it sends out in long array*," are its military contingents. It is its whole population, of which Isaiah and Jeremiah say, it will flee, each to his own land. *It* [Babylon] *shall be us a chased roe, and as a sheep which no man gathereth; they shall, every man, turn to his own people, and flee every man to his own land. For fear of the oppressing sword they shall turn every one to his people: And they shall flee, every one to his own land*.

Thus Babylonia received that solid accession of strength which ultimately made it a powerful people, sixty (60) years before the beginning of the reign of Josiah; its ancient and new elements would take some time to blend: they did not assume importance until the capture of Nineveh; nor had Judah any reason to dread anything from them, until itself rebelled, early in the reign of Jehoiakim. But 18 years before the death of Josiah, while Judah was a trusted and faithful tributary kingdom, Jeremiah foretold that evil should come upon them from the North, i.e. as he himself explains it, from the Chaldees. Even then if Habakkuk were brought down to be a contemporary of Jeremiah, still in the 13th year of Josiah, there was nothing to fear. Judah was not in the condition of an outlying country, which Babylonian ambition might desire to reduce into dependence on itself. It was already part of the Babylonian empire, having passed into it, in the partition with Assyria, and had no more to fear from it, than any of the conquered nations of Europe have now from those who have annexed them, unless they rebel. God alone knew the new ambition of the kings of the smitten and subdued Egypt, their momentary success, Josiah's death, Judah's relapse into the old temptation of trusting in Egypt –all, conditions of the fuliillment of Habakkuk's and Jeremiah's prophecies. Edom, Moab, Ammon, Tyre, Zidon, sent embassadors to Zedekiah, to concert measures of resistance against Nebuchadnezzar; they were encouraged by their ''*diviners, dreamers, enchanters, sorcerers, which spake* to them, *ye shall not serve the king of Babylon*. One alone told them that resistance would but bring upon them destruction, that submission was their only safety; there was prophecy against prophecy, among these nations, in Jerusalem, in Babylon; the recent knowledge of the political aspect of Babylon deterred not the false prophets there; all, with one voice, declared the breaking the yoke of the king of Babylon: Jeremiah only saw, that they were framing for themselves *yokes of iron*. Had Jehoiakim or Zedekiah, their nobles, and their people possessed that human foresight which that pseudo-critical school holds to be so easy, Judah had never gone into captivity to Babylon. But He Who *fashioneth the heart of man* knoweth alone the issue of the working of those hearts, which He over-rules.

From the necessity of its case, the pseudocritical school lowers down the words, in which Habakkuk declares the marvelousness of the event which he foretells, and the unbelief of his people. "***Look well***," he bids them, "***marvel ye, marvel on; for I will work a work in your days which ye will not believe, when it shall be told you***." It is "*something which had not hitherto been, something hitherto unknown*," says Stahelin. Yet things hitherto unknown, are not therefore incredible. "*It is clear from the contents*," says Bleek, "*that the Chaldees had at that time already extended to the West their expeditions of conquest and destruction, and on the other side, that this had only lately begun and that they were*

not yet come to Judah and Jerusalem, so that here they were hitherto little known." "*The appearance of the Chaldees as world-conquerors was, in Judah, then a quite new phenomenon*," says Ewald. "*The description of the Chaldees altogether is of such sort, that they appear as a people still little known to the Jews*," says Knobel. "*That which is incredible for the people consists therein, that God employs just the Chaldees, such as they are described in what follows, for the unexpected chastisement of Israel,"* says even Umbreit.

What was there incredible, that, when the king of Jerusalem had revolted from Babylon, and had sided with Egypt, its chief enemy, the Chaldaeans, should come against it? As soon might it be said to be incredible that France should invade Prussia, when its hundred thousands (100,000s) were on their march toward the Rhine. During the reign of Manasseh it was incredible enough, that any peril should impend from Babylon; for Babylon was still subordinate to Assyria: in the early years of Josiah it was still incredible, for his thirty-one (31) years were years of peace, until Pharaoh Necho disputed the cis-Euphratensian countries with Babylon. When the then East and West came to Carchemish, to decide whether the empire should be with the East or with the West, nothing was beyond human foresight but the result. Expectation lately hung suspended, perplexed between the forces of Europe. None, the most sagacious, could predict for a single day. Men might surmise; God only could predict. For three and twenty (23) years Jeremiah foretold, that the evil would come from the North, not from the South. The powers were well-balanced. Take Habakkuk's prophecy as a whole –not that the Chaldaeans should invade Judaea, (which in Jehoiakim's time was already certain) but that Egypt shoulu be a vain help, and that the Chaldaeans should mesh its people like *the fishes of the sea*, yet they should still have to disgorge them, because God's judgment would come upon them also. This too were incredible. Incredible it was to the kings, the wise, the politicians, the political prophets of Judaea, that Jerusalem itself should be taken. Incredible it was, and there was much human reason for the incredulity. Egypt and Assyria had been matched during centuries. Until the Sargonides, Egypt had, during centuries, the unbroken advantage. But the Sargonides had passed away. Yet Chaldaea had not, alone, prevailed against Assyria. Why should the yet untried Babylonian be so certain of success, when the whole West of the Euphrates was banded together against him, and fought within their own ground? *The kings of Elam and the kings of the Medes* were now, as under Cyrus, enemies of Babylon. Babylon had enemies before and behind. But God had raised up Nebuchadnezzar to be *the hammer of the whole earth*, and had given those cis-Euphratensian lands which leagued against him *into the hands of Nebuchadnezzar the king of Babylon, My servant*, God says, *and all nations shall serve him and his son and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.* Whence this combination of almost superhuman but short-lived might, this certainty of wide sway down to the third generation, this certainty of its cessation afterward '.' There was no time for decay. Alexander's empire was yet more short-lived, but it was divided among his successors. Alexander had, by his genius, founded his own empire, which the able generals, whom he had trained, divided among themselves. In the Chaldaean empire, we have an enterprising conspirator, who seizes an occasion, but does little beside which is recorded, nothing alone, nothing, beside that first grasp at power, for himself. He appears only as the ally of Media: then a son, a world-wide conqueror, with a genius for consolidating the empire which he inherited, forming an impregnable city, which should also be a province, tilling his empire with fortresses, but leaving none after him to maintain what he had so consolidated. By whom could this be foreknown save by Him, with Whom alone it is, *to root out and to pull down and to destroy and to throw down, to build and to plant*?

It has been common to praise the outside of Habakkuk's prophecy, the purity of his language, the sublimity of his imagery. Certainly it is, humanly speaking, magnificent: his measured cadence is impressive in its simplicity. He too has words and forms, which are peculiar to him among the remains of Hebrew. But his eminence is rather the condensed thought, expressed often in the simplest words; as when, having carried on the tide of victory of the Chaldaean to its height, everything human subdued

before him, all resistance derided, he gathers up his fall and its cause in those eight words, "*Then sweeps-he-by, wind, and-passes, and-is-guilty; this his-strength (is) his-god*." Yet more striking is the religious greatness, in which he sums up the meaning of all this oppressiveness of man. "***Thou**, Lord, has placed him for judgment, and, O Rock, has founded him to correct.*" Or, take the picture, prolonged relatively to his conciseness, of the utter helplessness of God's people, meshed, hooked, dragged in their net; their captors worshiping the instrument of their success, revelling in their triumph, and then the sudden question, "*Shall they therefore empty their net*?" He waits to hear the answer from God. Or, again, the antiphonal dirge of the materials of the blood-built city over him. Or the cutting off of every stay, sustenance, hope, promise of God, and, amid this universal crash, what does he ? It is not as the heathen, "*fearless will the ruins strike him*:" but, "*And I*," as if it were the continuance and consequence of the failure of all human things ; "*I would exult in the Lord, I would bound for joy in the God of my salvation.*" His faith triumphs most, when all, in human sight, is lost.

"***Ill which Thou blessest is most good,: And unblest good is ill;***
And all is right which seems most wrong,: So it be Thy sweet Will."

Introduction to the Prophet ZEPHANIAH.

Zephaniah was called to his office, at all events not long after Habakkuk. As his time was near to that of Habakkuk, so his subject also was kindred. Both lived when, for the sins of the reign of Manasseh, God had pronounced upon Jerusalem an irreversible sentence of destruction. The mission of both was not to the whole people whose sentence was fixed, but to the individuals who would *flee from the wrath to come*. The form of Habakkuk's prophecy was (as we might say) more subjective; that of Zephaniah, more objective. Habakkuk exhibits the victory of faith in the oppressed faithful; how it would hold to God amid the domestic oppressions, amid the oppressions of the Chaldees by whom those oppressions were to be punished, and, when all shall seem to fail, should, in the certainty of its unseen life, joy in its God. The characteristic of Zephaniah is the declaration of the tenderness of the love of God for that remnant of Israel, *the afflicted and poor people*, whom God would *leave in the midst of them*.

Zephaniah has, like Habakkuk, to declare the judgment on the world. He renews the language of Joel as to "***the day of the Lord***," and points it to nations and individuals. He opens with the prophecy of one wide destruction of the land and all the sinners in it, its idolaters and its oppressors, its princes, its royal family, its merchants, its petty plunderers, who used rapine under color of their masters' name, and brought guilt on themselves and them. Nothing is either too high or too low to escape the judgments of God. But the visitation on Judah was part only of a more comprehensive judgment. Zephaniah foretells the wider destruction of enemies of God's people on all sides; of Philistia, Moab, Ammon, on each side of them, and the distant nations on either side, Ethiopia (which then included Egypt) and Assyria. All these particular judgments contain principles of God's judgments at all times. But in Zephaniah they seem all to converge in the love of God for the remnant of His people. The nation he calls ***a nation not desired***. Individuals he calls to God; ***it may be, ye shall be hid in the Day of the Lord's anger***. He foretells a sifting time, wherein God would ***take away the proud among her***; yet there follows a largeness of Gospel promise and of love, the grounds of which are explained in the Gospel, but whose tenderness of language is hardly surpassed even by the overwhelming tenderness of the love of Christ which passeth knowledge.

The prophet's own name "the Lord hath hid" corresponds with this. The Psalmist had said, using this same word, "***He shall hide me in His tabernacle in the day of evil: in the secret of His tabernacle He shall hide me***;" and, "***O how great is Thy goodness, which Thou hast laid up for them that fear Thee.***

Thou shalt hide them in the secret of Thy presence from the pride of man. Thou shalt **keep them secretly** ***in a pavilion from the strife of tongues.***" "***They take counsel against Thy*** **hidden** ***ones***."

The date which Zephaniah prefixed to his prophecy, has not been disputed; for no one felt any interest in denying it. Those who disbelieve definite prophecy invented for themselves a solution, whereby they thought that Zephaniah's prophecy need not be definite, even though uttered in the time of Josiah; so the fact remained unquestioned.

The unwonted fullness with which his descent is given implies so much of that personal knowledge which soon fades away, that those who speak of other titles, as having been prefixed to the books, or portions of books of the prophets, by later hands, have not questioned this. The only question is, whether he lived before or in the middle of the reformation by Josiah. Josiah, who came to the throne when eight years old B.C. 641, began the reformation in the twelfth (12th) year of his reign, when almost twenty (20); B.C. 630. The extirpation of idolatry could not, it appears, be accomplished at once. The finding of the ancient copy of the law, during the repairs of the temple in the eighteenth (18th) year of his reign, B.C. 624, gave a fresh impulse to the king's efforts. He then united the people with himself, bound all the people present to the covenant to keep the law, and made a further destruction of idols before the solemn passover in that year. Even after that passover some abominations had to be removed. It has been thought that the words, ***I will cut off the remnant of Baal from this place***, imply that the worship of Baal had already in some degree been removed, and that God said, that He would complete what had been begun. But the emphasis seems to be rather on the completeness of the destruction, as we should say, that He would efface every remnant of Baal, than to refer to any effort which had been made by human authority to destroy it.

The prophet joins together, ***I will cat off the remnant of Baal, the name of the Chemarim***. The cutting off ***the name of the Chemarim***, or idolatrous priests, is like that of Hosea, ***I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name***. As the cutting off of ***the name of the Chemarim*** means their being utterly obliterated, so, probably, does the cutting off the remnant of Baal. The worship of Baal was cut off, not through Josiah, but (as Zephaniah prophesied) through the captivity. Jeremiah asserts its continuance during his long prophetic office.

In the absence of any direct authority to the contrary, the description of idolatry by Zephaniah would seem to belong to the period, before the measures to abolish it were begun. He speaks as if everything were full of idolatry, the worship of Baal, the worship of the host of heaven upon the housetops, swearing by Malcham, and probally the clothing with strange apparel.

The state also was as corrupt as the worship. Princes and judges, priests and prophets were all alike in sin; the judges distorted the law between man and man, as the priests profaned all which related to God. The princes were roaring lions; the judges, evening wolves, ever famished, hungering for new prey. This too would scarcely have been, when Josiah was old enough to govern in his own person. Both idolatry and perversion of justice were continued on from the reign of his father Amon. Both, when old enough, he removed. God Himself gives him the praise, that he "*did judgment and justice, then it was well with him; he judged the cause of the poor and needy, then it was well with him; was not this to know Me, saith the Lord*." His conversion was in the eighth (8th) year of his reign. Then, *while he was yet young*, he began to *seek after the God of David his father*.

The mention of the *king's children*, whom, God says, He would punish in the great day of His visitation, does not involve any later date. They might, anyhow have been brothers or uncles of the king Josiah. But, more probably, God declares that no rank should be exempt from the judgments of that day. He knew too that the sons of Josiah would, for their great sins, be then punished. The sun of the temporal rule of the house of David set in unmitigated wickedness and sorrow. Of all its kings after Josiah, it is said, they *did evil in the sight of the Lord*; some were distinguished by guilt; all had miserable ends; some of them aggravated misery.

Zephaniah then probably finished his course before that 12th year of Josiah, (for this prophecy is one whole) and so just before Jeremiah was, in Josiah's 13th year, called to his office, which he fulfilled for half a century, perhaps for the whole age of man.

The foreground of the prophecy of Zephaniah remarkably coincides with that of Habakkuk. Zephaniah presupposes that prophecy and fills it up. Habakkuk had prophesied the great wasting and destruction through the Chaldaeans, and then their destruction. That invasion was to extend beyond Judah (for it was said *he shall scoff at kings*), but was to include it. The instrument of God having been named by Habakkuk, Zephaniah does not even allude to him. Rather he brings before Judah the other side, the agency of God Himself. God would not have them forget Himself in His instruments. Hence all is attributed to God. ***I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked, and I will cut off man from the land, saith the Lord. I will also stretch out Mine hand upon Judah; and I will cut off the remnant of Baal. In the day of the Lord's sacrifice, I will punish the princes, etc. In the same day also I will punish all those &c. I will search Jerusalem with candles. The great day of the Lord is near, and I will bring distress upon, &c. O Canaan, land of the Philistines, I will even destroy thee. The Lord will be terrible upon them. Ye Ethiopians also, ye shall be slain by My sword. And He will destroy Nineveh. The wicked of the people had said in their heart, The Lord will not do good, neither will He do evil***. Zephaniah inculcates, throughout his brief prophecy, that there is nothing, good or evil, of which He is not the Doer or Over-ruler.

But the extent of that visitation is co-extensive with that prophesied by Habakkuk. Zephaniah indeed speaks rather of the effects, the desolation. But the countries, whose desolation or defeat he foretells, are the lands of those, whom the Chaldaeans invaded, worsted, in part desolated. Beside Judah, Zephaniah's subjects are Philistia, Moab, Ammon, Ethiopia (which included Egypt), Nineveh. And here he makes a remarkable distinction corresponding with the events. Of the Ethiopians or Egyptians, he says only, ***ye shall be slain by My sword***. Of Assyria he foretells the entire and lasting desolation; the capitals of her palaces in the dust; her cedar-work bare; flocks, wildbeasts, pelican and hedgehog, taking up their abode in her. Moab and Amnion and Philistia have at first sight the two-fold, apparently contradictory, lot; ***the remnant of My people***, God says, ***shall possess them; the coast shall be for the remnant of the house of Judah***; and, that they should be a perpetual desolation. This also was to take place, after God had brought back His people out of captivity. Now all these countries were conquered by the Chaldaeans, of which at the time there was no human likelihood. But they were not swept away by one torrent of conquest. Moab and Ammon were, at first, allies of Nebuchadnezzar, and rejoiced at the miseries of the people, whose prophets had foretold their destruction. But, beyond this, Nineveh was at that time more powerful than Egypt. Human knowledge could not have discerned, that Egypt should suffer defeat only, Nineveh should be utterly destroyed. It was the wont of the great conquerors of the East, not to destroy capitals, but to re-people them with subjects obedient to themselves. Nineveh had held Babylon by viceroys; in part she had held it under her own immediate rule. Why should not Babylon, if she conquered Nineveh, use the same policy? Humanly speaking, it was a mistake that she did not. It would have been a strong place against the inroads of the Medo-Persian empire. The Persians saw its value so far for military purposes, as to build some fort there; and the Emperor Claudias, when he made it a colony, felt the importance of the well-chosen situation. It is replaced by Mosul, a city of some 20000 to 40000 inhabitants. Even after its destruction, it was easier to rebuild it than to build a city on the opposite bank of the Tigris. God declared that it should be desolate. The prediction implied destruction the most absolute. It and its palaces were to be the abode of animals which flee the presence of man; and it perished.

Again, what less likely than that Philistia, which had hud the rule over Israel, strong in its almost impregnable towns, three of whose five cities were named for their strength, Gaza, *strong*; Ashdod, *mighty*; Ekron, *deeprooting*; one of which, Ashdod, about this very time, resisted for 29 years the whole

power of Egypt, and endured the longest siege of any city of ancient or modern times —what, to human foresight, less likely, than that Philistia should come under the power of the *remnant of the house of Judah*, when returned from their captivity ? Yet it is absolutely foretold. ***The sea-coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon they shall lie down in the evening. For the Lord their God, shall visit them, and restore their captivity***. As unlikely was it, that Moab and Ammon, who now had entered upon the territory of the two and a half (2 1/2) tribes beyond Jordan, should themselves become the possession of the remnant of Judah. Yet so it was.

It is then lost labor, even for their own ends, when moderns, who believe not definite prophecy, would find out some enemy whom Zephaniah may have had in mind in foretelling this wide destruction. It still remains that all that Zephaniah says beforehand was fulfilled. It is allowed that he could not foretell this through any human foresight. The avowed object in looking out for some power, formidable in Zephaniah's time, is, that he could not, by any human knowledge, be speaking of the Chaldaeans. But the words stand there. They were written by Zephaniah, at a time when confessedly no human knowledge could have enabled man to predict this of the Chaldaeans; nay, no human knowledge would have enabled anyone to predict so absolutely a desolation so wide and so circumstantially delineated.

That school however has not been willing to acquiesce in this, that Zephaniah does not speak of the instrument, through whom this desolation was effected. They will have it, that they know, that Zephaniah had in his mind one, who was *not* the enemy of the Jews or of Nineveh or of Moab and Ammon, and through whom no even transient desolation of these countries was effected. The whole argument is a simple begging of the question. "*The Egyptians cannot be meant; for the Cushites, who are threatened, themselves belong to the Egyptian army, and Psammetichus only besieged Ashdod which he also took, without emblazoning ought greater on his shield. The Chaldaeans come still less into account, because they did not found an independent kingdom until B.C. 625, nor threaten Judaea until after Josiah's death. On the other hand an unsuspicious and well accredited account has been preserved to us, that somewhere about this time the Scythians overflowed Palestine too with their hosts. Herodotus relates, that the Scythians, after they had disturbed Cyaxares at the siege of Nineveh, turned toward Egypt; and when they had already arrived in Palestine, were persuaded by Psammetichus to return, and in their return plundered a temple in Ascalon*." It is true that Herodotus says that "*a large Scythian army did, under their king Madyes, burst into Asia in pursuit of the Cimmerians and entered Media, –keeping Mount Caucasus on the right," and that "the Medes opposed and fought them and, being defeated, lost their rule*." It is true also that Herodotus relates, that "*they went thence toward Egypt, and when they were in Palestine-Syria, Psammetichus king of Egypt, meeting them, turned them by gifts and entreaties from going further; that when in their return they were in Ascalon, a city of Syria, whereas most of the Scythians passed by without harming ought, some few of them, being left behind, plundered the temple of Venus Ourania*." In this place also, it is true, Herodotus uses a vague expression, that "*for 28 years the Scythians ruled over Asia, and that all things were turned upside down by their violence and contempt. For beside the tributes, they exacted from each what they laid upon each, and beside the tribute, they drove together and took what each had. And most of them Cyaxares and the Medes entertaining as guests, intoxicated and slew. And then the Medes recovered their empire and* ***became masters of what they held before***."

But, apart from the inconsistency of the period here assigned to their power, with other history, it appears from the account itself, that by "all Asia" Herodotus means "all upper Asia," as he expresses himself more accurately, when relating the expedition of Darius against them. "*Darius wished to take revenge on the Scythians, because they first, making an inroad into Media and defeating in battle those who went against them, began the wrong. For the Scythians, as I have before said, ruled upper Asia for 28 years. For, pursuing the Cimmerians, they made an inroad into Asia, putting down the Medes from their rule; for these, before the Scythians came, ruled Asia*." The Asia then, which Herodotus supposes

the Scythians to have ruled, is co-extensive with the Asia which he supposes the Medes to have ruled previously. But this was all in the North; for having said that "*Phraortes subdued Asia, going from one nation to another,*" he adds that, having brought Persia under his yoke, "*he led an army against those Assyrians who had Nineveh, and there lost most of his army and his own life.*" Apart then from the fabulousness of this supposed empire, established by Phraortes, (Cyaxares having been the real founder of the Median empire,) it is plain that, according to Herodotus himself, the Asia, in which the Scythians plundered and received tribute, were the lands North of Assyria. The expedition against Egypt stands as an insulated predatory excursion, the object of which having been mere plunder, they were bought off by Psammetichus and returned (he tells us) doing no mischief*' in their way, excej)t that a few lingerers plundered a temple at Ascalon. It was to Media that they first came; the Medes, which they defeated; the Median empire to which they succeeded; Cyaxares and the Medes, who treacherously destroyed most of them; the Medes, whose empire was restored by the destruction of some, and the return of the rest to their own hind. With this agrees the more detailed account of the Scythians by Strabo, who impeaches the accuracy of the accounts of Herodotus. Having spoken of the migrations of leaders, and by name, of "*Madyes the Scythian*" (under whom Herodotus states the irruption to have taken place), he says, "*the Sacae made the like inroad as the Cimmerians and the Trerians, some longer, some nigh at hand; for they took possession of Bactriana, and acquired the best land of Armenia, which they also left, named after them Sacasene, and advanced as far as to the Cappadocians and especially those on the Euxine, whom they now call of Pontus (Pontians). But the generals of the Persians who were at the time there, attacking them by night, while they were making a feast upon the spoils, utterly extirpated them*." The direction which he says they took, is the same as that of the Cimmerians, whom Herodotus says that they followed. "*The Cimmerians, whom they also call Trerians, or some tribe of them, often overrun the right side of the Pontus, sometimes making inroads on the Paphlagonians, at others, on the Phrygians. Often also the Cimmerians and Trerians made the like attacks, and they say that the Trerians and Cobus [their king] were, at last expelled by Madyes king of the [Scythians].*" Strabo also explains, what is meant by the tributes, of which Herodotus speaks. He is speaking of the Nomadic tribes of the Scythians generally: "*Tribute was, to allow them at certain stated times, to overrun the country [for pasturage] and carry off booty. But when they roamed beyond the agreement, there arose war, and again reconciliations and renewed war. Such was the life of the nomads, always setting on their neighbors and then being reconciled again*."

The Scythians then were no object of fear to the Jews, whom they passed wholly unnoticed and probably unconscious of their existence in their mountain country, while they once and once only swept unharming along the fertile tracks on the sea-shore, then occupied by the old enemies and masters of the Jews, the Philistines. But Herodotus must also have been misinformed as to the length of time, during which they settled in Media, or at least as to the period during which their presence had any sensible effects. For Cyaxares, whom he represents as having raised the siege of Nineveh, in consequence of the inroad of the Scythians into Media, came to the throne, according to tlie numbers of Herodotus, B.C. 633. For the reign of Cyaxares having lasted according to him 40 years, that of Astyages 35, and that of Cyrus 29, these 104 years, counted back from the known date of the death of Cyrus, B. C. 529 or 530, bring us to B.C. 633 or 636 as the beginning of the reign of Cyaxares. But the invasion of the Scythians could not have taken place at the first accession of Cyaxares, since, according to Herodotus, he had already defeated the Assyrians, and was besieging Nineveh, when the Scythians burst into Media. According to Herodotus, moreover, Cyaxares "*first distributed Asiatics into troops, and first ordered that each should be apart, spearmen, and archers and cavalry; for before, all were mixed pele-mele together.*" Yet it would not be in a very short time, that those who had been wont to fight in a confused mass, could be formed into an orderly and disciplined army. We could not then, anyhow, date the Scythian inroad, earlier than the second (2nd) or third (3rd) year of Cyaxares. On the other hand the date of the capture of Nineveh is fixed by the commencement of the Babylonian Empire, Babylon falling

to Nabopolassar. The duration of that empire is measured by the reigns of its kings, of whom, according to Ptolemy's Canon, Nabopolassar reigned 21 years; Nebuchadnezzar, (there called Nabocollasar) 43; Evil-Merodach (Iluaroadam) 2; Neriglissar (Niricassolassar) 4; Nabunahit (Nabonadius with whom his son Belshazzar was co-regent) 17; in all 87 years; and it ends in an event of known date, the capture of Babylon by Cyrus, B.C. 538. The addition of the 87 years of the duration of the empire to that date carries us back to the date assigned to the capture of Nineveh by Nabopolassar in conjunction with Cyaxares, B.C. 625. The capture then of Nineveh was removed by 8 or 9 years only from that, which Herodotus gives as the time of the accession of Cyaxares, and since the attack upon Nineveh can hardly have been in his first year, and the last siege probably occupied two, the 28 years of Scythian dominion would dwindle down into something too inconsiderable for history. Probably they represent some period from their first incursion into Media, to the final return of the survivors, during which they marauded in Media and Upper Asia. The mode, by which "the greater part" (Herodotus tells us) were destroyed, intoxication and subsequent murder at a banquet, implies that their numbers were no longer considerable.

History, with the exception of that one marauding expedition toward Egypt, is entirely silent as to any excursions of the Scythian, except in the North. No extant document hints at any approach of theirs to any country mentioned by Zephaniah. There was no reason to expect any inroad from them. With the exception of Bactriana, which lies some 18 degrees East of Media and itself extended over some 7 degrees of longitude, the countries mentioned by Strabo lie, to what the kings of Assyria mention as the far North, Armenia, and thence they stretched out to the West, yet keeping mostly to the neighborhood of the Euxine. Considering the occasion of the mention of the invasion of the Scythians, the relief which their invasion of Media gave to Nineveh, it is even remarkable that there is no mention of any ravages of theirs throughout Mesopotamia or Babylonia. Zephaniah speaks, not of marauding, but of permanent desolation of Assyria, Philistia, Moab, Amnion, and of destructive war also on Ethiopia. There is no reason to think that the Scythians approached any of these lands, except Philistia, which they passed through unharming. The sacred writers mention even smaller nations, by whom God chastised Judah in their times, as well as Assyria and Babylon. Ezekiel, when he prophesies of the inroad of Northern nations, Meshech and Tubal, Gomer and Togarmah, speaks of it as far removed in the future, prophesies not their destroying but their own destruction.

It does not affect the argument from prophecy, whether Zephaniah did or did not know, through whom the events, which he predicted, should be brought to pass. But, setting aside the question whether he had from the prophecies of Habakkuk and Isaiah, a human knowledge of the Chaldees, or whether God instructed him, how what he foretold should be accomplislied, or whether God spread out before his mind that which was to be, apart from time, in prophetic vision, Zephaniah did picture what came to pass. But it is an intense paradox, when men, 2500 years after his date, assert, not only that Zephaniah's prophecies had no relation to the Chaldees, in whom his words were fulfilled, and who are the objects of the prophecies of Habakkuk and Jeremiah, but that *they* know, what must have been, and (as they assert) what was in the prophet's mind; and that he had in his mind, not those in whom his words were fulfilled, Init others in whom they were not lultilled, to whom he does not allude in one single trait, who left no trace behind them, and whose march along an enemy's tract on the seacoast was of so little account, that no contemporary historian, nor Josephus, even alludes to it.

It has been already observed, that each prophet connects himself with one or more of those before them. They use the language of their predecessors in some one or more sentences, apparently with this precise object. They had overflowing fullness of words; yet they chose some saying of the former prophet, as a link to those before them. We have seen this in Amos, then in Obadiah, who uses the language of Balaam, David, Joel, Amos; of Jeremiah, in regard to Obadiah; of Micah to his great predecessor, Micaiah, and Amos; of Jeremiah, Habakkuk, Zephaniah, Ezekiel to Micah; of Nahum to Jonah; and of Isaiah (I think), to Nahum; of Habakkuk, to Isaiah and Micah. It is in conformity with this,

that Zephaniah, even more than those before him, uses language of earlier prophets. It arises, not (as people have been pleased to say) from any declension in the originality of prophets at his date, but from his subject. It has been said, "*If any one desire to see the utterances of the prophets in brief space, let him read through this brief Zephaniah*." The office of Zephaniah was not to forewarn of any instrument of God's judgments. The destruction is prophesied, not the destroyer. His prophecy is, more than those of most other prophets, apart from time, to the end of time. He prophesies of *what* shall be, not when it shall be, nor by *whom*. He does not "expect" or "anticipate" or "forebode!" He absolutely declares the future condition of certain nations; but not the *how* of its coming to pass. If Nineveh, Edom and Ammon had not been desolated, his prophecy would have been falsified; each fulfillment became the earnest of a larger fulfillment ; but all shall not be completed until ***the earth and all that is therein shall be burned up***.

It belongs to this character of Zephaniah, that he gathers from other prophets before him, especially Isaiah, Joel, Amos, Habakkuk, expressions relating to, or bearing on, judgment to come, or again to that his other great subject, God's love for the remnant of His people; yet mostly in fragments only and allusively. They were key-notes for those who knew the prophets. Thus, in calling on man to hushed submission before God, because a day of judgment was coming, he blends into one verse, Habakkuk's call, ***hush before the Lord***, and the warning words of Isaiah, Joel, Obadiah, ***nigh is the day of the Lord***; the image of the ***sacrifice***, which God had commanded, and the remarkable word, ***consecrated***, of God's instruments. The allusion is contained in single words, ***sacrifice, consecrated***; the context in which they are embodied is different. The idea only is the same, that Almighty God maketh, as it were, a sacrifice to Himself of those who incorrigibly rebel against Him. Else Isaiah draws out the image at much length; *A sword of the Lord is full of bloods; it is smeared with fat, with the blood of lambs and of goats; with the fat of kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom*. Jeremiah uses the image in equal fullness of the overthrow of Pharaoh-Necho at the Euphrates; *This is a day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and made drunk ivith blood; for the Lord God hath a sacrifice in the North country by the river Euphrates*. Ezekiel expands it yet more boldly. Zephaniah drops everything local, and condenses the image into the words, ***The Lord hath prepared a sacrifice; He hath consecrated His guests***, adding the new bold image, that they whom God employed were, as it were. His invited guests, whom He consecrated thereto.

In like way, as to the day of the Lord itself, he accumulates all words of terror from different prophets; from Joel the words, ***a day of darkness and of gloominess; a day of clouds and of thick darkness***: to these he adds of shouting and the sound of the trumpet, used by Amos in relation to the destruction of Moab; the two combinations, which precede, occur, the one in a different sense, the other with a slightly different grammatical inflection, in Job.

From Isaiah, Zephaniah adopts that characteristic picture of self-idolizing, which brings down God's judgments on its pride; (the city) ***that dwelleth securely, that said in her heart, I and no I beside***.

Even where Isaiah says, *For a consumption and that decreed, the Lord God of hosts makes in the midst of all the earth* and, slightly varying it, *For a consumption and that decreed, I have heard from the Lord God of hosts upon all the earth*, Zephaniah, retaining the two first words, which occur in both places, says more concisely, ***For a consumption, nought but terror, will He make all the inhabitants of the earth***. Yet simple as the words are, he pronounced, that God would not only ***bring a desolation upon the earth***, or in the midst of the earth, but would make its inhabitants one consumption. Nahum had said of Nineveh, ***with an overflowing flood He will make the place thereof an utter consumption***. The most forceful words are the simplest.

He uses the exact words of Isaiah, ***From beyond the rivers of Cush***, than which none can be simpler, and employs the word of festive procession, though in a different form, and having thus connected his prophecy with Isaiah's, all the rest, upon which the prophecy turns, is varied.

In like way he adopts from Micah the three words, ***her-that-halteth, and-will-gather her-that-is-driven-out.*** The context in which he resets them is quite different.

It has been thought, that the words, ***I have heard the reproach of Moab***, may have been suggested by those of Isaiah, who begins his lament over Moab, *We have heard of the pride of Moab*; but the force and bearing of the words is altogether different, since it is God Who says, *I have heard*, and so He will punish.

The combination, ***the exulters of pride***, is common to him with Isaiah: its meaning is uncertain; but it is manifestly different in the two places, since the one relates to God, the other to man.

The words, ***They shall build houses and shall not dwell therein; they shall plant vineyards and not drink the wine thereof***, are from the original threat in Deuteronomy, from which also the two words, *They-shall-walk as-the-blind*, may be a reminiscence, but with a conciseness of its own and without the characteristic expressions of Deuteronomy, adopted by other sacred writers: *They shall grope at noonday, as the blind gropeth in darkness*.

Altogether these passages are evidence that Zephaniah is of later date than the prophecies in which the like language occurs; and the fact that he does employ so much language of his predecessors furnishes a strong presumption in any single case, that he in that case also adopted from the other sacred writer the language which they have in common.

It is chiefly on this ground, that a train of modern critics have spoken disparagingly of the outward form and style of Zephaniah. It has however a remarkable combination of fullness with conciseness and force. Thus, he begins the enumeration of those upon whom the destruction should fall, with the words, ***consuming I will consume all***: to an enumeration co-extensive with the creation, he adds unexpectedly, ***and the stumblingblocks with the wicked***, anticipating our Lord's words of the Day of Judgment, ***they shall gather the stumblingblocks and them that do iniquity***: to the different idolatries he adds those of a divided faith, swearers to the Lord and swearers by Malcham; to those who turned away from God he adds those who were unearnest in seeking Him.

Again, after the full announcement of the destruction in the Day of the Lord, the burst, in those five words, ***sift-yourselves and-sift (on) nation unlonged for***, is, in suddenness and condensation, like Hosea; and so again, in live words, after the picture of the future desolation of Nineveh, the abrupt turn to Jerusalem, ***Woe rebellious and-defiled*** (thou) ***oppressive city***, and then follow the several counts of her indictment, in brief disjointed sentences, first negatively, as a whole; each in three or four words, *she-listened not to voice*; *she-received not correction*; ***in-the-Lord she-trusted not; to-her- God she-approached not***; then, in equally broken words, each class; is characterized by its sins; ***her-princes in-her-midst are roaring lions; her-judges evening wolves; not gnawed-they-bones on-the-morrow; her-prophets empty-babblers, men of-deceits; her-priests profaned holiness, violated law***. Then in sudden contrast to all this contumacy, neglect, despite of God, He Himself is exhibited as in the midst of her; the witness and judge of all; there, where they sinned. ***The-Lord righteous in-her-midst; He-doth not iniquity; by-morning by-morning His-judgment He-giveth to-light; He-faileth not***; and then in contrast to the holiness and the judgments of God, follows in four words, the perseverance of man in his shamelessness, *and* –the fruit of all this presence and doings of the Holy and Righteous God and Judge is, and-not-knoweth the wrong-doer shame. Zephaniah uses the same disjoining of the clauses in the description of God's future manifestation of His love toward them. Again it is the same thought, ***The-Lord thy-God (is) in-thy-midst***; but now in love; ***mighty, shall-save***; ***He-shall-rejoice over-thee with-joy; He-shall-keep-silence in-His-love; He-shall-rejoice over-thee with-jubilee***. The single expressions are alike condensed; ***she-hearkened not to-voice***, stands for what Jeremiah says at such much greater length, how God had sent all His servants ***the prophets, daily rising up early and sending them, but they hearkened not unto Me nor inclined their ear, but hardened their neck***. The words ***shall-be-silent in-His-love***, in their primary meaning, express the deepest human love, but without the wonted image of betrothal.

The whole people of Canaan reminds one of Hosea; ***the-men-coagulated on-their-lees*** is much expanded by Jeremiah, his word occurs before him in Job only and the song of Moses. Single poetic expressions are, that Moab should become ***the possession of briars***, the word itself being framed by Zephaniah; in the description of the desolation of Nineveh, ***a voice singeth in the window; desolation*** is ***on the threshold***, the imagery is so bold, that modern criticism has thought that the word voice which occurs in the O.T. 328 times and with pronouns 157 times more, must signify "an owl," and desolation must stand for "a crow." Very characteristic is the word, "***He shall famish*** *all the gods of the earth*," expressing with wonderful irony, the privation of their sacrifices, which was the occasion of the first Heathen persecutions of the Christians.

When then a writer, at times so concise and poetic as Zephaniah is in these places, is, at others, so full in his descriptions, this is not prolixity, but rather vivid picturing; at one time going through all the orders of creation; at another, different classes of the ungodly; at yet another, the different parts of the scared woe-stricken city, to set before our eyes the universality of the desolation. Those who are familiar with our own great Northern poet of nature, will remember how the accumulation of names adds to the vividness of his descriptions. Yet here too there is great force in the individual descriptions, as when he pictures the petty plunderers for their mastei", and *fill their masters' houses* –not with wealth but– with violence and fraud, all which remains of wealth gained by fraud and extortion being the sins themselves, which dwell in the house of the fraudulent to his destruction.

In the strictly prophetic part of his office, Jerusalem having been marked out by Micah and Isaiah before him, as the place where God would make the new revelation of Himself, Zephaniah adds, what our Lord revealed to the Samaritan woman, Hhat Jerusalem should no longer be the abiding centre of worship. ***They shall worship Him, every man from his place, all the isles of the nations***, is a prophecy which, to this day, is receiving an increasing accomplishment. It is a projihecy, not of the spread of Monotheism, but of the worship of Him, to Whose worship at that time a handful of Jews could with difficulty be brought to adhere, the desertion or corruption or association of Whose worship with idolatry Zephaniah had to denounce and to foretell its punishment. The love which God should then shew to His own is expressed in words, unequaled for tenderness ; and in conformity to that love is the increasing growth of holiness, and the stricter requirements of God's holy justice. Again, Zephaniah has a prelude to our Blessed Lord's words, "to whom much is given, of him shall much be required, or His Apostle's, of the great awe in working out our salvation ''. Progress is a characteristic and condition of the Christian life ; *We beseech you, that as ye have received of us, how ye ought to walk and to please God, ye would abound more and more*. Even so Zephaniah bids ***all the meek of the earth, who have wrought His judgments or law to seek diligently that meekness***, which had already characterized them, and that, not in view of great things, but, if so be they might be saved; *it may be that ye may be hid in the day of the Lord's anger,* as S. Peter saith, *If the righteous scarcely he saved, where shall the ungodly and the sinner appear*? It is again remarkable, how he selects meekness, as the characteristic of the new state of things, which he promises. He anticipates the contrast in the Magnificat, in which the lowest lowliness was rewarded by the highest exaltation. As it is said there, *He hath put down the mighty from their seat and hath exalted the humble and meek*, so the removal of the proud *from within thee*, and the "leaving of an afflicted and poor people *within thee*," is the special promise by Zephaniah.

Little is said of the captivity. It is a future variously assumed. Judah in the furthest lands, ***beyond the rivers of Ethiopia***, is ***the daughter of My dispersed***; the whole earth is the scene of their shame; their praises should be commensurate with their shame, ***when I turn back your captivity before your eyes***. But this turning away of their captivity is the only notice, that their punishment should be the going into captivity. The captivity itself is pre-supposed, as certain and as known. So neither are there any images from temporal exaltation. All pride should be removed, as utterly unbefitting God's holy presence: ***thou shall no more be haughty in My holy mountain***. The words expressive of the abasement of those within her are proportionably strong, ***My afflicted and poor***. Some are wont, in these days, to

talk of God's prophets as patriots. They were such truly, since they loved the land of the Lord with a Divine love. But what mere "patriot" would limit his promises to the presence of " a poor people in a low estate," with an unseen presence of God ? The description belongs to His kingdom, which was not of this world: the only king whom Zephaniah speaks of, ***the king of Israel***, is Almighty God. The blessing which he promises, is the corresponding blessing of peace, ***Fear thou not; thou shalt not see evil any more, none shall make them afraid***. But the words ***Let not thy hands be slack***, imply that they shall be aggressive on the world; that they were not to relax from the work which God assigned to them, the conversion of the world.

An allusion to the prophet Joel makes it uncertain whether words of Zephaniah relate to the first Coming of our Lord, or the times which should usher in the Second, or to both in one; and so, whether, in accordance with his general character of gathering into one all God's judgments to His end, he is speaking of the first restoration of the one purified language of faith and hope, when *the multitude of them that bdieved were of one heart and of one soul*, or whether he had his mind fixed rather on the end, when *the fulness of the Gentiles* shall *come in*. The words also (since they may be taken either way) leave it uncertain whether the Gentiles are spoken of as bringing in the people of God, (as they shall at the end) or whether the first conversion of the Jews, even in the most distant countries, is his subject.

In any case, Zephaniah had a remarkable office, to declare the mercy and judgment of God, judgments both temporal and final, mercies, not of this world, promised to a temper not of this world, *the wisdom which is from above, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypociisy*.

Introduction to the Prophet HAGGAI.

Haggai is the eldest of the three-fold band, to whom, after the Captivity, the word of God came, and by whom He consecrated the beginnings of this new condition of the chosen people. (* His name is explained by S. Jerome "festive." But although there are Prop. Names with (*ai)* which are Adjectives, as (sheshai, barzillai)(Ezr. 9:40. (*thalmai*) and (*shashai*) are foreign names) (*yeshishai*) the termination (*ai*) is more frequently an abbreviation of the Name of God, which enters so largely into Hebrew names, as indeed we have (*chaniah*) 1st Chr. 6:15. And this occurs not only, when the first part of the word is a verb, *('achasbai, yeheddai, yechmai, ya`enai, yaa`sai, 'achzai, ye'atrai, yeribai, yishmerai)* (as Kohler observes p. 2.) but when it is a noun, as (*matnai, hiddai, 'amittai, shalmai, tzillethai,*) (coll. (*mattanyah*), and (*mattanyahu*) (*shimshai*) Ezr. 4, Ph`ullethai (1st Chr. 26:5) perhaps (*shabbethai, shitrai*)or again *('ittai*) *) He gave them these prophets, connecting their spiritual state after their return with that before the Captivity, not leaving them wholly desolate, nor Himself without witness. He withdrew them about 100 years after, but some 420 years before Christ came, leaving His people to long the more for Him, of Whom all the prophets spake. Haggai himself seems to have almost finished his earthly course, before he was called to be a prophet; and in four months his office was closed. He speaks as one who had seen the first house in its glory, and so was probably among the very aged men, who were the links between the first and the last, and who laid the foundation of the house in tears. After the first two months of his office, Zechariah, in early youth, was raised up to carry on his message; yet after one brief prophecy was again silent, until the aged prophet had ended the words which God gave him. (* The prophecies of Haggai and Zechariah are thus intertwined. Haggai

prophesies in the 6th and 7th months of the 2nd year of Darius Hystaspis, B.C. 520, (Hagg. 1:1, 2:1) Zechariah first prophesies in the 8th month (Zech. 1:1). Haggai resumes at the close of the 9th and there ends (2:10, 20). On the same day in the 11th month, the series of visions were given to Zechariah. (Zech. 1:7.) *) Yet in this brief space he first stirred up the people in one month to rebuild the temple, prophesied of its glory through the presence of Christ, yet taught that the presence of what was holy sanctified not the unholy, and closes in Him Who, when Heaven and earth shall be shaken, shall abide, and they whom God hath chosen in Him.

It has been the wont of critics, in whose eyes the Prophets were but poets, to speak of the style of Haggai as "*tame, destitute of life and power*," shewing "*a marked decline in*" what they call "*prophetic inspiration*." The style of the sacred writers is, of course, conformed to their mission. Prophetic descriptions of the future are but incidental to the mission of Haggai. Preachers do not speak in poetry, but set before the people their faults or their duties in vivid earnest language. Haggai sets before the people vividly their negligence and its consequences; he arrests their attention by his concise questions; at one time retorting their excuses; at another asking them abruptly, in God's name, to say why their troubles came. Or he puts a matter of the law to the priests, that they may draw the inference, before he does it himself. Or he asks them, what human hope had they, before he tells them of the Divine. Or he asks them (what was in their heart), "***Is not this house poor***"? before he tells them of the glory in store for it. At one time he uses heaped and condensed antitheses, to set before them one thought; at another he enumerates, one by one, how the visitation of God fell upon all they had, so that there seemed to be no end to it. At another, he uses a conciseness, like S. John Baptist's cry. *Repent ye, for the kingdom of heaven is at hand*, in his repeated ***Set your heart to your ways***; and then, with the same idiom, ***set your heart*** viz. to God's ways, what He had done on disobedience, what He would do on obedience. He bids them work for God, and then he expresses the acceptableness of that work to God, in the three words, And-I-will-takep-leasure in-it and-will-be-glorified. When they set themselves to obey, he encouraged them in the four words, ***I with-you saith the-Lord***. This conciseness must have been still more impressive in his words, as delivered. We use many words, because our words are weak. Many of us can remember how the House of Lords was hushed, so hear the few low, but sententious words of the aged general and statesman. But conceive the suggestive eloquence of those words, as a whole sermon. ***Set your-heart on-your-ways***.

Of distant prophecies there are but two, so that the portion to be compared with the former prophets consists but of at most 7 verses. In these the language used is of the utmost simplicity, Haggai had but one message as to the future to convey, and he enforced it by the repeated use of the same word, that temporal things should be shaken, the eternal should remain, as S. Paul sums it up. He, the long-longed for, the chosen of God, the signet on His Hand, should come; God would fill that house, so poor in their eyes, with glory, and there would He give peace. Haggai had an all-containing but very simple message to give from God. Any ornament of diction would but have impaired and obscured its meaning. The two or three slight idioms, noticed by one after another, are, though slight, forcible.

The office of Haggai was mainly to bring about one definite end, which God, Who raised him up and inspired him, accomplished by him. It is in the light of this great accomplishment of the work entrusted to him at the verge of man's earthly course, that his power and energy are to be estimated. The words which are preserved in his book are doubtless (as indeed was the case as to most of the prophets) the representatives and embodiment of many like words, by which, during his short office, he roused the people from their dejection indifference and irreligious apathy, to the restoration of the public worship of God in the essentials of the preparatory dispensation.

Great lukewarmness had been shewn in the return. The few looked mournfully to the religious centre of Israel, the ruined temple, the cessation of the daily sacrifice, and, liice Daniel, *confessed* their *sin and the sin of their people Israel, and presented their supplication before the Lord* their *God for the holy mountain of their God*. The most part appear, as now, to have been taken up with their material

prosperity, and, at best, to have become inured to the cessation of their symbolical worship, connected, as it was, with the declaration of the forgiveness of their sins. Then too, God connected His declaration of pardon with certain outward acts: they became indifferent to the cessation of those acts. For few returned. The indifference was even remarkable among those, most connected with the altar. Of the 24 orders of priests, only, 4 orders returned; of the Levites only 74 individuals; while of those assigned to help them, the Nethinim and the children of Solomon's servants, there were 392. This coldness continued at the return of Ezra. The edict of Artaxerxes, as suggested by Ezra, was more pious than those appointed to the service of God. In the first instance no Levite answered to the invitation; on the special urgency and message of Ezra, *by the good hand of God upon us they brought us a man of understanding*, of the sons of Levi; some 3 or 4 chief Levites; their sons and brethren; in all, 38; but of the Nethinim, nearly six (6) times as many, 220. Those who thought more of temporal prosperity than of their high spiritual nobility and destination, had flourished doubtless in that exile as they have in their present homelessness, as wanderers among the nations. Haman calculated apparently on being able to pay out of their spoils *ten thousand (10,000) talents of silver,* some £300,000,000 [in 1900], two-thirds of the annual revenue of the Persian Empire into the king's treasuries. [If 2020, a silver talent = 50 pounds weight X 10,000 = 500,000 pounds (1/2 million) of silver shekels = 4 slvr shkl coins to a US dollar = 125,000 silver coins = $125,000 dollars; if the talent is 100 pounds in weight then the figures are doubled; & much more in buying power; & in gold 10 times more.]

The numbers who had returned with Zerubbabel had been (as had been foretold of all restorations) a remnant only. There were 42,360 free men, with 7337 male or female slaves. The whole population which returned was not above 212,000, freemen and women and children. The proportion of slaves is about 1/12th, since in their case adults of both sexes were counted. The enumeration is minute, giving the number of their horses, mules, camels, asses. The chief of the fathers however were not poor, since (though unspeakably short of the wealth, won by David and consecrated to the future temple) *they offered freely for the house of God, to set it up in its place*, a sum about £117,100 of our money [1900]. They had, beside, a grant from Cyrus, which he intended to cover the expenses of the building, the height and breadth whereof were determined by royal edict.

The monarch, however, of an Eastern empire had, in proportion to its size, little power over his subordinates or the governors of the provinces, except by their recall or execution, when their oppressions or peculations notably exceeded bounds. The returned colony, from the first, were in fear of the nations, *the peoples of those countries*, their old enemies probably; and the first service, *the altar to offer burnt-offerings thereon*, was probably a service of fear rather than of love, as it is said, *they set up the altar upon its bases; for it was in fear upon them from the peoples of the lands, and they offered burnt-offerings thereon unto the Lord*. They hoped apparently to win the favor of God, that He might, as of old, protect them against their enemies. However, the work was carried on *according to the grant that they had of Cyrus king of Persia*; and the foundations of the temple were laid amidst mixed joy at the carrying on of the work thus far, and sorrow at its poverty, compared to the first temple. The hostility of the Samaritans discouraged them. Mixed as the religion of the Samaritans was, –its better element being the corrupt religion of the ten (10) tribes, its worse the idolatries of the various nations, brought thither in the reign of Esarhaddon, –the returned Jews could not accept their offer to join in their worship, without the certainty of admitting, with them, the idolatries, for which they had been punished so severely. For the Samaritans pleaded the identity of the two religions. Let us build with you, for we serve your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon which brought us up hither. But in fact this mixed worship, in which *they feared the Lord and served their own 'gods'*, came to this, that *they feared not the Lord, neither did they after the law and commandment which the Lord commanded the children of Jacob*. For God claims the undivided allegiance of His creatures; *these feared the Lord and served their graven images, both their children and their children's*

children: as did their fathers, so do they to this day. But this worship included some of the most cruel abominations of heathendom, the sacrifice of their children to their 'gods'.

The Samaritans, thus rejected, first themselves harassed the Jews in building, apparently by petty violence, as they did afterward in the rebuilding of the walls by Nehemiah. *The people of the land weakened the hands of the people of Judah, and wore them out in building*. This failing, they *hired counsellors* (doubtless at the Persian court), *to frustrate their purpose, all the days of Cyrus king of Persia, until the reign of Darius king of Persia*. The object of the intrigues was probably to intercept the supplies, which Cyrus had engaged to bestow, which could readily be effected in an Eastern Court without any change of purpose or any cognizance of Cyrus.

In the next reign of Ahashverosh (i.e. Khshwershe, a title of honor of Cambyses) they wrote accusations against the Jews, seemingly without any further effect, since none is mentioned. Perhaps Cambyses, in his expedition to Egypt, knew more of the Jews, than the Samaritans thought, or he may have shrunk from changing his father's decree, contrary to the fundamental principles of Persism, not to alter any decree, which the sovereign (acting, as he was assumed to do, under the influence of Ormuzd) had written. Pseudo-Smerdis (who doubtless took the title of honor, Artachshatr) may, as an impostor, have well been ignorant of Cyrus' decree, to which no allusion is made. From him the Samaritans, through Rehum the chancellor, obtained a decree prohibiting, until further notice, the rebuilding of *the city*. The accusers had overreached themselves; for the ground of their accusation was, the former rebellions of the city; the prohibition accordingly extended only to the *city*, not to the temple. However, having obtained the decree, they were not scrupulous about its application, and *made* the Jews *to cease by arm and power*, the governor of the Jews being apparently unable, the governor of the cis-Euphratensian provinces being unwilling, to help. As this, however, was, in fact, a perversion of the decree, the Jews were left free to build, and in the second year of Darius Ilystaspis, *Haggai, and* then *Zechariah, prophesied in the name of the God of Israel* to Zerubbabel, the native Governor, and Joshua the high-priest, and the Jews in Judah and Jerusalem; and they began to build the house of God in Jerusalem. Force was no longer used. Those engaged in building appealed to the edict of Cyrus; the edict was found at Ecbatana, and the supplies which Cyrus had promised, were again ordered. The difficulty was at the comraenceinent. The people had been cowed perhaps at first by the violence of Rehum and his companions; but they had acquiesced readily in the illegal prohibition, and had *run each to his own house*, some of them to their *ceiled houses*. All, employers or employed, were busy on their husbandry. But nothing flourished. The laborers' wages disappeared, as soon as gained. East and West wind alike brought disease to their corn; both, as threatened upon disobedience in the law. The East wind scorched and dried it up; the warm West wind turned the ears yellow and barren; the hail smote the vines, so that when the unfilled and mutilated clusters werepressed out, two-fifths (2/5ths) only of the hopedfor produce was yielded; of the corn, only one half.

In the midst of this, God raised up an earnest preacher of repentance. Haggai was taught, not to promise anything at the first, but to set before them, what they had been doing, what was its result. °He sets it before them in detail ; tells them that God had so ordered it for their neglect of His service, and bids them amend. He bids them quit their wonted ways; ***go up into the mountain; bring wood; build the house***. Conceive in Christian England, after some potato-disease, or foot-and-mouth-disease (in Scripture language "a murrain among the cattle"), a preacher arising and bidding them, ***consider your ways***, and as the remedy, not to look to any human means, but to do something, which should please Almighty God; and not preaching only but effecting what he preached. Yet such was Haggai. He stood among his people, his existence a witness of the truth of what he said; himself one, who had lived among the outward splendors of the former temple; a contemporary of those, who said ***the temple of the Lord, the temple of the Lord, the temple of the Lord*** are ***these***; who had held it to be impossible that Judah should be carried captive; who had prophesied the restoration of the vessels of God, which had been carried away, not, as God foretold, after the captivity, but as an earnest that the fuller captivity

should not be; yet who had himself, according to the prophecies of the prophets of those days, been carried into captivity, and was now a part of that restoration which God had promised. He stood among them "in gray-haired might," bade them do, what he bade them, in the name of God, to do; and they did it. When they had set about the work, he assured them of the presence of God with them. A month later, when they were seemingly discouraged at its poorness, he promised them in God's name, that its glory should be greater than that of Solomon's. Three (3) days after, in contrast with the visitations up to that time, while there was as yet no token of any change, he promised them in the name of God, ***From this day will I bless you.***

He himself apparently saw only the commencement of the work; for his prophecies lay within the second (2nd) year of Darius and the temple was not completed till the sixth (6th). Even the favorable rescript of Darius must have arrived after his last prophecy, since it was elicited by the enquiry of the governor, consequent upon the commenced rebuilding, three (3) months only before his office closed.

While this restoration of the public worship of God in its intregrity was his main office, yet he also taught by parable that the presence of what was outwardly holy did not, in itself, hallow those, among whom it was; but was itself unhallowed by inward unholiness. Standing too amid the small handful of returned e.xiles, not, altogether, more than the inhabitants of Sheffield, he foretold, in simple all-comprehending words, that central gift of the Gospel, ***In this place will I give peace, saith the Lord***. So had David, the sons of Korah, Micah, Isaiah, Ezekiel prophesied; but the peace was to come, not then, but in the days of the Messiah. Other times had come, in which the false prophets had said, ***Peace, peace, when there is no peace***; when God had taken away His peace from ***this people***. And now, when the chastisements were fulfilled, when the land lay desolate, when every house of Jerusalem lay burned with tire, and the "blackness of ashes" alone "marked where they stood;" when the walls were broken down so that, even when leave was given to rebuild them, it seemed to their enemies a vain labor to ***revive the stones out of the heaps of rubbish which were burned***; when ***the place of their fathers' sepulchres lay waste, and the gates thereof where consumed with fire***; when, for their sakes, Zion was ***ploughed as a field*** and ***Jerusalem*** was ***become heap***s –let any one picture to himself the silver-haired prophet standing, at first, alone, rebuking the people, first through their governor and the high-priest, then the collected multitude, in words, forceful from their simplicity, and obeyed! And then let them think whether anything of human or even Divine eloquence was lacking, when the words Hew straight like arrows to the heart, and roused the people to do at once, amid every obstacle, amid every downheartedness or outward poverty, that for which God sent them. The outward ornament of words would have been misplaced, when the object was to bid a downhearted people, in the Name of God, to do a definite work. Haggai sets before his people cause and effect; that they denied to God what was His, and that God denied to them what was His to give or to withhold. His sermon was, in His words Whom he foretold; ***Seek yefirsi the kingdom of God and His righteousness, and all these things shall be added unto you***. He spake in the name of God, and was obeyed.

''The Holy Ghost, Who spake by the mouth of the prophets, willed that he by a foreboding name should be called Haggai, i.e. 'festive,' according to the subject whereof He should speak by his mouth. Yet was there not another festiveness in the prophet's heart, than the joy which he had or could have with the people, from the rebuilding of that temple made with hands, again to be defiled and burned with fire irrecoverably? Be it that the rebuilding of that temple, which he saw before him, was a matter of great festive joy; yet not in or for itself, but for Him, the festive joy of saints and angels and men, Christ; because when the temple should be rebuilt, the walls also of the city should be rebuilt and the city again inhabited and the people be united in one, of whom Christ should be born, fulfilling the truth of the promise made to Abraham and David and confirmed by an oath. So then we, by aid of the Holy Spirit, so enter upon what Haggai here speaketh, as not doubting that he altogether aimeth at Christ. And so may we in some sort be called or be Haggais, i.e. ' festive,' by contemplating that same, which because he should contemplate, he was, by a Divine foreboding, called Haggai.".

Introduction to the Prophet ZECHARIAH.

Zechariah entered on his prophetic office, two (2) months after Haggai's first (1st) prophecy. He was still a youth, when God called him, and so, since in the second year | of Darius Hystaspis IS years had elapsed j from the first of Cyrus, he must have been bi'ought in infancy from Babylon. His father Berechiah probably died young, since, ' in Ezra, the prophet is called after his grandj father, ***Zechariah the son of Iddo***. He suceeded his grandfather in the office of *the priest, the chief of the fathers*, (of which there were twelve (12)) in the days of Joiakim the son of Joshua, the High priest. Since then, while he prophesied together with Haggai, Joshua was still high priest, and it is Joshua whom he sees in his vision in that same year, he must have entered on his prophetic office before he succeeded to that other dignity. Yet neither is there any reason to think that he ever laid it aside, since we hear not of any prophet, called by God, who did abandon it. Rather, like Jeremiah, he exercised both; called to the priesthood by the birth given to him by God, called to the prophetic office by Divine inspiration.

Like Jeremiah, Zechariah was called in early youth to the prophetic office. The same designation, by which Jeremiah at first excused himself as unfit for the office, is given to Zei-liariah, *youth*. The term does not indeed mark any definite age; for Joseph, when he was so designated by the chief butler, was 28; Benjamin and Absalom had sons of their own. They were probably so called as terms of affection, the one by his brother Judah, the other by David his father. But his grandfather Iddo was still in the discharge of his office. The length of his ministry is equally unknown. Two years after his first entrance upon it, when Haggai's office was closed, he was bidden to answer from God those who enquired whether, now that they were freed from the captivity, they should keep the national fasts which they had instituted on occasion of some of the mournful events which had ushered it in. His remaining prophecies bear no date. The belief, that he lived and prophesied to old age, may have a true foundation, though to us unknown. We only know that he survived the high priest, Joshua, since his own accession to his office of head of the priests, in his division, was in the days of Joiakim, the son of Joshua.

His book opens with a very simple touching call to those returned from the captivity, linking himself on to the former prophets, but contrasting the transitoriness of all human things, those who prophesied and those to whom they prophesied, with the abidingness of the word of God. It consists of four (4) parts [c.1-14 = 1-4, 5-8; 9-11, 12-14], differing in outward character, yet with a remarkable unity of purpose and end. All begin with a foreground subsequent to the captivity; all reach on to a further end; the two first (1st, 2nd) to the coming of our Lord; the third (3rd) from the deliverance of the house then built, during the invasion of Alexander, and from the victories of the Maccabees, to the rejection of the true Shepherd and the curse upon the false; the last (4th), which is connected with the third (3rd) by its title, reaches from a future repentance for the death of Christ to the final conversion of the Jews and Gentiles.

The outward difference, that the first (1st) prophecy is in visions; the second (2nd), a response to an enquiry made of him; the two last (3rd, 4th) in free delivery, obviously did not depend upon the prophet. The occasion also of the two first (1st, 2nd) bodies of prophecy involved that they were written in prose. For the imagery was borne on the prophet's mind in visions. The office of the prophet was only to record them and the explanations given to him of parts of them, which could only be done in prose. He was so far like the Apostles, who enquired of our Lord, when in the flesh, the meaning of His parables. There is, as in the later chapters, abundance of imagery; and it may have pleased God to adapt the form of His revelation to the imaginative mind of the young prophet who was to receive it. But the visions are, as the name implies, pictures which the prophet sees, and which he describes. Even a

rationalist writer saw this. "*Every vision must form a picture, and the description of a vision must have the appearance of being read from a picture. It follows from the nature of the description of a vision, that for the most part it cannot be composed in any elevated language. The simplest prose is the best vehicle for a relation (and such is the description of a vision), and elaborate ornament of language were foreign to it. The beauty, greatness, elevation of a vision, as described, must lie in the conception, or in the symmetry, or wondrous boldness in the grouping of the images. Is the whole group, piece by piece, in all its parts, to the most minute shading, faithful and described with the character of truth, the exhibition of the vision in words is perfect*."

The four (4) portions were probably of different dates, as they stand in order in the prophet's book, as indeed the second (2nd) is dated two (2) years later than the first (1st). For in the first (1st) part God's people are exhorted to come from Babylon, which command, many in the time of Ezra, obeyed, and doubtless individuals subsequently, when a prosperous polity was restored; in the latter part, Babylon is mentioned no more; only in one place, in the imagery of earlier prophets, the future gathering of God's people is symbolized under the previous deliverance from West and East, Egypt and Assyria.

But they (4) agree in this, that the foreground is no longer, as in the former prophets, deliverance from Babylon. In the first part (1st), the reference to the vision of the four (4) empires in Daniel removes the promise of the Deliverer to the fourth (4th) Empire. For the series of visions having closed with the vision of the four (4) chariots, there follows at once the symbolic act of placing the crown or crowns on the head of the high priest and the promise of the Messiah, Who should be king and priest. In the later part (3rd) the enemies spoken of are in one place the Greeks, subsequent to the protection of the temple under Alexander; in another (4th) the final gathering of all nations against Jerusalem, which Joel also places at the end of all things, after the outpouring of the Spirit, as it was outpoured on the day of Pentecost.

In both parts alike, there is no mention of any king or of any earthly ruler; in both, the ruler to come is the Messias. In both, the division of the two kingdoms is gone. The house of Israel and house of Judah are united, not divided; they had been distinct wholes, now they are in interests as one. Zechariah promises a future to both collectively, as did Jeremiah long after the captivity of Israel, and Ezekiel promised that they should both again be one in the hand of God. The *brotherhood between Judah and Israel* still existed, after they had weighed the thirty (30) pieces of silver for the Good Shepherd. The captivity, in God's Providence, ended at once the kingdom of Israel and the religious schism, the object of which was to maintain the kingdom. Even before the captivity, *divers of Asher and Manasaeh and Zebulun humbled themselves, and came to Jerusalem, to the passover of Hezekiah*; nay, *a great multitude of the people from Ephraim and Manasseh, Issachar and Zebulun*, who had neglected or despised the first (1st) invitation, came subsequently. In the great passover of Josiah, we hear of *all Judah and Israel that were present*. The edict of Cyrus related to the *people of the Lord God of heaven, and was published throughout all his kingdom*, which included *the cities of the Medes*, whither Israel had been removed. The sacred history is confined to Jerusalem, whence the Gospel was to go forth; yet even the sons of Bethel, the centre of the rival, idolatrous worship, which was among the mountains of Ephraim, were among those of the people of Israel who returned with Zerubbabel. It is inconceivable that, as the material prosperity of Palestine returned, even many of the ten (10) tribes should not have returned to their country. But place was no condition of the unity of the Church. Those who returned recognized the religious oneness of all the twelve (12) tribes, wherever dispersed. At the dedication of the house of God, they *offered a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel*. At that passover were present, not only *the children of Israel which had come again out of the captivity*, but, *all such as had separated themselves unto them from the defilements of the people of the land, to seek the Lord God of Israel*, i.e., Israelites, who had been defiled by the heathen

idolatries. The ***house of David*** is mentioned; for of his seed according to the flesh Messiah was to be born, but it is his ***house***, not any earthly ruler in it.

In both parts alike, Zechariah connects his prophecies with the former prophets, the fulfillment of whose warnings he impressed upon his people in his opening exhortation to them', and in his answer to the question about keeping the fasts'' which related to the destruction of the city and temple. In the first part, the title " ' the Branch " is used as a proper name, recalling tiie title of the Messiah in Isaiah and Jeremiah, ***the Branch of the Lord, a righteous Branch, a Branch of righteousness***, whom God would raise up to David. The prophecy of the mutual exhortation of peoples and cities to worship at Jerusalem is an echo of those of Isaiah and Micah, prolonging them. The prophecy of the four chariots, the symbol of those world empires, would be unintelligible without the visions in Daniel which it presupposes. The union of the offices of priest and king in the Messiah is a renewal of the promise through David. In the last chapters (c.9-14), the continuousness of the prophet's diction admits still more of this interweaving of the former prophecies, and these alike from the earlier and later prophets. The censure of Tyre for its boast of its wisdom is a renewal of that of Ezekiel; the prophecy against the Philistine cities, of that of Zephaniah; the remarkable prediction that, when the king should come to Zion, chariots and horses, not of the enemy but of Judah should be cut off, is renewed from Micah; the extent of his peaceful kingdom is from a psalm of Solomon; the loosing of the exile from the pit, and God's rendering double unto them, are in Isaiah. The description of the sifting, in which, two parts having been cut off, even the remaining third should be anew tried and cleansed, is condensed from Ezekiel, so that, *shall be cut off, shall expire,* correspond to the natural and violent deaths, by famine and by the sword, spoken of in Ezekiel. The words***, I have said, it is My people, and it will say, the Lord my God***, are almost verbally from Hosea, ***I say to not-my-people, thou art My people, and it will say, my God***; only omitting the allusion to the significant name of the prophet's son. "*The first part of 14:10,* ***the whole land shall be turned as a plain from Gebah to Rimmon, and Jerusalem shall be exalted****, reminds of Isaiah and Ezekiel; the latter part,* ***it shall be inhabited in her place from the tower of Hananeel to the king's winepresses, and men shall dwell in it and there shall be no more utter desolation, but Jerusalem shall dwell securely****, reminds of Jeremiah,* ***The city shall be built to the Lord from the tower of Hananeel unto the gate of the corner; it shall not be plucked up nor thrown down, any more.*** *The words,* ***and every one that is left of all the nations shall go up to worship the king, the Lwd of hosts, and to keep the feast of tabernacles****, reminds of Isaiah.* ***From new-moon to his newmoon, and from sabbath to his sabbath shall all flesh come to worship before Me, saith the Lord****. v.17-19 are an expansion of Isaiah 60:12; v.20 expresses the thought of Ez. 43:13: the prophecy,* ***there shall be no more the Canaanite in the house of the Lord for ever****, refers back to Ezekiel*." The symbolizing of the Gospel by the life-giving waters which should flow forth from Jerusalem, originally in Joel 3:18, is a miniature of the full picture in Ezekiel. The promise, "***I will cut off the names of the*** **idols** ***from the land and they shall be no more remembered***," in part verbally agrees with that of Hosea, "And I will remove the names of the Baalim from her mouth, and they shall be no more remembered by their names;" only, since the Baal-worship was destroyed by the captivity, the more general name of ***idols*** is substituted.

Equally, in descriptions not prophetic, the symbolizing of the wicked by the title of the goats, ***I punished the goats***, is renewed from Ezekiel; ***I judge between flock and flock, between the rams and the he-goats***. The description of the shepherds who destroyed their flocks retains from Jeremiah the characteristic expression, ***and hold thonselves not guilty***. The minuteness of the enumeration of their neglects and cruelties is the same (amid differences of the words whereby it is expressed): "*the perishing shall he not visit, those astray shall he not seek, and the broken shall he not heal; the sound shall he not nurture, and the flesh of the fat shall he eat and their claws he shall split*." In Ezekiel, "*Ye eat the fat and clothe you with the wool; the fat ye slay; the flock ye feed not; the diseased have ye not healed; and the broken have ye not bound, and the wandering have ye not sought*." The imagery of Obadiah, that Israel should be a flame amidst corn to consume it, is retained; the name of Edom is

dropped, for the prophecy relates to a larger gathering of enemies. Zechariah has, "***In that day I will make the governors of Judah like a hearth of fire among wood and like a lamp of fire in a sheaf of corn, and they shall eat on the right hand and on the left all nations round about***:" Obadiah; "***The house of Jacob shall be fire and the house of Jacob a* flame*, and the house of Esau stubble, and it shall kindle on them and shall eat them***." Even so slight an expression as ***the pride of Jordan***, as designating the cane-brake around it, is peculiar to Jeremiah.

Zechariah is eminently an Evangelic prophet, as much as Isaiah, and equally in both portions.

The use of different words in unlike subjects is a necessary consequence of that unlikeness. In contrast with that pseudo-criticism, which counts up the unlike words in different chapters of a prophet, the different words used by the same modern poet have been counted. A finer perception will see the correspondence of a style, when the rhythm, subject, words, are ditlerent. No one familiar with English poetry could doubt that "the Bard," and "the Elegy in a country Churchyard," however different in subject and style and words, were by the same hand, judging alone from the labored selection of the epithets, however different. Yet there is not one characteristic word or idiom which occurs in both. But the recurrence of the same or like words or idioms, if unusual elsewhere, is a subordinate indication of sameness of authorship.

They are thus enumerated by the writers who have answered the attacks on the authorship of Zechariah.

Common to both parts are the idioms, ***from him who goeth and from him who returneth***, which do not occur elsewhere; the whole Jewish people are throughout designated as "the house of Israel and the house of Judah," or "the house of Judah and the house of Joseph," or "Judah Israel and Jerusalem," or "Ephraim and Jerusalem," or "Judah and Ephraim," or "Judah and Israel." There is in both parts the appeal to future knowledge of God's doings to be obtained by experience; in both, internal discord is directly attributed to God, Whose Providence permits it; in both the prophet promises God's gifts of the produce of the earth; in both he bids Jerusalem burst out for joy; in the first (1st), "***for lo***, God says, ***I come and will dwell in the midst of thee***; in the second (2nd), ***behold thy King cometh unto thee***.

The purity of language is alike in both parts of the book. No one Syriasm occurs in the earlier chapters. The prophet, who returned as a child to Judaea, formed his language upon that of the older prophets. In both there is a certain fullness of language, produced by dwelling on the same thought or word: in both, the whole and its parts are, for emphasis, mentioned together. In both parts, as a consequence of this I'ullness, there occui-s the division of the verse into five sections, contrary to the usual rule of Hebrew parallelism.

This rhythm will appear more vividly in instances;

"And* he *shall build the temple of the Lord ; And he shall bear majesty ;
And* he *shall sit and rule on his throne ; And he shall be a priest on his throne ;
And a counsel of peace shall be between them both. Ashkelon shall see, & shall fear ;
Gaza, and shall tremble exceedingly ; And Ekron, and ashamed is her expectation;
And perished hath a king from Gaza, And Ashkelon shall not be inhabited.
& I will take away his blood from his mouth, & his abominations from between his teeth:
And he too shall be left to our God, And he shall be as a governor in J udah,
And Ekron as a Jebusite. " ^ In that day, saith the Lord,
I will smite every horse with astonishment. And his rider with madness;
& upon the house of Judah I will open my eyes, "& every horse of the nations I will smite with blindness."

With one considerable exception, those who would sever the six last (9-14) chapters from Zechariah, are now at one in placing them before the captivity. Yet Zechariah here too speaks of the captivity as past. Adopting the imagery of Isaiah, who foretells the delivery from the captivity as an opening of a prison, he says, in the name of God, "***By the blood of thy covenant*** **I have sent forth thy** ***prisoners out of the pit wherein is no water***." Again, "***The Lord of hosts hath visited His flock, the house of Judah. I will have mercy upon them [Judah and Joseph] and they shall be*** **as though I had not cast them off.**" The mention of the mourning of all the ***families that remain*** implies a previous carrying away. Yet more; Zechariah took his imagery of the future restoration of Jerusalem, from its condition in his own time. "***It shall be lifted up and inhabited in its place from Benjamin's gate unto*** **the place** ***of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses***." "***The gate of Benjamin***" is doubtless "***the gate of Ephraim***," since the road to Ephraim lay through Benjamin; but the gate of Ephraim existed in Nehemiah's time, yet was not then repaired, as neither was the tower of Hananeel, having been left, doubtless, at the destruction of Jerusalem, being useless for defence, when the wall was broken down. So at the second (2nd) invasion the Romans left the three (3) impregnable towers, of Hippicus, Phasaelus, and Mariamne, as monuments of the greatness of the city which they had destroyed. Benjamin's gate, the corner gate, the tower of Hananeel, were still standing; "the king's winepresses" were naturally uninjured, since there was no use in injuring them ; but ***the first gate*** was destroyed, since not itself, but ***the place*** of it is mentioned.

The prophecy of the victory over the Greeks fits in with times when Assyria or Chaldaea were no longer the instruments of God in the chastisement of His people. The notion that the prophet incited the few Hebrew slaves, sold into Greece, to rebel against their masters, is so absurd, that one wonders that any one could have ventured to forge it and put it upon a Hebrew prophet.

Since, moreover, all now, who sever the six last (6 = 9-14) chapters from the preceding, also divide these six (6) into two halves (9-11; 12-14), the evidence that the six (6) chapters are from one author is a separate ground against their theory. Yet not only are they connected by the imagery of the people as the floc of God, whom God committed to the hand of the Good Shepherd, and on their rejecting Him, gave them over to an evil shepherd; but the good Shepherd is One with God. The poor of the flock, who would hold to the Shepherd, are designated by a corresponding word.

A writer has been at pains to shew that two (2) different conditions of things are foretold in the two (2) prophecies. Granted. The first (1st), we believe, has its foreground in the deliverance during the conquests of Alexander, and under the Maccabees, and leads on to the rejection of the true Shepherd and God's visitation on the false. The later relates to a later repentance and later visitation of God, in part yet future. By what law is a prophet bound down to speak of one future only?

For those who criticize the prophets, resolve all prophecy into mere "anticipation" of what *might*, or might *not* be, denying to them all certain knowledge of any future, it is but speaking plainly, when they imagine the author of the three last chapters to have "anticipated" that God would interpose miraculously to deliver Jerusalem, then, when it was destroyed. It would have been in direct contradiction to Jeremiah, who for 39 years in one unbroken dirge predicted the evil which should come upon Jerusalem. The prophecy, had it preceded the destruction of Jerusalem, could not have been earlier than the reign of the wretched Jehoiakim, since the mourning for the death of Josiah is spoken of as a proverbial sorrow of the past. This invented prophet then would have been one of the false prophets, who contradicted Jeremiah, prophesying good, while Jeremiah prophesied evil; who encouraged Zedekiah in his perjury, the punishment whereof Ezekiel solemnly denounced, prophesying his captivity in Babylon as its penalty; he would have been one of those, of whom Jeremiah said, that they spake lies "in the name of the Lord. It was not "anticipation" on either side. It was the statement of those who spoke more certainly than we could say, "the sun will rise to-morrow." They were the direct contradictories of one another. The false prophets said, "*the Lord hath said, Ye shall have peace*;" the true, "*they have said. Peace, peace, when there is no peace*:" the false said, "*sword and famine shall*

not be in the land;" the true, "*By sword and famine shall their prophets be consumed*;" the false said, "*ye shall not serve the king of Babylon; thus saith the Lord, even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years*;" the true, "*Thus saith the Lord of hosts. Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant, and all nations shall serve him, and his son and his son's son*." The false said, "*I will bring again to this place Jeconiah, with all the captives of Judah, that went into Babylon, for I will break the yoke of the king of Babylon*;" the true, "*I will cast thee out and the mother that bare thee, into another country, where ye were not born, and there ye shall die. But to the land, whereunto they desire to return, thither they shall not return*." The false said; "*The vessels of the Lord's house shall now shortly be brought again from Babylon;" the true, "the residue of the vessels that remain in this city, –they shall be carried to Babylon*."

If the writer of the three (3) last chapters had lived just before the destruction of Jerusalem in those last reigns, he would have been a political fanatic, one of those who, by encouraging rebellion against Nebuchadnezzar, brought on the destruction of the city, and, in the name of God, told lies against God. "*That which is most peculiar in this prophet*," says one "*is the uncommon high and pious hope of the deliverance of Jerusalem and Judah, notwithstanding all visible greatest dangers and threatenings. At a time when Jeremiah, in the walls of the capital, already despairs of any possibility of a successful resistance to the Chaldees and exhorts to tranqiullity, this prophet still looks all these dangers straight in the face with swelling spirit and divine confidence, holds, with unbowed spirit, firm to the like promises of older prophets, as Is. c.29, and anticipates that, from that very moment when the blind fury of the destroyers would discharge itself on the sanctuary, a wondrous might would crush them in pieces, and that this must be the beginning of the Messianic weal within and without*."

Chapter 14 in to this writer a modification of those anticipations. In other words there was a greater human probability, that Jeremiah's prophecies, not his, would be fulfilled: yet he cannot give up his sanguineness, though his hopes had now become fanatic. This writer says on chap. 1-4, "*This piece cannot have been written till soinewhat later, when facts made it more and more improbable, that Jerusalem would not any how be conquered, and treated as a conquered city by coarse foes. Yet then too this prophet could not yet part with the anticipations of older prophets and those which he had himself at an earlier time expressed: so boldly, amid the most visible danger, he holds firm to the old anticipation, aiter that the great deliverance of Jerusalem in Sennacherib's time (Is. c.37) appeared to justify the most fanatic hopes for the future, (comp. Ps. 59). And so now the prospect moulds itself to him thus, as if Jerusalem must indeed actually endure the horrors of the conquest, but that then, when the work of the conquerors was half-completed, the great deliverance, already suggested in that former piece, would come, and so the Sanctuary would, notwithstanding, be wonderfully preserved, the better Messianic time would notwithstanding still so come*."

It must be a marvelous fascination, which the old prophets exercise over the human mind, that one who can so write should trouble himself about them. It is such an intense paradox, that the writing of one convicted by the event of uttering falsehood in the name of God, incorrigible even by the thickening tokens of God's displeasure, should have been inserted among the Hebrew prophets, in times not far removed from those whose events convicted him, that one wonders that any one should have invented it, still more that any should have believed in it. Great indeed is "*the credulity of the incredulous*."

And yet this paradox is essential to the theories of the modern school which would place these chapters before the captivity. English writers, who thought themselves compelled to ascribe these chaptere to Jeremiah, had an escape, because they did not bind down prophecy to immediate events. Newcome's criticism was the conjectural criticism of his day; i.e. bad, cutting knots instead of loosing them. But his faith, that God's word is true, was entire. Since the prophecy, placed at the time where he placed it, had no immediate fulfillment, he supposed it, in common with those who believe it to have

been written by Zechariah, to relate to a later period. That German school, with whom it is an axiom, "*that all definite prophecy relates to an immediate future,*" had no choice but to place it just before the destruction of the temple by the Chaldees, or its profanation by Antiochus Epiphanes; and those who placed it before the Captivity, had no choice, except to believe, that it related to events, by which it was falsified.

Nearly half a centuiy has passed, since a leading writer of this school said, "*One must own, that the division of opinions as to the real author of this section and his time, as also the attempts to appropriate single oracles of this portion to different periods, leave the result of criticism simply* ***negative****; whereas on the other hand, the view itself, since it is not yet carried through exegetically, jacks the completion of its proof. It is not till criticism becomes* ***positive****, and evidences its truth in the explanation of details, that it attains its completion; which is not, in truth, always possible*." Hitzig did what he could, "*to help to promote the attainment of this end according to his ability*." But although the more popular theory has of late been that these chapters are to be placed before the captivity, the one portion somewhere in the reigns of Uzziah, Jotham, Ahaz, or Hezekiah; the other, as marked in the chapters themselves, after the death of Josiah. There have not been wanting critics of equal repute, who place them in the time of Antiochus Epiphanes. Yet criticism which reels to and fro in a period of near 500 years, from the earliest of the prophets to a period, a century after Malachi, and this on historical and philological grounds, certainly has come to no definite basis, either as to history or philology. Rather, it has enslaved both to preconceived opinions; and at last, as late a result as any has been, after this weary round, to go back to where it started from, and to suppose these chapters to have been written by the prophet whose name they bear ". (* De Wette ed. 4 (after maintaining the contrary ed. 1-3) and Stahelin, Einl. 1862. " De Wette often assured me orally, that since he felt himself compelled to admit, that this portion evinces acquaintance with the latest prophets, he could not deny it to be Zechariah's." Stahelia p. 323. De Wette, Stiihelin, Koster, Burger, were of a diflFerent school from Hengstenberg, Havernick, Keil, or again from Jahn and Herbst. Stahelin says, " in the investigation I kept myself free from any influence from without, and first found the facts, which attest the post-exile origin of this section, given by Hengstenberg and de Wette, when 1 subsequently compared "the labors of others, especially those two scholars." Messiau. Weissag. p. 174. 1847. *)

It is obvious that there must be some mistake either in the tests applied, or in their application, which admits of a variation of at least 450 years from somewhere in the reign of Uzziah (say B.C. 770) to "later than B.C. 330."

Philological and historical criticism, bearing on events (as it is assumed) of the day, which should, in its variations, oscillate between the reign of John or of Charles I, or (to bring it nearer to ourselves) the first half of the 14th century or the latter part of the 18th, would not gain much attention. Indeed, it is instructive, that after the philological argument has figured so much in all questions about the date of books of Holy Scripture, it is virtually admitted to be absolutely worthless, except negatively. For, in regard to Zechariah, the argument is not used, except in proof that the same writer cannot have written prose and poetry, which would establish that Hosea did not write either his three first chapters or his nine last; or Ezekiel his inaugural (1st) vision, the visions of the ninth (9th) and tenth (10th) chapters, and the simple exhortations to repentance in his eighteenth (18th) and thirty-third (33rd). Only I know not on the same evidence, how, of modern writers, Scott and Southey could be supposed to have written their prose and their poetry. How easy it would be to prove that the author of Thalaba did not write the life of Wesley or the history of the peninsular war, nor Shakespeare Macbeth and any comedy which criticism may yet leave to him; still more that he cannot have written the deep tragic scenes of Hamlet and that of the gravediggers.

Yet such negations have been practically considered as the domain of the philological neo-criticism. Style is to be evidence that the same prophet did not write certain prophecies; but, this being demonstrated, it is to yield no evidence, whether he wrote, when Hebrew was a dead language or

in the time of its richest beauty. Individuals indeed have their opinions; but philological criticism, as a whole, or as relates to any acknowledged result, is altogether at fault. Having done its office of establishing, that, in the mind of the critic and his disciples, certain chapters are *not* Zechariah's, the witness is forthwith dismissed, as incompetent even to assist in proving anything beside. The rest is to be established by historical allusions, which are by some adapted to events in the reign of Uzziah, by others to those of the Maccabees: or rather, it being assumed that there is no prophecy, this latter class assumes that the book is to belong to the times of the Maccabees, because one part of it predicts their victories. Those who tell us of the unity of the results of this modern criticism, must have been thinking of the agreement of its negations. As to the positive results, a table will best shew their harmony. Yet the fault is not in the want of an ill-exercised acumen of the critics; their principle, that nothing in the prophets can relate to any distant future, even though that future exactly realized the words, is the mainspring of their confusions. Since the words of Zechariah do relate to, and find their fulfillment in, events widely separated from each other, and the theory of the critics requires that they should belong to some proximate event, either in the present or some near future, they have to wrest those words from the events to which they relate, some in this way, some in that; and the most natural interpretations are those which are least admitted. Certainly since the descriptions in c.9 suit with the wars of Alexander and the Maccabees, no one, but for some strong antecedent exigency, would assume that they related to some expected expedition of an Assyrian monarch, "*which may be conjectured as very probable, by which, for want of historical data, cannot be indicated more circumstantially*," or to "*a plan of the Assyrians which was not then carried out*," or Uzziah's war with the Philistines, and some imagined "*attitude of Jeroboam II against Damascus and Hamath*," or "*a concealed denunciation against Persia*," against which Zechariah did not wish to prophesy openly, or to have had no special meaning at all.

It is marvelous, on what slight data this modern school has satisfied itself that these chapters were written before the captivity. To take the statement of an epitomator" of German pseudo-criticism : " Damascus, Tyre, and Sidon, Philistia, Javan {ix. 1, 6-P2) Assi/ ria and Ef/ypt (x. 10.) are the enemies of judah." " The historical stand-point is different from that of Zech. i-viii." Of all these, Javan, the Greeks, alone are spoken of as enemies of Judah, who before the captivity were known only as purchasers of Hebrew captives ; the only known wars are those of the Maccabees. " The two kingdoms of Judah and Israel still exist. Surely the language, ' that I might break the brotherhood between Judah and Israel,' implies that both kingdoms existed as part of th* covenant nation." Zechariah speaks of Judah and Israel, but not as kingdoms. Before the captivity, except during the effects of the inter-marriage with Athaliah, there was not brotherhood but enmity. In the reigns of Amaziah and Aliaz there was war.

"**The house of David is spoken of 13:1**." The ***house***, not the kingdom. The house existed after the captivity. Zeruhbabel, whom the Persians made governor, was its representative.

''Idols and false prophets (10:2, 13:2 &c.) harmonize only with a time prior to the exile."

Idolatry certainly was not the prevailing national sin, after God had taught the people through the captivity. It is commonly taken for granted, that there was none. But where is the proof? Malachi would hardly have laid the stress on ***marrying the daughters of a strange 'god***', had there been no danger that the marriage would lead to idolatry. Nehemiah speaks of the sin, into which Solomon was seduced by "outlandish women," as likely to recur through the heathen marriages; but idolatry was that sin. Half of the children could only speak the language of their mothers. It were strange, if they had not imbibed their mothers' idolatry too. In a battle in the Maccabee war, it is related "*under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by their law*."

The *Teraphim* were, moreover, an unlawful and forbidden means of attempting to know the future, not any coarse form of idolatry; much as people now, who more or less earnestly have their fortunes told, would be surprised at being called idolaters. But Zechariah was probably speaking of sins

which had brought on the captivity, not of his own day. The prediction repeated from an older prophet, that in the true Judah, the Church, God would *cut off* even *the names* and the memory *of idols*, does not imply that they existed.

False prophets continued after the captivity. Shemaiah, who *uttered a prophecy against* Nehemiah, *the prophetess Noadiah*, and *the rest of the prophets*, are known to us from Nehemiah's relation. Such there were before our Lord came, of whom He said, that they *were thieves and robbers*: He warned, against them, *as coming in sheep's clothing*, but *inwardly they are ravening wolves*; He foretold that *many false prophets shall arise and deceive many*; the Acts tell us of the *false prophet, a Jew, Bar-jesus;* and *Theudas*, and *Judas* of Galilee. S. John says, *many false prophets have gone out into the world*. False prophets aggravatwd the resistance to the Romans and the final destruction of Jerusalem.

"*The mention of a king or kingdom, in 11:6, 13:7, does not suit the age of Zechariah*."

Zechariah had already implied that they had no king then, for he had bidden Zion to rejoice that her king *would come* to her; accordingly she had none. In 11:6, God says, "***I will no more pity the land; I will deliver man, every one into the hand of his king***." It is an event, not of the prophet's time, but of the future; in 13:7, there is no mention of any king at all.

Such being the entire absence of proof that these chapters were written before the captivity, the proof that c. 11 relates to the time of Menahem is even absurd. The process with those who maintained this, has been, assuming as proved, that it was written before the captivity, and that it contained no prophecy of the future, to ask, to what period before the captivity does it relate? One verse relates to civil confusion, such as is foretold also, with the same metaphor, by Isaiah and Jeremiah. The choice was large, since the kingdom of Israel had the curse of discord and irreligion entailed upon it, and no king ventured to cut off the entail by cutting off the central sin, the worship of the calves, which were to consolidate it by a worship, the rival of that at Jerusalem. Of the 18 kings between Jeroboam and Hosea, 9, including Tibni, died violent deaths. The choice was directed to Menahem, because of the words in Zechariah, *three shepherds also I cut off in one month*, and Shallum murdered Zachariah the son of Jeroboam; and he himself, after he had *reigned a full month in Samaria*, was murdered by Menahem. Here then were two (2) kings cut off. But the third (3rd)? Imagination is to supply it. One conjectures Menahem; but *he* reigned 10 years, and so, he invents a meaning for the word, that the prophet does not mean *cut off*, but *denied* them, leaving it open whether he meant "*removed*" or merely "*did not acknowledge them, as Menahem at first certainly found no recognition with the prophetic order (2nd Kgs 15:16, 19)*;" another imagined "*some third (3rd) rival of Zachariah and Shallum, of whom there is no mention in the historical books*;" but there is no room for a third (3rd) king, since Shallum murdered Zachariah; and Menahem, Shallum; another found in Hebrew words which had crept into the LXX, an usurper Kobal-am, of whom he says truly, "*we hear nothing*;" another "conceived of same usurper after the murder of Zachariah or of Shallum (this is left free), who about this time may have set himself at the head of the kingdom, but scarcely maintained himself some weeks ; another ' says, "This refers probably to the Interregnum 784-773, in which many *may* have set tliemselves as kings, but none have maintained themselves." Another "An anti-king *may* at this time have set himself up in other parts of the kingdom, whom Menahem overthrew as he did that murderer.'' Others say of the whole, "*The symbolical representation, verss. 3 sqq., admits of no detailed explanation, but can be undei-stood only as a whole. It describes the evil condition of Judah untler Ahaz*." Another, equally certain that it relates to Ahaz, says, "*the three (3) shepherds, who perished in one and the same month, were probably men who, in the long anarchy before Hosea ascended the throne, contended for the sceptre.*"

Yet another is so confident in this interpretation as to the three (3) kings, Shallum, Zechariah and Menahem, that, whereas the book of Kings says expressly that Shallum reigned "***a full month***" lit. "***a month of days***," the commentator says, "*The month cannot have been full?; Zechariah 11:8 evidently*

refers to the three Kings, Sachariah, Sallum and Menahem," while others will have it that Zechariah by ***one month*** means some indefinite space more than a month. This is indeed required (although not stated) by all these theories, since Shallum alone reigned "***a full month***," and, consequently, the other two kings (if intended at all by the term "***shepherds***") must have been cut off at some period, outside of that "***one month***."

Truly, theory is a very exacting taskmaster, though strangely fascinating. It is to be one of the triumphs of the neo-criticism to distinguish between tlie authorship of Zech. 9-11 and 12-14. *The* point alleged to prove that c.11 belongs to the time of Menahem is one at variance with history. It is not that the whole is like, while in one point the likeness is imperfect. It is *the* point, alleged as the keystone of the whole, which fails. The words of God by the prophet are, "***Three(3)*** **shepherds have I cut off in** ***one month***." It lies on the surface of the history, that Zachariah, son of Jeroboam, was murdered by Shallum, after reigning 6 months; and that Shallum, after reigning one full month, was himself murdered by Menahem. The succession of murders was not so rapid as when Zimri had murdered Elah, Baasha's son, and after reigning 7 days, committed suicide, lest he should fall into the hands of Omri. Elah and Zimri were cut off in one month; Zachariah and Shallum, in two. But in neither case was there any visible result, except a partial retribution of God's justice. The last executioner of God's justice ***slept with his fathers***; his retribution was after death. He was not cut off. And this is the proof, which is to supplant the testimony to Jesus. The Apostle's words come true, as so often beside: *They shall turn away their ears from the truth and shall be turned unto fables.*

Thou art wearied in the greatness of thy way, yet saidst thou not, there is no hope. One should have thought that some must have, at times, thought of the old days, when the prophecy was interpreted of the Good Shepherd and of the 30 pieces of silver which were the price of His Blood, and which were cast into the house of the Lord. But this would have been fatal to "historical criticism," whose province was to find out events of the prophet's own day to fill up the words of prophecy.

The human authorship of any books of Holy Scripture, and so of these chapters of Zechariah is, in itself, a matter which does not concern the soul. It is an untrue imputation, that the date of books of the Bible is converted into matter of faith. In this case Jesus has not set His seal upon it; God the Holy Ghost has not declared it. But, as in other cases, what lay as the foundation of the theory was the unbelief that God, in a way above nature, when it seemed good to Him, revealed a certain future to His creature man. It is the postulate, (or axiom, as appears to these critics), that there is no superhuman prophecy, which gives rise to their eagerness, to place these and other prophetic books or portions of books where they can say to themselves that they do not involve such prophecy. To believers it has obviously no religious interest, at what time it pleased Almighty God to send any of His servants the prophets. Not the dates assigned by any of these self-devouring theories, but the grounds alleged in support of those dates, as implying unbelief in God's revelation of Himself, make the question one of religious interest, viz. to shew that these theories are as unsubstantial, as their assumed base is baseless.

It is an infelicity of the modern German mind, that it is acute in observing detailed differences, rather than comprehensive in grasping deeper resemblances. It has been more busied in discovering what is new, than in observing the grounds of what is true. It does not, somehow, acquire the power of balancing evidence, which is habitual to the practical minds of our own countrymen. To take an instance of criticism, apart from Theology, the genuineness of a work of Plato.

"*The genuineness of the Laws*," says their recent translator *is sufficiently proved 1) by more than 20 citations of them in the writings of Aristotle [whom Plato designated* "*the intellect of the school*," *and who must have been intimate with him for some 17 years] who was residing at Athens during the last years of the life of Pluto, and who returned to Athens at the time when he was himself writing his Politics and Constitutions; 2) by the allusion of Isocrates, writing B.C. 346, a year after the death of Plato, and not more than 2 or 3 years after the composition of the Laws; –3) by the reference of the comic poet*

Alexis, a younger contemporary of Plato (B.C. 356.); 4) by the unanimous voice of later antiquity, and the absence of any suspicion among ancient writers worth noticing."

Yet German acuteness has found out reasons, why the treatise should not be Plato's. Those reasons are plausible, as most untrue things are. As put together carefully by one who yet attaches no weight to them, they look like a parody of the arguments, produced by Germans to take to pieces books of Holy Scripture. *Mutatis mutandis [changes, mutations, modifications, alternations]*, they have such an absurdly ludicrous resemblance, that it provokes a smile. Some 50 years ago, there was a tradition at Gottingen, where Heyne had lived, that he attributed the non-reception of the theories as to Homer in England to the English Bishops, who "*apprehended that the same principle would be applied to Holy Scripture*." Now, for half a century more, both sets of critics have had full scope. The classical sceptics seem to me to have the advantage. Any one, who knew but a little of the uncritical criticism, applied to the sacred books, could imagine, what a jubilee of triumph it would have occasioned, could such differences as those pointed out between "the Laws" and other treatises of Plato, have been pointed out to detach any book of Holy Scripture from its traditional writer. Yet it is held inadequate by one, of whom an admirer said, that "*his peculiar mode of criticism cut the very sinews ot belief.*" I insert the criticisms'' , (omitting the details of illustration) because their failure may upon the eyes of some to the utter valuelessness of this sort of criticism.[*Pusey's note gives a very long citation from Prof. Jowett's Introduction to the '*Laws pf Plato*', T. iv. pp. 11-16. *] The accuracy of the criticisms is not questioned; the statements are not said to be exaggerated; yet they are held invalid. The question then comes with great force to the conscience; "*Why, rejecting arguments so forcible as to a treatise of Plato, do I accept arguments very inferior, as to such or such a book of the Old or New Testament, –certain chapters of Isaiah, or Ecclesiastes, or these chapters of Zechariah, or the Epistle to the Hebrews, or the Revelation of S. John the Divine, –except on grounds of theology, not of criticism, and how am I true to myself in rejecting such arguments as to human books, and accepting them as to Divine books*?"

Table of Dates, which in this Century have been Assigned to Zechariah 9-14:

(* J.D. Michaelis, 1786, was uncertain. The opinions or doulits in the last century were altogether vague. "*I have as yet no certainty, but am seeking: am also not opposed, if any deny these chapters to be Zechariah's*." Neue Orient, u. Exeg. Biblioth. 1. 128. Augusti stated attack and defence, but gave no opinion, Einl. 1806. G. L. Bauer (1793) said generally, "*c.9-14 seem not to be Zechariah's*," but professed himself in utter uncertainty as to the dates. Scholia T. viii. On 9-14 he says, "*which seems not to be Zechariah's*," but whether Flugge was right who thought c.9 belonged to the time of Jeroboam II, or Eichhorn, who doubted whether it was not later than Zechariah, he says, "*I decide nothing, leaving the whole question uncertain.*" p. 74. On 11 he says, "*we find no indication when the desolation was inflicted*," though he would rather understand the Assyrians, than Ant. Epiph. or the Romans, pp. 90, 97. Of 12-14 he leaves subject and time uncertain, pp. 109, 119, 121. Doderlein also seems uncertain, Auserl. theol. Biblioth. iv. 2. p. 81. (1787.) *)

After Date of Zechariah:

c.9-14: "*At the earliest, in the first half and middle of the fifth century* (400-450 B.C.)," Vatke. "*The younger poet, whose visions were added to those of Zechariah*." Geiger. Last years of Darius Hystaspis, or first of Xerxes. Gramberg. After the battle of Issus B.C. 333. Eichhorn. After 330. Bottcher.

c.14: Antiochus Epiphanes. "*many interpreters.*"

c.9: On Hyrcanus 1, as the Messiah.

Zechariah Himself: [Beckhaus 1792] Jahn, Koster, Henstenberg, Burger, De Wette (edd. 4-6). A. Theiner, Herbst, Umbreit, Havernick, Keil, Stahelin, von Hoffmann, Ebrard, Schegg, Bauragarten, Neumann, Kliefoth, Kohler, Sandrock.

(* Einl. ins. A. T. n. 605. iv. 445, 449, 450, 1824. "*If it is true, that all prophecies start from the present, and prophets threaten with no people, and promise nothing of any, till the people itself is come on the scene and into relation with their people, the poet cannot have spoken of the relation of Alexander to the Jews, till after the battle of Issus*." "*Altogether, no explanation of the whole section (9:1-10:17) is possible, if it be not gained from the history of Alexander the Great. History relates expressly, how after the battle of Issus he took possession of all Syria and Zidon without great difficulties; how, with an employment of military contrivance unheard of elsewhere, he conquered and destroyed island-Tyre; how, of the maritime cities of Philistia, with indomitable perseverance he is specified to have besieged and taken Gaza, punished with death the opposition of its commander and its inhabitants, can any require mure to justify this explanation*?" "*The portions 11, 12-13:6, have no matter, from which their age could be determined; yet neither do they contain any thing to remove them to an early time; rather has the language much which is late; if then the contents of 13:7-end, set it late, they too may be accounted late. This last must either have been to comfort the people on the first tidings of the death of Judas Maccabi in the battle with Bacchides, or have no definite subject. –In that case it would belong to B.C. 161, yet one must own that there is not the same evidence for this, as that 9:1-10:17, belongs to the time of Alexander. –These must be the proofs, that the 2nd half of Zechariah cannot have the same author as the first, or one must allow what tradition gives out, and since there are great doubts against it, one must regret that one can come to no clear result as to Zechariah.* ***For the other proofs which could be brought are not decisive***.'' pp. 450, 451. Corrodi had on the same grounds assigned c.9 to the time of Alexander; c.14 to that of Antiochus Epiphanes. Versuch e. Beleuchtung d. Gesch. d. Jud. u. Christl. Bibel-Canons i. 107. *)

(* Ausf. Lehrbuch d. Hebr. Sprache. n. 45. p. 23. 1868. "*The way in which Greece is named as a chief enemy of Zion (quite ditterent from that of Joel 4:6, Is. 66:19), chiefly shews that the sections Zech. 9 sqq.* ***which resist every assured collocation in the prae-exile*** *or ante-Macedonian* ***period****, could only have been written after Alexander's march through Palestine. With this agree the later coloring, the Levitical spirit, the style full of compilation and of imitation, as also the phantastic messianic hopes. These last must have been revived among the Jews after the overthrow through Alexander. In comparison with the lifeless language of these chapters, as to which we cannot at all understand how any can have removed them into so early prae-exile times, the Psalms attributed to the times of the Maccabees are amazingly fresh. On this, as well as other grounds, we can admit of no Psalms of the Maccabee times*." Neue Aehrenlese ii. 215-127. One ground, which has by others of this school been alleged for not ascribing them to Zechariah, had been that they were so much *more* poetic &c. "*In regard to language also, the style in the second Part is wholly different, c.9. and 10, are energetic, vivid, &c*." Hitzig, Vorbemerkk. z. d. ii. u. iii. Zech. n. 2. "Rosenmuller says truly: *–How much the poetic, weighty, concise, fervid style of the six last chapters differs from the prosaic, languid, humble style of the eight first*." Maurer on Zech. 9-14 p. 667. "*These prophecies [Zech. 9-14] cannot be from Zechariah, not on account of the un-symbolic style (comp. xi. 11:4-17), but on account of the more forceful style*" &c. De Wette Einl § 250 ed. 2. *)

Dates before Captivity: B.C.: Chapters & Verses:

9-14: Uzziah B.C. 772. Hitzig, Rosenmuller.

9-11: Under Ahaz, during war with Pekah. Bertholdt. Beginning of Ahaz. Credner, Herzteld.

9-11: Later time of Hezekiah. Herzfeld, Baur.

9-11: Between B. C. 771-740, i.e. between invasion of Pul, (2nd Kgs 15:19) & capture of Damascus by Tiglath-Pileser (2nd Kgs 16:9.) i.e. between 40th of Uzziah & 3rd of Ahaz. Knobel.

9-11; 13:7-9: In first 10 years of Pekah before war with Ahaz [i.e. between B.C. 759-749]. Ewald.
9-11: "Very probably Uzziah's favorite prophet in his prosperous days." Stanley.
9-11: Contemporary with Isaiah under Ahaz toward B.C. 736. Bunsen.
9-11: Perhaps contemporary with Zephaniah [in time of Josiah]. De Wette.
11: Might be put in time of Ahaz. De Wette.
9: Perhaps out of time of Zephaniah. Gesenius.
9: Uzziah. Bleek, Forberg. 10: Ahaz, soon after war with Pekah & Rezin. Bleek.
11:1-3: Invasion of some Assyrian king.
12:4-17: Menahem, & end of Uzziah.
9: Between carrying away of 2 1/2 tribes & fall of Damascus.
10: Between 739-731, 7 years anarchy between Hosea's murder of Pekah & his own accession. Maurer.
11: In reign of Hosea.
9: Under Uzziah & Jeroboam.
10: Anarchy after death of Jeroboam 2nd. [B. C. 784-772.] V. Ortenberg.
11:1-3: B.C. 716.
11:4-17, 13:7-9: Shortly after the war of Pekah and Rezin.
9-10: Not before Jeroboam, nor before Uzziah's accession, but before the death of Zechariah son of Jeroboam. Hitzig.
11: Beginning of reign of Menahem. Hitzig.
11: Possibly contemporary with Hosea. Bauer.
9: After capture of Damascus by Tiglath-Pileser. Movers.
12-14: Manasseh, in view of a siege by Esarhaddon. Hitzig.
Between B.C. 607-604 (though falsified.) Knobel. Soon after Josiah's death, by Uriah, Jeremiah's contemporary, B.C. 607 or 606. Bunsen. Most probably, while Chaldees were already before Jerusalem, shortly before Jerusalem was first conquered (599). Schrader.
12:1-13:6: Under Joiakim or Jeconiah or Zedekiah in Nebuchadnezzar's last expedition (no objection that it was falsified). Bertholdt.
13:7-end: Soon after Josiah's death. Bertholdt.
12:1-13:6: Last years of Jehoiakim, or under Jehoiachin or Zedekiah. Bleek.
13:7-end: "Exceeding probably under Josiah or Jehoiakim." Bleek.
12:1-13:6: Fourth year of Jehoiakim. Maurer.
13:7-end: Fifth. 12:1-13:6: Latter half of 600 B.C.. V. Ortenberg.
14: Later than 12:1-13:6.
12:1-13:6: 12 years after Habakkuk [abt B.C. 607, Ewald] shortly before destruction of Jerusalem. Ewald.
13:7-9: Same date as 9-11 (see above).
14: Little later than 12-13 or, In 1st rebellion against Nebuchadnezzar "by Chananiah, or one of the many prophets who contradicted Jeremiah." Ewald.
12-13:6; 14: Zedekiah, "Beginning of revolt." Stanley.
12:1-13:6; 13:7-end: "*Prophecies of fanatic contents, which deny all historical explanation, but 13:7. must rather be conceived as future than 'past,' as Bertholdt*." De Wette ed. 2.
12:1-13:6; 14: After death of Josiah, yet relating to repentance for putting the Messias to death, and so independent of times in which it is placed. Kahnis.

Introduction to the Prophet MALACHI.

[Malachai:] The last prophet of the Old Testament, like the Forerunner of our Lord, whom he foreannounced under his own name, "***the messenger of the Lord***," willed to be but "***the voice of one crying in the wilderness***;" as his great successor, who took up his message, when asked. *Who art thou? What sayest thou of thyself? said, I am the voice of one crying in the wildernes. Make straight the way of the Lord*. He mentions neither his parentage, nor birthplace, nor date; nor did he add the name of his office, and has left it to be guessed, whether the name under which he is known, was the name which he bore among men; so wholly did he will to be hidden. No one before him is recorded to have borne his name. It may be that he framed it for himself, and willed to be known only as what it designated, "***the messenger of the Lord***." This was a favorite title with him, since, in this brief prophecy, he uses it, as describing the priest's office, and that of the forerunner; whereas, before him, except once by Haggai and once by Isaiah, it had been used only of the blessed Angels.

There is, however, no ground to think that it was not his name. Even the Seventy, who paraphrase it, "*His messenger*," prefix to the book the name Malachi; and the title, "***my messenger***," would not have described that he was "*the messenger of God*," since the name of God had not preceded. "*If names are to be interpreted*," S. Jerome says, "*and history is to be framed from them, not a spiritual meaning to be derived, then Hosea who is called Saviour, and Joel whose name means, '**Lord God**,' and the other prophets will not be men, but rather angels or the Lord and Saviour, according to the meaning of their name.*" No special stress was laid upon the name, even by the Origenists, who supposed Haggai, Malachi and S. John Baptist to have been angels. Origen himself supposed S. John Baptist to have been an angel in human form, and Melchisedek, as well as Malachi. More widely, that "*they became the words in the prophets*."

At the time of our Lord, some accounted him to have been Ezra, perhaps for his zeal for the law. His date must, however, have been later, since there is no mention of the building of the temple, whose service was in its regular order. In the New Testament, like others of the twelve, he is cited without his name, or the substance of his prophecy, is spoken of or alluded to, without any reference to any human author; so entirely was his wish to remain hidden fulfilled.

Yet he probably bore a great part in the reformation, in which Nehemiah cooperated outwardly, and to effect which, after he had, on the expiring of his 12 years of office, returned to Persia, he obtained leave to visit his own land again, apparently for a short time. For he mentions his obtaining that leave, in connection with abuses at Jerusalem, which had taken place in his absence, and which he began reforming, forthwith on his arrival. But three (3) chief abuses, the neglect of God's service, the defilement of the priesthood and of their covenant, and the cruelty to their own Jewish wives, divorcing them to make way for idolatresses, are subjects of Malachi's reproofs. Nehemiah found these practices apparently rampant. It is not then probable that they had been, before, the subjects of Malachi's denunciation, nor were his own energetic measures probably fruitless, so that there should be occasion for these denunciations afterward. It remains, then, as the most probable, that Malachi, as the prophet, cooperated with Nehemiah, as the civil authority, as Haggai and Zechariah had with Zerubbabel. "*So Isaiah cooperated with Hezekiah; Jeremiah with Josiah. Of a mere external reformation there is no instance*" in Jewish history.

It does not appear, whether Nehemiah, on his return, was invested by the king of Persia with extraordinary authority for these reforms, or whether he was appointed as their governor. The brief account affords no scope for the mention of it. It is not then any objection to the contemporaneousness of Malachi and Nehemiah, that, whereas Nehemiah, while governor, *required not the bread of the governor*, i.e. the allowance granted him by the Persian government, as an impost upon the people, Malachi upbraids the people that they would not offer to their governor the poor things which they offered to Almighty God, or that the governor would not accept it, in that it would be an insult rather than an act of respect. For 1) the question in Malachi is of a free-offering, not of an impost; 2) Nehemiah

says that he did not *require it*, not that he would not accept it; 3) there is no evidence that he was now governor, nor 4) any reason why he should not accept in their improved condition, what he did not *require, because the bondage was heavy upon this people*. Presents were, as they are still, a common act of courtesy in the East.

Like S. John Baptist, though afar off, he prepared the way of the Lord by the preaching of repentance. More than other prophets, he unveils priests and people to themselves, interprets their thoughts to them, and puts those thoughts in abrupt naked language, picturing them as demurring to every charge which he brought against them. They were not, doubtless, conscious hypocrites. For conscious hypocrisy is the sin of individuals, aping the graces which others possess and which they have not, yet wish to be held in estimation for having. Here, it is the mass which is corrupt. The true Israel are the exception; ***those who feared the Lord, the jewels of*** Almighty God. It is the hypocrisy of self-deceit, contented with poor, limited, outward service, and pluming itself upon it. Malachi unfolds to them the meaning of their acts. His thesis is themselves, whom he unfolds to them. He interprets himself, putting into their mouths wt)rds, betokening a simple unconsciousness either of God's goodness or their own evil. Yet ye say, ***Wherein hast Thou loved us***? This was their inward thought, as it is the thought of all, ungrateful to God. But his characteristic is, that he puts these thoughts into abrupt, bold bad words, which might startle them for their hideousness, as if he would say, "This is what your acts mean." He exhibits the worm and the decay, which lay under the whited exterior. ***Ye say, Wherein have we despised Thy Name***? Perhaps, they were already learning, not to pronounce the proper Name of God, while they caused it to be despised. Or they pronounced it with reverent pause, while they shewed that they held cheap God and His service. ***Ye say, The table of the Lord is contemptible***. ***Ye say, the table of the Lord is polluted***; and ***the fruit thereof, his meat***, is ***contemptible***. Their acts said it. What a reading of thoughts! ***Ye said also, Behold, what a weariness***! It is the language of the heart in all indevotion. ***Ye say. Wherefore***? as if innocently unconscious of the ground of God's judgment. ***Wherein have we robbed Thee***? The language of those who count the earth as their own. ***Ye say, Wherein have we wearied*** Him? ***When ye say, Every one that doeth evil is good in the sight of the Lord, and in them doth He delight, or, Where is the God of judgment***? The heart's speech in all envy at the prosperity of the wicked!

Yet the object of all this unfolding them to themselves, is their repentance. We have already the self-righteousness of the Pharisees, and the Sadducees' denial of God's Providence. And we have already the voice of S. John Baptist, *of the wrath to come*. They professed to ***delight*** in the coming of ***the messenger of the covenant***; yet their deeds were such as would be burned up with the fire of His Coming, not, rewarded.

Pharisees and Sadduces are but two offshoots of the same ungodliness; Pharisees, while they hoped by outward acts to be in favor with God, they become, at least, secret Sadducees, when the hope fails. First, they justify themselves. God had said to them, ***Ye are departed out of the way: I have made you base, as ye have not kept My ways***. They say, ***It is vain to serve God; and what profit, that we have kept His ordinance***? (affirming that they had done, what God called them to repentance for not doing). God said, ***Ye have covered the altar of the Lord with tears***, the tears of their wronged wives; they insist on their own austerities, ***we have walked mournfully before the Lord our God***. Then comes the Sadducee portion. God had called them to obedience and said, ***Prove Me now herewith: they say, the workers of wickedness have proved God, and are saved***. God promised, **All nations shall call you blessed**; they answer, ***and now we call the proud blessed***. ***What have we spoken against Thee***? is the last self-justifying question, which Malachi records of them; and this, while reproaching God for the uselessness of serving Him, and choosing the lot of those who rejected Him.

Thereon Malachi abandons this class to their own blindness. There was hope amid any sin, however it rebelled against God. This was a final denial of God's Providence and rejection of Himself. So Malachi closes with the same prophecy, with which S.John Baptist prepared our Lord's coming, *His fan is*

in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner, but the chaff He shall hurn with fire unquenchable. The unspeakable tenderness of God toward ***those who fear His name***, and the severity to those who finally rebel, are perhaps nowhere more vividly declared, than in these closing words of the Old Testament. Yet the love of God, as ever, predominates; and the last prophet closes with the word "Remember," and with one more effort to avert the curse which they were bringing upon themselves. Yet no prophet declares more expressly the rejection of the people, to whom he came to minister, the calling of the Gentiles, the universal worship, in all the earth, of Him Who was hitherto worshiped by the Jews only; and that, not at Jerusalem, but each offering, in his own place, the sacrifice which hitherto (as they had recently experienced, in their captivity at Babylon) could be offered up in Jerusalem only. To him alone it was reserved to prophesy of the unbloody Sacrifice, which should be offered unto God *in every place* throughout the world ***from the rising of the sun unto the going down thereof.*** It has been said, "*Malachi is like a late evening, which closes a long day, but he is at the same time the morning twilight which bears in its bosom a glorious day*."

"When Prophecy was to be withdrawn from the ancient Church of God, its last light was mingled with the rising beams of ***the Sun of Righteousness***. In one view it combined a retrospect of the Law with the clearest specific signs of the Gospel advent. ***Remember ye the law of Moses My servant, which I commanded him in Horeb,for all Israel***, with ***the statutes and the judgments. Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord***. Prophecy had been the oracle of Judaism and of Christianity, to uphold the authority of the one, and reveal the promise of the other. And now its latest admonitions were like those of a faithful departing minister, embracing and summing up his duties. Resigning its charge to the personal Precursor of Christ, it expired with the Gospel upon its lips."

A school, wiiich regards the " prophets " chiefly as " poets," says that " the language is prosaic, and manifests the decaying spirit of prophecy." Tiie office of the prophets was, to convey in forceliil words, which God gave them. His message to His people. The poetic form was but an accident. God, Who knows the hearts of His creatures whom He has made, knows better than we, why He chose such an instrument. Zechariah, full of imagination. He chose some years before. But He preserved in history the account of the words which Zecliariah spoke, not tlie words wherewith he urged the rebuilding of the temple, in his own book. Had Malachi spoken in imaginative language, like that of Ezekiel, to whom God says, *thou* art *unto them like a very lovely song of one that hath a pleasant voice and can play well on an instrument, and they hear thy words and they do them not*, it may be that they would have acted then, as they did in the time of Ezekiel. It may be, that times like those of Malachi, apathetic, self-justifying, murmuring, selfcomplacent, needed a sterner, abrupter, more startling voice to awaken them. Wisdom was justified of her children. God wrought by him a reformation for the time being: He gave through him a warning to the generation, when our Lord should come, that He should come, as their Judge as well as their Saviour, and, how they should stand in the day of His Coming. He gave it as a book to His whole Church, whereby to distinguish seeming from real service. Parting words are always solemn, as closing the past, and opening out a future of expectation before us. The position of Malachi, as the last of the prophets, bids us the more solemnly prepare for that dread Day, our Lord's Second Coming, which he foretold, in one with the First, warning us that we deceive not ourselves, in unconsciousness of our own evil and remembrance of our seeming good, until He profess unto us, *I never knew you; depart from Me, ye that work iniquity.*

7. Keil.
06.p2.BibCommOT.v24.TwelveMinorProphets.v1.Keil.Delitzsch.Tr

06.p3.BibCommOT.v25.TwelveMinorProphets.v2.Keil.Delitzsch.Tr
The Twelve Minor Prophets by Keil, Carl Friedrich, 1807-1888; Martin, James. T&T Clark. 1878.
Commentary Old Testament in Ten Vols by C. F. Keil & F. Delitzsch This is Vol. X Minor Prophets. Still in Print to this date. Clarke's Foreign Theological Library. Keil-Delitzsch Commentary on the Old Testament.

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3. Israel's Apostasy & God's Fidelity (Chap. 12:14). Israel's Degeneracy into Canaanitish Ways (Chap. 12). Israel's deep Fall (Chap. 13-14:1). Israel's Conversion & Pardon (Chap. 14).

JOEL. Introduction, Exposition:

I. Judgment of God, & Prophet's Call to Repentance (Chap. 1:2-2:17). Lamentation over Devastation of Judah by Locusts & Drought (Chap. 1). Summons to Penitential Prayer for & Removal of & Judgment (Chap. 2:1-17).

II. Promise of God to avert Judgment, and bestow an abundant Blessing (Chap. 2:18-3:21).
Destruction of Army of Locusts, & Renewal of spiritual & earthly Blessings (Chap. 2:18-27). Outpouring of Spirit of God upon all Flesh; Judgment upon World of Nations, & Eternal Deliverance & Glorification of People of God (Chap. 2:28-3:21).

AMOS. Introduction, Exposition:

I. Approaching Judgment (Chap. 1 and 2),

II. Prophecies concerning Israel (Chap. 3-6). Announcement of Judgment (Chap. 3).
Impenitence of Israel (Chap. 4). Overthrow of Kingdom of Ten (10) Tribes (Chap. 5 and 6).

III. Sights or Visions. Visions of Locusts, Fire, & Plumb-Line. Prophet's Experience at Bethel (Chap. 7). Ripeness of Israel for Judgment (Chap. 8). Destruction of Sinful Kingdom, & Establishment of new Kingdom of God (Chap. 9).

OBADIAH. Introduction, Exposition:
Judgment upon Edom, and Establishment of Kingdom of God upon Zion.

JONAH. Introduction, Exposition:
Mission of Jonah to Nineveh —his Flight and Punishment (Chap. 1). Jonah's Deliverance (Chap. 1:17-4:10). Jonah's Preaching in Nineveh (Chap. 3). Jonah's Discontent & Correction (Chap. 4).

MICAH. Introduction, Exposition:

I. Israel's Banishment into Exile & Restoration (Chap. 1 & 2). Judgment upon Samaria & Judah (Chap. 1). Guilt & Punishment of Israel —its Future Restoration (Chap. 2).

II. Zion's deepest Degradation & highest Exaltation (Chap. 3-5). Sins of Leaders of Nation, & Destruction of Jerusalem (Chap. 3). Glorification of House of the Lord, & Restoration of Dominion of Zion (Chap. 4). Birth of Ruler in Israel, & His peaceful Rule (Chap. 5:2-15).

III. Way to Salvation (Chap. 6 & 7). Exhortation to Repentance, & Divine Threatening (Chap. 6). Church's Penitential Prayer, & Divine Promise (Chap. 7).

NAHUM: Introduction, Exposition:

Judgment upon Nineveh decreed by God (Chap. 1). Conquest, Plundering, & Destruction of Nineveh (Chap. 1-2:13). Nineveh s Sins and inevitable Destruction (Chap. 2).

HABAKKUK. Introduction, Exposition:

Judgment upon Wicked (Chap. 1 & 2). Chastisement of Judah through Chaldaeans (Chap. 1). Destruction of Ungodly World-Power (Chap. 2). Prayer for Compassion in Midst of Judgment (Chap. 3).

ZEPHANIAH. Introduction, Exposition:

Judgment upon all World, & upon Judah in particular (Chap. 1). Exhortation to Repentance in View of Judgment (Chap. 2:1-3:8). Promise of Conversion of Nations & Glorification of Israel (Chap. 3:9-20).

HAGGAI. Introduction, Exposition:

Admonition to Build Temple, & its Result (Chap. 1). Glory of New Temple, & Blessings of New Era (Chap. 2).

ZECHARIAH. Introduction, Exposition:

Introductory Admonition (Chap. 1:1-6).

I. Night-Visions (Chap. 1:7-6:15).

First Vision: Rider among Myrtles (Chap. 1:8-17).
Second Vision: Four Horns & Four Smiths (Chap. 1:18-21).
Third Vision: Man with Measuring Line (Chap. 2).
Fourth Vision: High Priest Joshua in presence of Angel of the Lord (Chap. 3).
Fifth Vision: Candlestick with Two Olive Trees (Chap. 4).
Sixth Vision: Flying Roll, & Woman in Ephah (Chap. 5).
Seventh Vision: Four Chariots (Chap. 6:1-8).
Crown upon Joshua's Head (Chap. 6:9-15).

II. Answer to Question concerning Fasting (Chap. 7 & 8).

Fast-Days of Israel, & Obedience to Word of God (Chap. 7).
Renewal & Completion of Covenant of Grace (Chap. 8).

III. Future of World-Powers, & of Kingdom of God (Chap. 9-14).

Fall of Heathen World, & Deliverance & Glorification of Zion (Chap. 9 & 10).
Israel under Good Shepherd & Foolish One (Chap. 11). Israel s Conflict & Victory, Conversion & Sanctification (Chap. 12:1-13:6). Judgment of Refinement for Israel, & Glorious End of Jerusalem (Chap. 13:7-14:21).

MALACHI. Introduction, Exposition:

God s Love, & Contempt of His Name (Chap. 1:1-2:9). Condemnation of Marriages with Heathen Women & of Divorces (Chap. 2:10-16). Day of the Lord (Chap. 2:17-4:6).

Introduction to Twelve (12) Minor Prophets:

In our editions of the Hebrew Bible, the book of Ezekiel is followed by the book of the Twelve (12) Prophets (*tōn dōdeka prophētōn*, Sir. 49:10; called (*sheneym `asar*) by the Rabbins; Chaldee, *e.g*., in the Masora, (*thereysar = terey `asar*)), who have been called from time immemorial the smaller prophets (*qetannim, minores*) on account of the smaller bulk of such of their prophecies as have come down to us in a written form, when contrasted with the writings of Isaiah, Jeremiah, and Ezekiel. (* *Augustine* (*De civit. Dei*, xviii. 29) observes: "Qui propterea dicuntur minores, quia sermones eorum sunt breves in eorum comparatione, qui majores ideo vocantur, quia prolixa volumina condiderunt." ["The prophecy of Isaiah is not in the book of the twelve prophets, *who are called the minor from the brevity of their writings, as compared with those who are called the greater prophets because they published larger volumes*. Isaiah belongs to the latter, yet I connect him with the two above named, because he prophesied at the same time."] Compare with this the notice from *b. Bathra* 14*b*, in *Delitzsch* on Isaiah, vol. i. p. 25, translation.] On the completion of the canon these twelve (12) writings were put together, so as to form one prophetic book. This was done "*lest one or other of them should be lost on account of its size, if they were all kept separate,*" as *Kimchi* observes in his Praef. Comm. in Ps., according to a rabbinical tradition. They were also reckoned as one book, (*mono-biblos, to dōdeka-prophētōn*) (see my *Lehrbuch der Einleitung in d. A. T.* § 156 and 216, Anm. 10ff.). Their authors lived and laboured as prophets at different periods, ranging from the ninth (9th) century B.C. to the fifth (5th); so that in these prophetic books we have not only the earliest and latest of the prophetic testimonies concerning the future history of Israel and of the kingdom of God, but the progressive development of this testimony. When taken, therefore, in connection with the writings of the greater prophets, they comprehend all the essentials of that prophetic word, through which the Lord equipped His people for the coming times of conflict with the nations of the world, endowing them thus with the light and power of His Spirit, and causing His servants to foretell, as a warning to the ungodly, the destruction of the two sinful kingdoms, and the dispersion of the rebellious people among the heathen, and, as a consolation to believers, the deliverance and preservation of a holy seed, and the eventual triumph of His kingdom over every hostile power.

In the arrangement of the twelve (12), the chronological principle has so far determined the order in which they occur, that the prophets of the pre-Assyrian and Assyrian times (Hosea to Nahum) are placed first (1st), as being the earliest; then follow (2nd) those of the Chaldean period (Habakkuk and Zephaniah); and lastly (3rd), the series is closed by the three (3) prophets after the captivity (Haggai, Zechariah, and Malachi), arranged in the order in which they appeared. (* Compare *Delitzsch on Isaiah*, p. 16.*) Within the first (1st) of these three (3) groups, however, the chronological order is not strictly preserved, but is outweighed by the nature of the contents. The statement made by Jerome concerning the arrangement of the twelve prophets –namely, that "*the prophets, in whose books the time is not indicated in the title, prophesied under the same kings as the prophets, whose books precede theirs with the date of composition inserted*" (*Praef. in 12 Proph*.) –does not rest "*upon a good traditional basis*," but is a mere conjecture, and is proved to be erroneous by the fact that Malachi did not prophesy in the time of Darius Hystaspes, as his two (2) predecessors are said to have done. And there are others also, of whom it can be shown, that the position they occupy is not chronologically correct. Joel and Obadiah did not first begin to prophesy under Uzziah of Judah and Jeroboam II of Israel, but commenced their labours before that time; and Obadiah prophesied before Joel, as is obvious from the fact that Joel (in Joel 2:32) introduces into his announcement of salvation the words used by Obadiah in 1:17, "***and in Mount Zion shall be deliverance***," and does so with what is equivalent to a direct citation, viz., the expression "***as the Lord hath said***." Hosea, again, would stand after Amos, and not before him, if a strictly chronological order were observed; for although, according to the headings

to their books, they both prophesied under Uzziah and Jeroboam II, Hosea continued prophesying down to the times of Hezekiah, so that in any case he prophesied for a long time after Amos, who commenced his work earlier than he. The plan adopted in arranging the earliest of the minor prophets seems rather to have been the following: Hosea was placed at the head of the collection, as being the most comprehensive, just as, in the collection of Pauline epistles, that to the Romans is put first on account of its wider scope. Then followed the prophecies which had no date given in the heading; and these were so arranged, that a prophet of the kingdom of Israel was always paired with one of the kingdom of Judah, viz., Joel with Hosea, Obadiah with Amos, Jonah with Micah, and Nahum the Galilean with Habakkuk the Levite. Other considerations also operated in individual cases. Thus Joel was paired with Hosea, on account of its greater scope; Obadiah with Amos, as being the smaller, or rather smallest book; and Joel was placed before Amos, because the latter commences his book with a quotation from Joe. 3:16, "***Jehovah will roar out of Zion***," etc. Another circumstance may also have led to the pairing of Obadiah with Amos, viz., that Obadiah's prophecy might be regarded as an expansion of Amo. 9:12, "***that they may possess the remnant of Edom***." Obadiah was followed by Jonah before Micha, not only because Jonah had lived in the reign of Jeroboam II, the contemporary of Amaziah and Uzziah, whereas Micah did not appear till the reign of Jotham, but possibly also because Obadiah begins with the words, "***We have heard tidings from Judah, and a messenger is sent among the nations***;" and Jonah was such a messenger (*Delitzsch*). In the case of the prophets of the second (2nd) and third (3rd) periods, the chronological order was well known to the collectors, ad consequently this alone determined the arrangement. It is true that, in the headings to Nahum and Habakkuk, the date of composition is not mentioned; but it was evident from the nature of their prophecies, that Nahum, who predicted the destruction of Nineveh, the capital of the Assyrian empire, must have lived, or at any rate have laboured, before Habakkuk, who prophesied concerning the Chaldean invasion. And lastly, when we come to the prophets after the captivity, in the case of Haggai and Zechariah, the date of their appearance is indicated not only by the year, but by the month as well; and with regard to Malachi, the collectors knew well that he was the latest of all the prophets, from the fact that the collection was completed, if not in his lifetime and with his co-operation, at all events very shortly after his death.

The following is the correct chronological order, so far as it can be gathered with tolerable certainty from the contents of the different writings, and the relation in which they stand to one another, even in the case of those prophets the headings to whose books do not indicate the date of composition:

1. **Obadiah**: in Reign of Joram king of Judah: (889–884 B.C.).
2. **Joel**: in Reign of Joash king of Judah: (875–848 B.C.).
3. **Jonah**: in Reign of Jeroboam II of Israel: (824–783 B.C.).
4. **Amos**: in Reign of Jeroboam II of Israel: (810–783 B.C.) & Uzziah of Judah.
5. **Hosea**: in Reign of Jeroboam II of Israel: 790–725 B.C. & from Uzziah to Hezekiah of Judah.
6. **Micah**: in Reign of Jotham, Ahaz: (758–710 B.C.) & Hezekiah of Judah.
7. **Nahum**: in 2nd Half of Reign of Hezekiah: (710–699 B.C.).
8. **Habakkuk**: in Reign of Manasseh or Josiah: (650–628 B.C.).
9. **Zephaniah**: in Reign of Josiah: (628–623 B.C.).
10. **Haggai**: in 2nd Year of Darius Hystaspes: viz. (519 B.C.).
11. **Zechariah**: in Reign of Darius Hystaspes: from (519 B.C.).
12. **Malachi**: in Reign of Artaxerxes Longimanus: (433–424 B.C.).

Consequently the literature of the propehtic writings does not date, first of all, from the time when Assyria rose into an imperial power, and assumed a threatening aspect towards Israel, i.e., under Jeroboam the son of Joash king of Israel, and Uzziah king of Judah, or about 800 B.C., as is commonly supposed, but about ninety (90) years earlier, under the two (2) Jorams of Judah and Israel, while Elisha

was still living in the kingdom of the ten (10) tribes. But even in that case the growth of the prophetic literature is intimately connected with the development of the theocracy. The reign of Joram the son of Jehoshaphat was one of eventful importance to the kingdom of Judah, which formed the stem and kernel of the Old Testament kingdom of God from the time that the ten (10) tribes fell away from the house of David, and possessed in the temple of Jerusalem, which the Lord Himself had sanctified as the dwelling-place of His name, and also in the royal house of David, to which He had promised an everlasting existence, positive pledges not only of its own preservation, but also of the fulfilment of the divine promises which had been made to Israel. Joram had taken as his wife Athaliah, a daughter of Ahab and of Jezebel the fanatical worshipper of Baal; and through this marriage he transplanted into Judah the godlessness and profligacy of the dynasty of Ahab. He walked in the way of the kings of Israel, and did what was evil in the sight of the Lord, as the house of Ahab did. He slew his brethren with the sword, and drew away Jerusalem and Judah to idolatry (2nd Ki. 8:18, 19; 2nd Ch. 21:4-7, 11). After his death, and that of his son Ahaziah, his wife Athaliah seized upon the government, and destroyed all the royal seed, with the exception of Joash, a child of one year old, who was concealed in the bed-chambers by the sister of Ahaziah, who was married to Jehoiada the high priest, and so escaped. Thus the divinely chosen royal house was in great danger of being exterminated, had not the Lord preserved to it an offshoot, for the sake of the promise given to His servant David (2nd Ki. 11:1-3; 2nd Ch. 22:10-12). Their sins were followed by immediate punishment. In the reign of Joram, not only did Edom revolt from Judah, and that with such success, that it could never be brought into subjection again, but Jehovah also stirred up the spirit of the Philistines and Petraean Arabians, so that they forced their way into Jerusalem, and carried off the treasures of the palace, as well as the wives and sons of the king, with the exception of Ahaziah, the youngest son (2nd Ki. 8:20-22; 2nd Ch. 21:8-10, 16, 17). Joram himself was very soon afflicted with a painful and revolting disease (2nd Ch. 21:18, 19); his son Ahaziah was slain by Jehu, after a reign of rather less than a year, together with his brethren (relations) and some of the rulers of Judah; and his wife Athaliah was dethroned and slain after a reign of six (6) years (2nd Ki. 9:27-29; 11:13ff.; 2nd Chron. 22:8, 9; 23:12ff.). With the extermination of the house of Ahab in Israel, and its offshoots in Judah, the open worship of Baal was suppressed in both kingdoms; and thus the onward course of the increasing religious and moral corruption was arrested. But the evil was not radically cured. Even Jehoiada, who had been rescued by the high priest and set upon the throne, yielded to the entreaties of the rulers in Judah, after the death of his deliverer, tutor, and mentor, and not only restored idolatry in Jerusalem, but allowed them to stone to death the prophet Zechariah, the son of Jehoiada, who condemned this apostasy from the Lord (2nd Ch. 24:17-22). Amaziah, his son and successor, having defeated the Edomites in the Salt valley, brought the gods of that nation to Jerusalem, and set them up to be worshipped (2nd Ch. 25:14). Conspiracies were organized against both these kings, so that they both fell by the hands of assassins (2nd Ki. 12:21; 14:19; 2nd Ch. 24:25, 26; 25:27). The next two kings of Judah, viz., Uzziah and Jotham, did indeed abstain from such gross idolatry and sustain the temple worship of Jehovah at Jerusalem; and they also succeeded in raising the kingdom to a position of great earthly power, through the organization of a powerful army, and the erection of fortifications in Jerusalem and Judah. But the internal apostasy of the people from the Lord and His law increased even in their reigns, so that under Ahaz the torrent of corruption broke through every dam; idolatry prevailed throughout the entire kingdom, even making its way into the courts of the temple; and wickedness reached a height unknown before (2nd Ki. 16; 2nd Ch. 28). Whilst, therefore, on the one hand, the godless reign of Joram laid the foundation for the internal decay of the kingdom of Judah, and his own sins and those of his wife Athaliah were omens of the religious and moral dissolution of the nation, which was arrested for a time, however, by the grace and faithfulness of the covenant God, but which burst forth in the time of Ahaz with terrible force, bringing the kingdom even then to the verge of destruction, and eventually reached the fullest height under Manasseh, so that the Lord could no longer refrain from pronouncing upon the people of His possession the judgment of rejection (2nd Ki.

21:10-16); on the other hand, the punishment inflicted upon Judah for Joram's sins, in the revolt of the Edomites, and the plundering of Jerusalem by Philistines and Arabians, were preludes of the rising up of the world of nations above and against the kingdom of God, in order, if possible, to destroy it. We may see clearly of what eventful importance the revolt of Edom was to the kingdom of Judah, from the remark made by the sacred historian, that Edom revolted from under the hand of Judah "*unto this day*" (2nd Ki. 8:22; 2Ch. 21:10), i.e., until the dissolution of the kingdom of Judah, for the victories of Amaziah and Uzziah over the Edomites did not lead to their subjugation; and still more clearly from the description contained in Obad. 1:10- 14, of the hostile acts of the Edomites towards Judah on the occasion of the taking of Jerusalem by the Philistines and Arabians; from which it is evident, that they were not satisfied with having thrown off the hateful yoke of Judah, but proceeded, in their malignant pride, to attempt the destruction of the people of God.

In the kingdom of the ten tribes also, Jehu had rooted out the worship of Baal, but had not departed from the sins of Jeroboam the son of Nebat. Therefore even in his reign the Lord "began to cut off from Israel" and Hazael the Syrian smote it in all its coasts. At the prayer of Jehoahaz, his son and successor, God had compassion once more upon the tribes of this kingdom, and sent them deliverers in the two kings Joash and Jeroboam II., so that they escaped from the hands of the Syrians, and Jeroboam was able to restore the ancient boundaries of the kingdom (2Ki. 10:28-33; 13:3-5, 23-25; 14:25). Nevertheless, as this fresh display of grace did not bear the fruits of repentance and return to the Lord, the judgments of God burst upon the sinful kingdom after the death of Jeroboam, and hurried it on to destruction.

In this eventful significance of the reign of Joram king of Judah, who was related to the house of Ahab and walked in his ways, with reference to the Israelitish kingdom of God, we may doubtless discover the foundation for the change which occurred from that time forward in the development of prophecy: –namely, that the Lord now began to raise up prophets in the midst of His people, who discerned in the present the germs of the future, and by setting forth in this light the events of their own time, impressed them upon the hearts of their countrymen both in writing and by word of mouth. The difference between the *prophetae priores*, whose sayings and doings are recorded in the historical books, and the *prophetae posteriores*, who composed prophetic writings of their own, consisted, therefore, not so much in the fact that the former were prophets of "*irresistible actions*," and the latter prophets of "*convincing words*" (*Delitzsch*), as in the fact that the earlier prophets maintained the right of the Lord before the people and their civil rulers both by word and deed, and thereby exerted an immediate influence upon the development of the kingdom of God in their own time; whereas the later prophets seized upon the circumstances and relations of their own times in the light of the divine plan of salvation as a whole, and whilst proclaiming both the judgments of God, whether nearer or more remote, and the future salvation, predicted the onward progress of the kingdom of God in conflict with the powers of the world, and through these predictions prepared the way for the revelation of the glory of the Lord in His kingdom, or the coming of the Saviour to establish a kingdom of righteousness and peace. This distinction has also been recognised by *G.F. Oehler*, who discovers the reason for the composition of separate prophetical books in the fact, that "*prophecy now acquired an importance which extended far beyond the times then present, inasmuch as the consciousness was awakened in the prophets' minds with regard to both kingdoms, that the divine counsels of salvation could not come to fulfilment in the existing generation, but that the present form of the theocracy must be broken to pieces, in order that, after a thorough judicial sifting, there might arise out of the rescued and purified remnant the future church of salvation*;" and who gives this explanation of the reason for committing the words of the prophets to writing, that "*it was in order that, when fulfilled, they might prove to future generations the righteousness and faithfulness of the covenant God, and that they might serve until then as a lamp to the righteous enabling them, even in the midst of the darkness of the coming times of judgment, to understand the ways of God in His kingdom*." All the prophetical books subserve this

purpose, however great may be the diversity in the prophetical word which they contain, –a diversity occasioned by the individuality of the authors and the special circumstances among which they lived and laboured. For the exegetical writings on the Minor Prophets, see my *Lehrbuch der Einleitung*, p.273ff.

HOSEA. Translated by James Martin. Introduction:

1. Person of Prophet.

2. Times of Prophet.

3. Book of Hosea. Called as he was at such a time as this to proclaim to his people the word of the Lord, Hosea necessarily occupied himself chiefly in bearing witness against the apostasy and corruption of Israel, and in preaching the judgment of God. The ungodliness and wickedness had become so great, that the destruction of the kingdom was inevitable; and the degenerate nation was obliged to be given up into the power of the Assyrians, the existing representatives of the heathen power of the world. But as God the Lord has no pleasure in the death of the sinner, but that he should turn and live, He would not exterminate the rebellious tribes of the people of His possession from the earth, or put them away for ever from His face, but would humble them deeply by severe and long-continued chastisement, in order that He might bring them to a consciousness of their great guilt and lead them to repentance, so that He might at length have mercy upon them once more, and save them from everlasting destruction. Consequently, even in the book of Hosea, promises go side by side with threatenings and announcements of punishment, and that not merely as the general hope of better days, kept continually before the corrected nation by the all-pitying love of Jehovah, which forgives even faithlessness, and seeks out that which has gone astray (*Sims*.), but in the form of a very distinct announcement of the eventual restoration of the nation, when corrected by punishment, and returning in sorrow and repentance to the Lord its God, and to David its king (Hos. 3:5), –an announcement founded upon the inviolable character of the divine covenant of grace, and rising up to the thought that the Lord will also redeem from hell and save from death, yea, will destroy both death and hell (Hos. 13:14). Because Jehovah had married Israel in His covenant of grace, but Israel, like an unfaithful wife, had broken the covenant with its God, and gone a whoring after idols, God, by virtue of the holiness of His love, must punish its unfaithfulness and apostasy. His love, however, would not destroy, but would save that which was lost. This love bursts out in the flame of holy wrath, which burns in all the threatening and reproachful addresses of Hosea. In this wrath, however, it is not the consuming fire of an Elijah that burns so brightly; on the contrary, a gentle sound of divine grace and mercy is ever heard in the midst of the flame, so that the wrath but gives expression to the deepest anguish at the perversity of the nation, which will not suffer itself to be brought to a consciousness of the fact that its salvation rests with Jehovah its God, and with Him alone, either by the severity of the divine chastisements, or by the friendliness with which God has drawn Israel to Himself as with cords of love. This anguish of love at the faithlessness of Israel so completely fills the mind of the prophet, that his rich and lively imagination shines perpetually by means of changes of figure and fresh turns of thought, to open the eyes of the sinful nation to the abyss of destruction by which it is standing, in order if possible to rescue it from ruin. The deepest sympathy gives to his words a character of excitement, so that for the most part he merely hints at the thoughts in the briefest possible manner, instead of carefully elaborating them, passing with rapid changes from one figure and simile to another, and moving forward in short sentences and oracular utterances rather than in a calmly finished address, so that his addresses are frequently obscure, and hardly intelligible.

His book does not contain a collection of separate addresses delivered to the people, but, as is generally admitted now, a general summary of the leading thoughts contained in his public addresses. The book is divisible into two (2) parts, *viz*., Hos. 1-3 and 4-14, which give the kernel of his prophetic labours, the one in a more condensed, and the other in a more elaborate form. In the first part, which

contains the "***beginning of the word of Jehovah by Hosea***" (Hos. 1:2), the prophet first (1st) of all describes, in the symbolical form of a marriage, contracted by the command of God with an adulterous woman, the spiritual adultery of the ten (10) tribes of Israel, i.e., their falling away from Jehovah into idolatry, together with its consequences, –namely, the rejection of the rebellious tribes by the Lord, and their eventual return to God, and restoration to favour (Hos. 1:2; 2:3). He then (2nd) announces, in simple prophetic words, not only the chastisements and punishments that will come from God, and bring the people to a knowledge of the ruinous consequences of their departure from God, but also the manifestations of mercy by which the Lord will secure the true conversion of those who are humbled by suffering, and their eventual blessedness through the conclusion of a covenant founded in righteousness and grace (Hos. 2:4-25); and this attitude on the part of God towards His people is then (3rd) confirmed by a symbolical picture in Hos. 3.

In the second (2nd) part, these truths are expanded in a still more elaborate manner; but the condemnation of the idolatry and moral corruption of Israel, and the announcement of the destruction of the kingdom of the ten (10) tribes, predominate, –the saving prediction of the eventual restoration and blessedness of those, who come to the consciousness of the depth of their own fall, being but briefly touched upon. This part, again, cannot be divided into separate addresses, as there is an entire absence of all reliable indices, just as in the last part of Isaiah (Isa. 40-66); but, like the latter, it falls into three (3) large, unequal sections, in each of which the prophetic address advances from an accusation of the nation generally and in its several ranks, to a description of the coming punishment, and finishes up with the prospect of the ultimate rescue of the punished nation At the same time, an evident progress is discernible in the three (3), not indeed of the kind supposed by *Ewald*, namely, *that the address contained in Hos. 4-9:9 advances from the accusation itself to the contemplation of the punishment proved to be necessary, and then rises through further retrospective glances at the better days of old, at the destination of the church, and at the everlasting love, to brighter prospects and the firmest hopes*; nor in that proposed by *De Wette, viz*., *that the wrath becomes more and more threatening from Hos. 8 onwards, and the destruction of Israel comes out more and more clearly before the reader's eye.* The relation in which the three (3) sections stand to one another is rather the following: In the first (1st), Hos. 4-6:3, the religious and moral degradation of Israel is exhibited in all its magnitude, together with the Judgment which follows upon the heels of this corruption; and at the close the conversion and salvation aimed at in this judgment are briefly indicated. In the second (2nd) and much longer section, Hos. 6:4-11:11, the incorrigibility of the sinful nation, or the obstinate persistence of Israel in idolatry and unrighteousness, in spite of the warnings and chastisements of God, is first (1st) exposed and condemned (Hos. 6:4-7:16); then, secondly (2nd), the judgment to which they are liable is elaborately announced as both inevitable and terrible (Hos. 8:1-9:9); and thirdly (3rd), by pointing out the unfaithfulness which Israel has displayed towards its God from the very earliest times, the prophet shows that it has deserved nothing but destruction from off the face of the earth (Hos. 9:10-11:8), and that it is only the mercy of God which will restrain the wrath, and render the restoration of Israel possible (Hos. 11:9-11). In the third (3rd) section (Hos. 12-14) the ripeness of Israel for judgment is confirmed by proofs drawn from its falling into Canaanitish ways, notwithstanding the long-suffering, love, and fidelity with which God has always shown Himself to be its helper and redeemer (Hos. 12, 13). To this there is appended a solemn appeal to return to the Lord; and the whole concludes with a promise, that the faithful covenant God will display the fulness of His love again to those who return to Him with a sincere confession of their guilt, and will pour upon them the riches of His blessing (Hos. 14).

This division of the book differs, indeed, from all the attempts that have previously been made; but it has the warrant of its correctness in the three (3) times repeated promise (Hos. 6:1-3; 9:9-11, and 14:2-9), by which each of the supposed sections is rounded off. And within these sections we also meet with pauses, by which they are broken up into smaller groups, resembling strophes, although this further grouping of the prophet's words is not formed into uniform strophes. (* All attempts that have

been made to break up the book into different prophecies, belonging to different periods, are wrecked upon the contents of the book itself; single sections being obliged to be made into prophetic addresses, or declared to be such, and the period of their origin being merely determined by arbitrary conjectures and assumptions, or by fanciful interpretations, e.g., as that of the *chodesh*, or new moon, in ch 5:7, which is supposed to refer to the reign of Shallum, who only reigned one month.*) For further remarks on this point, see the Exposition.

From what has been said, it clearly follows that Hosea himself wrote out the quintessence of his prophecies, as a witness of the Lord against the degenerate nation, at the close of his prophetic career, and in the book which bears his name. The preservation of this book, on the destruction of the kingdom of the ten (10) tribes, may be explained very simply from the fact that, on account of the intercourse carried on between the prophets of the Lord in the two (2) kingdoms, it found its way to Judah soon after the time of its composition, and was there spread abroad in the circle of the prophets, and so preserved. We find, for example, that Jeremiah has used it again and again in his prophecies (compare *Aug. Kueper, Jeremias librorum ss. interpres atque vindex*. Berol. 1837 p. 67 seq.). For the exegetical writings on Hosea, see my *Lehrbuch der Einleitung*, p. 275.

JOEL. Translated by James Martin. Introduction:

1. Person & Times of Prophet Joel.

2. Book of Joel. The writings of Joel contain a connected prophetic proclamation, which is divided into two (2) equal halves (1/2) by Joel 2:18 and 19a. In the first (1st) half the prophet depicts a terrible devastation of Judah by locusts and scorching heat; and describing this judgment as the harbinger, or rather as the dawn, of Jehovah's great day of judgment, summons the people of all ranks to a general day of penitence, fasting, and prayer, in the sanctuary upon Zion, that the Lord may have compassion upon His nation (Joel 1:2-2:17). In the second (2nd) half there follows, as the divine answer to the call of the people to repentance, the promise that the Lord will destroy the army of locusts, and bestow a rich harvest blessing upon the land by sending early and latter rain (Joel 2:19b-27), and then in the future pour out His Spirit upon all flesh (Joel 2:28-32), and sit in judgment upon all nations, who have scattered His people and divided His land among them, and reward them according to their deeds; but that He will shelter His people from Zion, and glorify His land by rivers of abundant blessing (Joel 3). These two (2) halves are connected together by the statement that Jehovah manifests the jealousy of love for His land, and pity towards His people, and answers them (Joel 2:18, 19a). So far the commentators are all agreed as to the contents of the book. But there are differences of opinion, more especially as to the true interpretation of the first (1st) half, –namely, whether the description of the terrible devastation by locusts is to be understood literally or allegorically. (* The allegorical exposition, is found even in the Chaldee, where thefour names of the locusts are rendered literally in ch. 1:4, whereas in ch. 2:25 we find hostile tribes and kingdoms instead; also in Ephraem Syrus, Cyril of Alex., Theodoret, and Jerome, although Theodoret regards the literal interpretation as also admissible, and in Abarb., Luther, and many other expositors. And lately it has been vigororusly defended by Hengstenberg in his *Christology* (i. p. 302 translation), and by Havenick (*Introduction*, ii. 2, p. 294 sqq.), who both of them agree with the fathers in regarding the four swarms of locusts as representing the imperial powers of Chaldea, Medo-Persia, Greece, and Rome. On the other hand, Rufinus, Jarchi, Ab. Ezra, Dav. Kimchi, support the literal view that Joel is describing a terrible devastation of the land by locusts; also Bochart, Pococke, J.D. Michaelis, and in the most recent times, Hofmann and Delitzsch. *) The decision of this question depends upon the reply that is given to the prior question, whether Joel 1:2-2:17 contains a description of a present or a future judgment. If we observe, first (1st) of all, that the statement in Joel 2:18 and 19a, by which the promise is introduced, is expressed in four (4) successive imperfects with Vav. consec. (the standing form for historical narratives), there can be no doubt whatever that this

remark contains a historical announcement of what has taken place on the part of the Lord in consequence of the penitential cry of the people. And if this be established, it follows still further that the first (1st) half of our book cannot contain the prediction of a strictly future judgment, but must describe a calamity which has at any rate in part already begun. This is confirmed by the fact that the prophet from the very outset (Joel 1:2-4) described the devastation of the land by locusts as a present calamity, on the ground of which he summons the people to repentance. As Joel begins with an appeal to the old men, to see whether such things have happened in their own days, or the days of their fathers, and to relate them to their children and children's children, and then describes the thing itself with simple perfects, (*yether haggazam 'akal wgn* '), it is perfectly obvious that he is not speaking of something that is to take place in the future, but of a divine judgment that has been inflicted already. (* "Some imagine," as Calvin well observes, "that a punishment is hero threatened, which is to fall at some future tim e;. but the context shows olearly enough that they are mistalten and mar the prophet's true meaning. He is rather reproving the hardness of the people, because they do not feel their plagues." *) It is true that the prophets frequently employ preterites in their description of future events, but there is no analogous example that can be found of such a use of them as we find here in Joel 1:2-4; and the remark made by Hengstenberg, to the effect that we find the preterites employed in exactly the same manner in Joel 3, is simply incorrect. But if Joel had an existing calamity before his eye, and depicts it in Joel 1:2ff., the question in dispute from time immemorial, whether the description is to be understood allegorically or literally, is settled in favour of the literal view. "*An allegory must contain some significant marks of its being so. Where these are wanting, it is arbitrary to assume that it is an allegory at all*." And we have no such marks here, as we shall show in our exposition in detail. "*As it is a fact established by the unanimous testimony of the most credible witnesses, that wherever swarms of locusts descend, all the vegetation in the fields immediately vanishes, just as if a curtain had been rolled up; that they spare neither the juicy bark of woody plants, nor the roots below the ground; that their cloud-like swarms darken the air, and render the sun and even men at a little distance off invisible; that their innumerable and closely compact army advances in military array in a straight course, most obstinately maintained; that it cannot be turned back or dispersed, either by natural obstacles or human force; that on its approach a loud roaring noise is heard like the rushing of a torrent, a waterfall, or a strong wind; that they no sooner settle to eat, than you hear on all sides the grating sound of their mandibles, and, as Volney expresses it, might fancy that you heard the foraging of an invisible army; –if we compare these and other natural observations with the statements of Joel, we shall find everywhere the most faithful picture, and nowhere any hyperbole requiring for its justification and explanation that the army of locusts should be paraphrased into an army of men; more especially as the devastation of a country by an army of locusts is far more terrible than that of an ordinary army; and there is no allusion, either expressed or hinted at, to a massacre among the people. And if we consider, still further, that the migratory locusts (*Acridium migratorium*, in Oken,* Allg. Naturgesch*. v. 3, p. 1514ff.) find their grave sometimes in dry and barren steppes, and sometimes in lakes and seas, it is impossible to comprehend how the promise in Joel 2:20 –one part of the army now devastating Judah shall be hurled into the southern desert, the van into the Dead Sea, and the rear into the Mediterranean– can harmonize with the allegorical view*" (*Delitzsch*). The only thing that appears to favour the idea that the locusts are used figuratively to represent hostile armies, is the circumstance that Joel discerns in the devastation of the locusts as depicted by him, the drawing near or coming of the day of the Lord (Joel 1:15; 2:1), connected with the fact that Isaiah speaks of the judgment upon Baal, which was accomplished by a hostile army, in the words of Joel (Joel 1:15; see Isa. 13:6). But on closer examination, this appearance does not rise into reality. It is true that by the "***day of Jehovah***" we cannot understand a different judgment from the devastation of the locusts, since such a supposition would be irreconcilable with Joel 2:1ff. But the expression, "***for the day of Jehovah is at hand, and as a destruction from the Almighty does it come***," shows that the prophet did not so completely identify the day of the Lord with the plague of locusts, as

that it was exhausted by it, but that he merely saw in this the approach of the great day of judgment, i.e., merely one element of the judgment, which falls in the course of ages upon the ungodly, and will be completed in the last judgment. One factor in the universal judgment is the judgment pronounced upon Babylon, and carried out by the Medes; so that it by no means follows from the occurrence of the words of Joel in the prophecy of Isaiah, that the latter put an allegorical interpretation upon Joel's description of the devastation by the locusts. But even if there are no conclusive indications or hints, that can be adduced in support of the allegorical interpretation, it cannot be denied, on the other hand, that the description, as a whole, contains something more than a poetical painting of one particular instance of the devastation of Judah by a more terrible swarm of locusts than had ever been known before; that is to say, that it bears an ideal character surpassing the reality, –a fact which is overlooked by such commentators as can find nothing more in the account than the description of a very remarkable plague. The introduction, "***Hear this, ye old men; and give ear, all ye inhabitants of the land: hath this been in your days, or in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children the following generation***" (Joel 1:2,3); and the lamentation in v. 9, that the meat-offering and drink-offering have been destroyed from the house of Jehovah; and still more, the picture of the day of the Lord as a day of darkness and of gloominess like the morning red spread over the mountains; a great people and a strong, such as has not been from all eternity, and after which there will be none like to for ever and ever (Joel 2:2), –unquestionably show that Joel not only regarded the plague of locusts that came upon Judah in the light of divine revelation, and as a sign, but described it as the breaking of the Lord's great day of judgment, or that in the advance of the locusts he saw the army of God, at whose head Jehovah marched as captain, and caused His voice, the terrible voice of the Judge of the universe, to be heard in the thunder (Joel 2:11), and that he predicted this coming of the Lord, before which the earth trembles, the heavens shake, and sun, moon, and stars lose their brightness (Joel 2:10), as His coming to judge the world. This proclamation, however, was no production of mere poetical exaggeration, but had its source in the inspiration of the Spirit of God, which enlightened the prophet; so that in the terrible devastation that had fallen upon Judah he discerned one feature of the day of judgment of the Lord, and on the ground of the judgment of God that had been thus experienced, proclaimed that the coming of the Lord to judgment upon the whole world was near at hand. The medium through which this was conveyed to his mind was meditation upon the history of the olden time, more especially upon the judgments through which Jehovah had effected the redemption of His people out of Egypt, in connection with the punishment with which Moses threatened the transgressors of the law (Deu. 28:38,39, 42), –namely, that locusts should devour their seed, their plants, their fields, and their fruits. Hengstenberg has correctly observed, that the words of Joel in Joel 2:10, "***There have not been ever the like***," are borrowed from Exo. 10:14; but it is not in these words alone that the prophet points to the Egyptian plague of locusts. In the very introduction to his prophecy (Joel 1:2,3), viz., the question whether such a thing has occurred, and the charge, ***Tell it to your children***, etc., there is an unmistakeable allusion to Exo. 10:2, where the Lord charges Moses to tell Pharaoh that He will do signs, in order that Pharaoh may relate it to his son and his son's son, and then announces the plague of locusts in these words: "*that thy fathers and thy fathers' fathers have not seen such things since their existence upon the earth*" (Exo. 10:6). As the basis of this judgment of God which fell upon Egypt in the olden time, and by virtue of a higher illumination, Joel discerned in the similar judgment that had burst upon Judah in his own time, a type of the coming of Jehovah's great day of judgment, and made it the substratum of his prophecy of the judgment of the wrath of the Lord which would come upon Judah, to terrify the sinners out of their self-security, and impel them by earnest repentance, fasting, and prayer, to implore the divine mercy for deliverance from utter destruction. This description of the coming day of Jehovah, i.e., of the judgment of the world, for which the judgment inflicted upon Judah of the devastation by locusts prepared the way, after the foretype of these occurrences of both the olden and present time, is no allegory, however, in which the heathen nations,

by whom the judgments upon the covenant nation that had gone further and further from its God would be executed in the time to come, are represented as swarms of locusts coming one after another and devastating the land of Judah; but it has just the same reality as the plague of locusts through which God once sought to humble the pride of the Egyptian Pharaoh. We are no more at liberty to turn the locusts in the prophecy before us into hostile armies, than to pronounce the locusts by which Egypt was devastated, allegorical figures representing enemies or troops of hostile cavalry. Such a metamorphosis as this is warranted neither by the vision in Amo. 7:1-3, where Amos is said to have seen the divine judgment under the figure of a swarm of locusts; nor by that described in Rev. 9:3ff., where locusts which come out of the bottomless pit are commanded neither to hurt the grass nor any green thing, nor any tree, but only to torment men with their scorpion-stings: for even in these visions the locusts are not figurative, representing hostile nations; but on the basis of the Egyptian plague of locusts and of Joel's prophecy, they stand in Amos as a figurative representation of the devastation of the land, and in the Apocalypse as the symbol of a supernatural plague inflicted upon the ungodly. Lastly, another decisive objection to the allegorical interpretation is to be found in the circumstance, that neither in the first (1st) nor in the second (2nd) half of his book does Joel predict the particular judgments which God will inflict in the course of time, partly upon His degenerate people, and partly upon the hostile powers of the world, but that he simply announces the judgment of God upon Judah and the nations of the world in its totality, as the great and terrible day of the Lord, without unfolding more minutely or even suggesting the particular facts in which it will be historically realized. In this respect, the ideality of his prophecy is maintained throughout; and the only speciality given to it is, that in the first (1st) half the judgment upon the covenant people is proclaimed, and in the second (2nd) the judgment upon the heathen nations: the former (1st) as the groundwork of a call to repentance; the latter (2nd) as the final separation between the church of the Lord and its opponents. And this separation between the covenant nation and the powers of the world is founded on fact. The judgment only falls upon the covenant nation when it is unfaithful to its divine calling, when it falls away from its God, and that not to destroy and annihilate it, but to lead it back by means of chastisement to the Lord its God. If it hearken to the voice of its God, who speaks to it in judgments, the Lord repents of the evil, and turns the calamity into salvation and blessing. It was Joel's mission to proclaim this truth in Judah, and turn the sinful nation to its God. To this end he proclaimed to the people, that the Lord was coming to judgment in the devastation that the locusts had spread over the land, and by depicting the great and terrible day of the Lord, called upon them to turn to their God with all their heart. This call to repentance was not without effect. The Lord was jealous for His land, and spared His people (Joel 2:18), and sent His prophets to proclaim the removal of the judgment and the bestowal of a bountiful earthly ad spiritual blessing: *viz*., for the time immediately ensuing the destruction of the army of locusts, the sending of the teacher for righteousness, and a plentiful fall of rain for the fruitful supply of the fruits of the ground (Joel 2:19, 27); and in the more remote future, the pouring out of His Spirit upon the whole congregation, and on the day of the judgment upon all nations the deliverance and preservation of His faithful worshippers; and finally, after the judgment, the transformation and eternal glory of Zion (Joe. 2:28-3:21). Here, again, the ideality of the prophetic announcement is maintained throughout, although a distinction is made between the inferior blessing in the immediate future, and the higher benediction of the church of God at a more distant period. The outpouring of the Spirit of God upon all flesh is followed, without any intervening link, by the announcement of the coming of the terrible day of the Lord, as a day of judgment upon all nations, including those who have shown themselves hostile to Judah, either in Joel's own time or a little while before. The nations are gathered together in the valley of Jehoshaphat, and there judged by Jehovah through His mighty heroes; but the sons of Israel are delivered and sheltered by their God. Here, again, all the separate judgments, which fall upon the nations of the world that are hostile to God, during the many centuries of the gradual development of the kingdom of God upon earth, are summed up in one grand judicial act on the day of Jehovah, through

which the separation is completely effected between the church of the Lord and its foes, the ungodly power of the world annihilated, and the kingdom of God perfected; but without the slightest hint, that both the judgment upon the nations and the glorification of the kingdom of God will be fulfilled through a succession of separate judgments.

The book of Joel, therefore, contains two (2) prophetic addresses, which are not only connected together as one (1) work by the historical remark in Joel 2:18,19a, but which stand in the closest relation to each other, so far as their contents are concerned, though the one (1) was not delivered to the people directly after the other (2nd), but the first (1st) during the devastation by the locusts, to lead the people to observe the judgment of God and to assemble together in the temple for a service of penitence and prayer; and the second (2nd) not till after the priests had appointed a day of fasting, penitence, and prayer, in the house of the Lord, in consequence of His solemn call to repentance, and in the name of the people had prayed to the Lord to pity and spare His inheritance. The committal of these addresses to writing did not take place, at any rate, till after the destruction of the army of the locusts, when the land began to recover from the devastation that it had suffered. But whether Joel committed these addresses to writings just as he delivered them to the congregation, and merely linked them together into one single (1) work by introducing the historical remark that unites them, or whether he merely inserted in his written work the essential contents of several addresses delivered after this divine judgment, and worked them up into one connected prophecy, it is impossible to decide with certainty. But there is no doubt whatever as to the composition of the written work by the prophet himself. –For the different commentaries upon the book of Joel, see my *Introduction to the Old Testament*.

AMOS. Translated by James Martin. Introduction:

1. Prophet.

2. Book. Although Amos was sent by the Lord to Bethel, to prophesy to the people of Israel there, he does not restrict himself in his prophecy to the kingdom of the ten (10) tribes, but, like his younger contemporary Hosea, notices the kingdom of Judah as well, and even the surrounding nations, that were hostile to the covenant nation. His book is not a mere collection of the addresses delivered in Bethel, but a carefully planned, complete work, in which Amos, after the occurrence of the earthquake in the time of Uzziah, gathered together all the essential contents of the prophecies he had previously uttered at Bethel. It consists of a lengthy introduction (Amos 1, 2) and two parts, viz., simple prophetic addresses (Amos 4-6), and visions with short explanations (Amos 7-9). In the introduction the prophet proclaims, in the following manner, the judgment about to fall upon Damascus, Philistia, Tyre, Edom, Ammon, Moab, Judah, and Israel. The storm of the Lord, which bursts upon all these kingdoms, remains suspended over the kingdom of Israel, which is mentioned last. This is evident from the fact, that the sin of Israel is depicted more fully than that of the other nations; and the threatening of judgment is couched in such general terms, that it can only be regarded as a provisional announcement, or as the introduction to the body of the book by which it is followed. The *first* (1st) part contains an extended address, divided into three (3) sections by the recurrence of (shim`u) (hear ye) in Amos 3:1; 4:1, and 5:1. The address consists of a "***great warning to repent***," in which the prophet holds up before the sinful Israelites, especially the rulers of the kingdom, the arts of injustice and wickedness that are current among them, and proclaims a judgment which embraces the destruction of the palaces and holy places, the overthrow of the kingdom, and the transportation of the people. In Amos 3 the sin and punishment are described in the most general form. In Amos 4 the prophet sweeps away from the self-secure sinners the false ground of confidence afforded by their own worship, recals to their mind the judgments with which God has already visited them, and summons them to stand before God as their judge. In Amos 5 and 6, after a mournful elegy concerning the fall of the house of Israel (Amos 5:1-3), he

points out to the penitent the way to life coupled with the repeated summons to seek the Lord, and that which is good (Amos 5: 4, 6, 14); and then, in the form of a woe, for which a double reason is assigned (Amo. 5:18; 6: 1), he takes away all hope of deliverance from the impenitent and hardened. Throughout the whole of this address Amos prophesies chiefly to the ten (10) tribes, whom he repeatedly addresses, predicting ruin and exile. At the same time, he not only addresses his words in the introduction (Amos 3:1,2) to all Israel of the twelve (12) tribes, whom Jehovah brought out of Egypt, but he also pronounces the last woe (Amos 6:1) upon the secure ones on Zion, and the careless ones on the mountain of Samaria; so that his prophecy also applies to the kingdom of Judah, and sets before it the same fate as that of the kingdom of the ten (10) tribes, if it should fall into the same sin. The *second* (2nd) part contains five (5) visions, and at the close the proclamation of salvation. the first two (1st & 2nd) visions (Amos 7:1-3 and 4-6) threaten judgments; the next two (3rd & 4th) (Amos 7:7-9; 8:1-3) point out the impossibility of averting the judgment, and the ripeness of the people for it. Between these, *viz*., in Amos 7:10-17, the conversation between the prophet and the chief priest at Bethel is related. The substance of the fourth (4th) vision is carried out still further, in a simple prophetic address (Amos 8:4-14). Lastly, the fifth (5th) vision (Amos 9:1) shows the overthrow and ruin of the whole of Israel, and is also still further expanded in a plain address (Amos 9: 2-10). To this there is appended the promise of the restoration of the fallen kingdom of God, of its extension through the adoption of the Gentiles, and of its eternal glorification (Amos 9:11-15). This conclusion corresponds to the introduction (Amos 1 and 2). Like all the nations that rise up in hostility to the kingdom of God, even Judah and Israel shall fall victims to the judgment, on account of their unrighteousness and idolatry, in order that the kingdom of God may be purified from its dross, be exalted to glory, and so be made perfect. This is the fundamental thought of the writings of Amos, who was called by the Lord to preach this truth to the nation of Israel. And just as the close of his book points back to the introduction (Amos 1 and 2), so also do the visions of the second (2nd) part correspond to the addresses of the first (1st), embodying the substance of the addresses in significant symbols. The parallel between the fifth (5th) vision and the elegy struck up in Amos 5:1 is very conspicuous; and it is also impossible to overlook the material agreement between the first (1st) and second (2nd) visions and the enumeration in Amos 4: 6-11, of the divine visitations that had already fallen upon Israel; whilst the third (3rd) and fourth (4th) visions set clearly before the eye the irrevocable character of the judgments with which careless and wanton sinners are threatened in Amos 3-6.

There is evidently no foundation for the assumption that the second (2nd) part contains "*the true kernel of his work*," namely, "*the addresses which Amos originally delivered at Bethel*;" and that the first (1st) part, together with the introduction (Amos 1-6) and the Messianic conclusion (Amos 9:11-15), is purely a written description, composed by Amos after his return from Bethel to Judah, to give a further expansion to his original utterances (Ewald, Baur). This by no means follows, either from the fact that the account of what the prophet experienced at Bethel is inserted in the series of visions, as it moves on step by step, and that the place in which it occurs (*viz*., Amos 7) is evidently its original position, or from the circumstance that Amos commences his work with a saying of Joel (compare Amos 1:2 with Joe. 4:16), and evidently refers to Joel (Joe. 3:18) even in the promise at the close (Amo. 9:13). For the position of this account in Amos 7 proves nothing further than that Amos related those visions in Bethel; and the allusion to Joel simply presupposes an acquaintance with the predictions of this prophet. If there were no previous addresses, the visions in Amos 7 and 8 would have nothing to explain their occurrence, and would also be lacking in the requisite clearness. Moreover, the work of Amos in Bethel cannot possibly be limited to Amos 7-9. And lastly, the addresses in Amos 4-6 are throughout so individual, so full of life, and so impressive, that they clearly reflect the original oral delivery, even though it may be nothing more than the essential substance of what was orally delivered, that has been given here. Only Amos 1 and 2 appears to have been really conceived in the form of a written composition, and placed at the head of the book at the time when it was first (1st) compiled, although

certain thoughts that had been orally expressed may lie at the foundation even there. For the exegetical writings upon Amos, see my *Lehrbuch der Einleitung*, pp. 284-5.

OBADIAH. Translated by James Martin. Introduction:

As to the *person* and *circumstances* of Obadiah, nothing certain is known....

The *writing* of Obadiah contains but one single prophecy concerning the relation in which Edom stood to the people of God. It commences with the proclamation of the destruction with which the Lord has determined to visit the Edomites, who rely upon the impregnability of their rocky seat (vv. 1-9); and then depicts, as the cause of the divine judgment which will thus suddenly burst upon the haughty people, the evil which it did to Jacob, the covenant nation, when Judah and Jerusalem had been taken by heathen nations, who not only plundered them, but shamefully desecrated the mountain of Zion (vv. 10-14). For this the Edomites and all nations will receive retribution, even to their utter destruction in the approaching day of the Lord (vv. 15, 16). But upon Mount Zion there will be delivered ones, and the mountain will be holy. The house of Jacob will take possession of the settlement of the Gentiles, and, in common with Israel, will destroy the Edomites, and extend its territory on all sides (vv. 17-19). That portion of the nation which has been scattered about in heathen lands will return to their enlarged fatherland (v. 20). Upon Mount Zion will saviours arise to judge Edom, and the kingdom will then be the Lord's (v. 21). This brief statement of the contents is sufficient to show that Obadiah's prophecy does not consist of a mere word of threatening directed against Edom, or treat of so special a theme as that his *chazon* could be compared to Ahijah's *nebhu'ah*, and Yehdi's (Iddo's) *chazoth* against Jeroboam I (2nd Ch. 9:29); but that Obadiah takes the general attitude of Edom towards the people of Jehovah as the groundwork of his prophecy, regards the judgment upon Edom as one feature in the universal judgment upon all nations (cf. vv. 15,16), proclaims in the destruction of the power of Edom the overthrow of the power of all nations hostile to God, and in the final elevation and reestablishment of Israel in the holy land foretels the completion of the sovereignty of Jehovah, i.e., of the kingdom of God, as dominion over all nations; so that we may say with Hengstenberg, that "*Obadiah makes the judgment upon the Gentiles and the restoration of Israel the leading object of his prophetic painting*." Through this universal standpoint, from which Edom is taken as a representative of the ungodly power of the world, Obadiah rises far above the utterances of the earlier prophets contained in the historical books of the Old Testament, and stands on a level with the prophets, who composed prophetic writings of their own for posterity, as well as for their own age; so that, notwithstanding the small space occupied by his prophecy, it has very properly had a place assigned it in the prophetic literature. At the same time, we cannot agree with Hengstenberg, who gives the following interpretation to this view of the attitude of Edom towards the people of God, namely, *that Obadiah simply adduces Edom as an example of what he has to say with regard to the heathen world, with its enmity against God, and as to the form which the relation between Israel and the heathen world would eventually assume, and therefore that his prophecy simply individualizes the thought of the universal dominion of the kingdom of God which would follow the deepest degradation of the people of God, the fullest and truest realization of which dominion is to be sought for in Christ, and that the germ of his prophecy is contained in Joe. 3:19, where Edom is introduced as an individualized example and type of the heathen world with its hostility to God, which is to be judged by the Lord after the judgment upon Judah.* For, apart from the fact that Obadiah does not presuppose Joel, but vice versa, as we shall presently see, this mode of idealizing our prophecy cannot be reconciled with its concrete character and expression, or raised into a truth by any analogies in prophetic literature. All the prophecies are occasioned by distinct concrete relations and circumstances belonging to the age from which they spring. And even those which are occupied with the remote and remotest future, like Isa. 40-66 for example, form no real exception to this rule. Joel would not have

mentioned Edom as the representation of the heathen world with its hostility to God (Joel 3:19), and Obadiah would not have predicted the destruction of Edom, if the Edomites had not displayed their implacable hatred of the people of God on one particular occasion in the most conspicuous manner. It is only in this way that we can understand the contents of the whole of Obadiah's prophecy, more especially the relation in which the third (3rd) section (vv. 17-21) stands to the first two (1st & 2nd), and explain them without force.

The *time* of the prophet is so much a matter of dispute, that some regard him as the oldest of the twelve minor prophets, whilst others place him in the time of the captivity, and Hitzig even assigns him to the year 312 B.C., when prophecy had long been extinct. (For the different views, see my *Lehrbuch der Einleitung*, § 88).....

All this leads to the conclusion, that we must regard Obadiah as older than Joel, and fix upon the reign of Joram as the date of his ministry, but without thereby giving him "*an isolated position*;" for, according to the most correct chronological arrangement of their respective dates, Joel prophesied at the most twenty (20) years after him, and Hosea and Amos commenced their labours only about seventy-five (75) years later. The calamitous event which burst upon Judah and Jerusalem, and gave occasion for Obadiah's prophecy, took place in the latter part of Joram's eight (8) years' reign. Consequently Obadiah cannot have uttered his prophecy, and committed it to writing, very long before Jehoram's death. At the same time, it cannot have been at a later period; because, on the one hand, it produces the unquestionable impression, that the hostilities practised by the Edomites were still kept in the most lively remembrance; and on the other hand, it contains no hint of that idolatrous worship to which the ruthless Athaliah endeavoured to give the pre-eminence in Judah, after the one (1) year's reign of Ahaziah, who succeeded Joram. For the commentaries on Obadiah, see my *Lehrbuch der Einleitung*, § 88.

JONAH. Translated by James Martin. Introduction:

1. Prophet.

2. Book of Jonah resembles, in contents and form, the narratives concerning the prophets in the historical books of the Old Testament, e.g., the history of Elijah and Elisha (1st Ki. 17-19; 2nd Ki. 2:4-6), rather than the writings of the minor prophets. It contains no prophetic words concerning Nineveh, but relates in simple prose the sending of Jonah to that city to foretel its destruction; the behaviour of the prophet on receiving this divine command; his attempt to escape from it by flight to Tarshish; the way in which this sin was expiated; and lastly, when the command of God had been obeyed, not only the successful result of his preaching of repentance, but also his murmuring at the sparing of Nineveh in consequence of the repentance of its inhabitants, and the reproof administered by God to the murmuring prophet. If, then, notwithstanding this, the compilers of the canon have placed the book among the minor prophets, this can only have been done because they were firmly convinced that the prophet Jonah was the author. And, indeed, the objections offered to the genuineness of the book, apart from doctrinal reasons for disputing its historical truth and credibility, and the proofs adduced of its having a much later origin, are extremely trivial, and destitute of any conclusive force. It is said that, apart from the miraculous portion, the narrative is wanting in clearness and perspicuity. "*The author*," says Hitzig, "*leaps over the long and wearisome journey to Nineveh, says nothing about Jonah's subsequent fate, or about his previous abode, or the spot where he was cast upon the land, or the name of the Assyrian king; in brief, he omits all the more minute details which are necessarily connected with a true history*." But the assertion that completeness in all external circumstances, which would serve to gratify curiosity rather than to help to an understanding of the main facts of the case, is indispensable to the truth of any historical narrative, is one which might expose the whole of the historical writings of

antiquity to criticism, but can never shake their truth. There is not a single one of the ancient historians in whose works such completeness as this can be found: and still less do the biblical historians aim at communicating such things as have no close connection with the main object of their narrative, or with the religious significance of the facts themselves. Proofs of the later origin of the book have also been sought for in the language employed, and in the circumstance that Jonah's prayer in Jon. 2:3-10 contains so many reminiscences from the Psalms, that Ph. D. Burk has called it *praestantissimum exemplum psalterii recte applicati. [excellent example of proper psalm application].* But the so-called Aramaisms, such as (*hetil*) to throw (Jon. 1:4,5, 12, etc.), the interchange of (*sephinah*) with ('*aniyah*) (Jon. 1:5), (*minnah*) to determine, to appoint (Jon. 2:1; 4: 6ff.), (*chathar*) in the supposed sense of rowing (Jon. 1:13), (*hith`ashsheth*) to remember (Jon. 1:6), and the forms (*beshelllemiy*) (Jon. 1:7), (*beshelliy*) (Jon. 1:12), and (*sh*) for ('*asher*) (Jon. 4:10), belong either to the speech of Galilee or the language of ordinary intercourse, and are very far from being proofs of a later age, since it cannot be proved with certainty that any one of these words was unknown in the early Hebrew usage, and (*sh*) for ('*asher*) occurs as early as Jud. 5:7; 6:17, and even (*shelliy*) in Song of Sol. 1: 6; 8:12, whilst in the book before us it is only in the sayings of the persons acting (Jon. 1:7, 12), or of God (Jon. 4:10), that it is used. The only non-Hebraic word, viz., (*ta`am*), which is used in the sense of command, and applied to the edict of the king of Assyria, was heard by Jonah in Nineveh, where it was used as a technical term, and was transferred by him. The reminiscences which occur in Jonah's prayer are all taken from the Psalms of David or his contemporaries, which were generally known in Israel long before the prophet's day. Lastly, the statement in Jon. 3:3, that "***Nineveh was an exceeding great city***," neither proves that Nineveh had already been destroyed at the time when this was written nor that the greatness of Nineveh was unknown to the contemporaries of Jonah, though there would be nothing surprising in the latter, as in all probability very few Israelites had seen Nineveh at that time. (*haiythah*) is the synchronistic imperfect, just as in Gen. 1:2. Nineveh was a great city of three days' journey when Jonah reached it, i.e., he found it so, as Staeudlin observes, and even De Wette admits.

>p382-383 The doctrinal objections to the miraculous contents of the book appear to be much more weighty; since it is undeniable that, if they were of the character represented by the opponents, this would entirely preclude the possibility of its having been composed by the prophet Jonah, and prove that it had originated in a mythical legend. "*The whole narrative*," says Hitzig in his prolegomena to the book of Jonah, "*is miraculous and fabulous. But nothing is impossible with God. Hence Jonah lives in the belly of the fish without being suffocated; hence the Qiqayon springs up during the night to such a height that it overshadows a man in a sitting posture. As Jehovah bends everything in the world to His own purposes at pleasure, the marvellous coincidences had nothing in them to astonish the author. The lot falls upon the right man; the tempest rises most opportunely, and is allayed at the proper time; and the fish is ready at hand to swallow Jonah, and vomit him out again. So, again, the tree is ready to sprout up, the worm to kill it, and the burning wind to make its loss perceptible*." But the coarse view of God and of divine providence apparent in all this, which borders very closely upon atheism, by no means proves that the contents of the book are fabulous, but simply that the history of Jonah cannot be vindicated, still less understood, without the acknowledgement of a living God, and of His activity in the sphere of natural and human life. The book of Jonah records miraculous occurrences; but even the two most striking miracles, the three (3) days' imprisonment in the belly of the sea-fish, and the growth of a *Qiqayon* to a sufficient height to overshadow a sitting man, have analogies in nature, which make the possibility of these miracles at least conceivable (see the comm. on Jon. 2:1 and 4:6). The repentance of the Ninevites in consequence of the prophet's preaching, although an unusual and extraordinary occurrence, was not a miracle in the strict sense of the word. At the same time, the possibility of this miracle by no means proves its reality or historical truth. This can only be correctly discerned and rightly estimated, from the important bearing of Jonah's mission to Nineveh and of his conduct in relation to this mission upon the position of Israel in the divine plan of salvation in relation to the Gentile world.

The mission of Jonah was a fact of symbolical and typical importance, which was intended not only to enlighten Israel as to the position of the Gentile world in relation to the kingdom of God, but also to typify the future adoption of such of the heathen, as should observe the word of God, into the fellowship of the salvation prepared in Israel for all nations. (* The offence taken at the miracles in the book originated with the heathen. Even to Lucian they apparently presented an occasion for ridicule (see *Verae histor*. lib. i. § 30 sq., ed. Bipont). With regard to the three days' imprisonment in the belly of the fish, and on the *Qiqayon*, Augustine in his Epist. 102 says, "*I have heard this kind of inquiry ridiculed by pagans with great laughter*;" and Theophylact also says, "*Jonah is therefore swallowed by a whale, and the prophet remauns in it three days and the same number of nights; which appears to be beyond the power of the hearers to believe, chiefly of those who come to this history fresh from the schools of the Greeks and their wise teaching*." This ridicule first found admission into the Christian church, when the rise of deism, naturalism, and rationalism caused a denial of the miracles and inspiration of the Scriptures to he exalted into an axiom of free inquiry. From this time forward a multitude of marvellous hypotheses and trivial ideas concerning the book of Jonah have been brought out, which P. Friedrichsen has collected and discussed in a most unspiritual manner in his *Kritische Uebersicht der verschiedenen Ansichten von dem Buche Jona*. *)

As the time drew nigh when Israel was to be given up into the power of the Gentiles, and trodden down by them, on account of its stiff-necked apostasy from the Lord its God, it was very natural for the self-righteous mind of Israel to regard the Gentiles as simply enemies of the people and kingdom of God, and not only to deny their capacity for salvation, but also to interpret the prophetic announcement of the judgment coming upon the Gentiles as signifying that they were destined to utter destruction. The object of Jonah's mission to Nineveh was to combat in the most energetic manner, and practically to overthrow, a delusion which had a seeming support in the election of Israel to be the vehicle of salvation, and which stimulated the inclination to pharisaical reliance upon an outward connection with the chosen nation and a lineal descent from Abraham. Whereas other prophets proclaimed in words the position of the Gentiles with regard to Israel in the nearer and more remote future, and predicted not only the surrender of Israel to the power of the Gentiles, but also the future conversion of the heathen to the living God, and their reception into the kingdom of God, the prophet Jonah was entrusted with the commission to proclaim the position of Israel in relation to the Gentile world in a symbolico-typical manner, and to exhibit both figuratively and typically not only the susceptibility of the heathen for divine grace, but also the conduct of Israel with regard to the design of God to show favour to the Gentiles, and the consequences of their conduct. The susceptibility of the Gentiles for the salvation revealed in Israel is clearly and visibly depicted in the behaviour of the Gentile sailors, viz., in the fact that they fear the God of heaven and earth, call upon Him, present sacrifice to Him, and make vows; and still more in the deep impression produced by the preaching of Jonah in Nineveh, and the fact that the whole population of the great city, with the king at their head, repent in sackcloth and ashes. The attitude of Israel towards the design of God to show mercy to the Gentiles and grant them salvation, is depicted in the way in which Jonah acts, when he receives the divine command, and when he goes to carry it out. Jonah tries to escape from the command to proclaim the word of God in Nineveh by flight to Tarshish, because he is displeased with the display of divine mercy to the great heathen world, and because, according to Jon. 4:2, he is afraid lest the preaching of repentance should avert from Nineveh the destruction with which it is threatened. In this state of mind on the part of the prophet, there are reflected the feelings and the general state of mind of the Israelitish nation towards the Gentiles. According to his natural man, Jonah shares in this, and is thereby fitted to be the representative of Israel in its pride at its own election. At the same time, it is only in this state of mind that the old man, which rebels against the divine command, comes sharply out, whereas his better I hears the word of God, and is moved within; so that we cannot place him in the category of the false prophets, who prophesy from their own hearts. When the captain wakes him up in the storm upon the

sea, and the lot shows that he is guilty, he confesses his fault, and directs the sailors to cast him into the sea, because it is on his account that the great storm has come upon them (Jon. 1:10-12). The infliction of this punishment, which falls upon him on account of his obstinate resistance to the will of God, typifies that rejection and banishment from the face of God which Israel will assuredly bring upon itself by its obstinate resistance to the divine call. But Jonah, when cast into the sea, is swallowed up by a great fish; and when he prays to the Lord in the fish's belly, he is vomited upon the land unhurt. This miracle has also a symbolical meaning for Israel. It shows that if the carnal nation, with its ungodly mind, should turn to the Lord even in the last extremity, it will be raised up again by a divine miracle from destruction to newness of life. And lastly, the manner in which God reproves the prophet, when he is angry because Nineveh has been spared (Jon. 4), is intended to set forth as in a mirror before all Israel the greatness of the divine compassion, which embraces all mankind, in order that it may reflect upon it and lay it to heart.

But this by no means exhausts the deeper meaning of the history of Jonah. It extends still further, and culminates in the typical character of Jonah's three (3) days' imprisonment in the belly of the fish, upon which Christ threw some light when He said, "*As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth*" (Mat. 12:40). The clue to the meaning of this type, i.e., to the divinelyappointed connection between the typical occurrence and its antitype, is to be found in the answer which Jesus gave to Philip and Andrew when they told Him, a short time before His death, that there were certain Greeks among them that came up to worship at the feast who desired to see Jesus. This answer consists of two distinct statements, viz., (Joh. 12:23,24): "*The time is come that the Son of man should be glorified. Verily, verily, I say unto you, Except the grain of wheat fall into the earth, and die, it abideth alone: but if it die, it bringeth forth much fruit*;" and (v. 32), "*And I, if I be lifted up from the earth, will draw all men unto me*." This answer of Jesus intimates that the time to admit the Gentiles has not yet come; but the words, "*the hour is come*," etc., also contain the explanation, that "*the Gentiles have only to wait patiently a little longer, since their union with Christ, with which the address concludes (v. 32), is directly connected with the glorification of the Son of man*" (Hengstenberg on Joh. 12:20). This assertion of the Lord, that His death and glorification are necessary in order that He may draw all men, even the heathen, to Himself, or that by His death He may abolish the wall of partition by which the Gentiles were shut out of the kingdom of God, at which He had already hinted in Joh. 10:15,16, teaches us that the history of Jonah is to be regarded as an important and significant link in the chain of development of the divine plan of salvation. When Assyria was assuming the form of a world-conquering power, and the giving up of Israel into the hands of the Gentiles was about to commence, Jehovah sent His prophet to Nineveh, to preach to this great capital of the imperial kingdom His omnipotence, righteousness, and grace. For although the giving up of Israel was inflicted upon it as a punishment for its idolatry, yet, according to the purpose of God, it was also intended to prepare the way for the spread of the kingdom of God over all nations. The Gentiles were to learn to fear the living God of heaven and earth, not only as a preparation for the deliverance of Israel out of their hands after it had been refined by the punishment, but also that they might themselves be convinced of the worthlessness of their idols, and learn to seek salvation from the God of Israel. But whilst this brings out distinctly to the light and deep inward connection between the mission of Jonah to Nineveh and the divine plan of salvation, the typical character of that connection is first made perfectly clear from what Jonah himself passed through. For whereas the punishment, which he brought upon himself through his resistance to the divine command, contained this lesson, that Israel in its natural nationality must perish in order that out of the old sinful nature there may arise a new people of God, which, being dead to the law, may serve the Lord in the willingness of the spirit, God also appointed the mortal anguish and the deliverance of Jonah as a type of the death and resurrection of Jesus Christ to be the Saviour of the whole world. As Jonah the servant of God is given up to death that he may successfully accomplish the work committed to him, namely, to proclaim to the Ninevites the

judgment and mercy of the God of heaven and earth; so must the Son of God be buried in the earth like a grain of wheat, that He may bring forth fruit for the whole world. The resemblance between the two is apparent in this. But Jonah deserved the punishment of death; Christ, on the contrary, suffered as the innocent One for the sins of mankind, and went voluntarily to death as One who had life in Himself to accomplish His Father's will. In this difference the inequality appears; and in this the type falls back behind the antitype, and typifies the reality but imperfectly. But even in this difference we may perceive a certain resemblance between Jonah and Christ which must not be overlooked. Jonah died according to his natural man on account of the sin, which was common to himself and his nation; Christ died for the sin of His people, which He had taken upon Himself, to make expiation for it; but He also died as a member of the nation, from which He had sprung according to the flesh, when He was made under the law, that He might rise again as the Saviour of all nations.

This symbolical and typical significance of the mission of the prophet Jonah precludes the assumption that the account in his book is a myth or a parabolical fiction, or simply the description of a symbolical transaction which the prophet experienced in spirit only. And the contents of the book are at variance with all these assumptions, even with the last. When the prophets are commanded to carry out symbolical transactions, they do so without repugnance. But Jonah seeks to avoid executing the command of God by flight, and is punished in consequence. This is at variance with the character of a purely symbolical action, and proves that the book relates historical facts. It is true that the sending of Jonah to Nineveh had not its real purpose within itself; that is to say, that it was not intended to effect the conversion of the Ninevites to the living God, but simply to bring to light the truth that even the Gentiles were capable of receiving divine truth, and to exhibit the possibility of their eventual reception into the kingdom of God. But this truth could not have been brought to the consciousness of the Israelites in a more impressive manner than by Jonah's really travelling to Nineveh to proclaim the destruction of that city on account of its wickedness, and seeing the proclamation followed by the results recorded in our book. Still less could the importance of this truth, so far as Israel was concerned, be exhibited in a merely symbolical transaction. If the intended flight of the prophet to Tarshish and his misfortune upon the sea were not historical facts, they could only be mythical or parabolical fictions. But though myths may very well embody religious ideas, and parables set forth prophetical truths, they cannot be types of future facts in the history of salvation. If the three (3) days' confinement of Jonah in the belly of the fish really had the typical significance which Christ attributes to it in Mat. 12:29ff. and Luk. 11:29ff., it can neither be a myth or dream, nor a parable, nor merely a visionary occurrence experienced by the prophet; but must have had as much objective reality as the facts of the death, burial, and resurrection of Christ.

But if it follows from what has been said, that our book contains facts of a symbolico-typical meaning from the life of the prophet Jonah, there is no tenable ground left for disputing the authorship of the prophet himself. At the same time, the fact that Jonah was the author is not in itself enough to explain the admission of the book among the writings of the minor prophets. This place the book received, not because it related historical events that had happened to the prophet Jonah, but because these events were practical prophecies. Marck saw this, and has the following apt remark upon this point: "*The writing is to a great extent historical, but so that in the history itself there is hidden the mystery of a very great prophecy; and he proves himself to be a true prophet quite as much by his own fate as he does by his prophecies*."

For the exegetical literature on the book of Jonah, see my *Lehrbuch der Einleitung*, p. 291.

MICAH. Translated by James Martin. Introduction:

1. Person of the Prophet.

2. The Book of Micah. The contents of the book consist of three (3) prophetic addresses, which

are clearly distinguished from one another in form by similarity of introduction (all three (3) commencing with (), Mic. 1:2; 3:1; 6:1), and substantially by their contents, which pass through the various stages of reproof, threat, and promise, and are thereby rounded off; so that all attempts at any other division, such as that of Ewald to connect Mic. 3 with the first (1st) address, or to arrange the book in two (2) parts (Mic. 1-5 and 6,7), are obviously arbitrary. Ch. 3 can only be connected with Mic. 1 and 2 so as to form one (1) address, on the groundless assumption that Mic. 2:12,13 are a later gloss that has crept into the text; and though the () before () Mic. 3:1 does indeed connect the second (2nd) address more closely with the first (1st) than with the third (3rd), it by no means warrants our dividing the whole book into two (2) parts. In the three (3) addresses, Mic. 1, 2, 3-5, and 6, 7, we have not "*three (3) prophecies of Micah, delivered to the people at three (3) different times*," as Hitzig and Maurer still suppose, but merely a condensation rhetorically arranged of the essential contents of his verbal utterances, as committed to writings by Micah himself at the end of his prophetic course in the time of Hezekiah. For these addresses are proved to be merely portions or sections of a single (1) whole, by the absence of all reference to the concrete circumstances of any particular portion of time, and still more by their organic combination, as seen in the clearly marked and carefully planned progressive movement apparent in their contents. In the first (1st) address, after a general announcement of judgment on account of the sins of Israel (Mic. 1:2-5), Micah predicts the destruction of Samaria (vv. 6,7), and the devastation of Judah with the deportation of its inhabitants (vv. 8-16), and justifies this threat by an earnest and brief reproof of the existing acts of injustice and violence on the part of the great men (Mic. 2:1-5), and a sharp correction of their abettors the false prophets. (vv. 6-11); after which this address closes with a brief promise of the eventual restoration of the remnant of Israel to favour (vv. 12,13). The second (2nd) address closes with a brief promise of the eventual restoration of the remnant of Israel to favour (vv. 12,13). The second (2nd) address spreads itself out still more elaborately in the first (1st) half (Mic. 3) over the sins and crimes of the heads of the nation, *viz*., the princes, the false prophets, the unjust judges and bad priests; and because of these sins threatens the destruction and utter devastation of Zion, and the temple hill. As an antithesis to this threat, the second (2nd) half (Mic. 4 and 5) contains a promise, commencing with the opening of a prospect of the glorification of Zion and Israel at the end of the days (Mic. 4:1-7), advancing to an assurance of the restoration of the former dominion of the daughter of Zion, after the people have first (1st) been carried away to Babel, and rescued again out of the hand of their enemies, and of her triumph in the last conflict with the nations of the world (vv. 8-14), and culminating in the announcement of the birth of the great Ruler in Israel, who will arise out of Bethlehem, and feed His people in the majesty of Jehovah (Mic. 5:1-5), and not only protect the rescued remnant of Jacob against the attacks of the imperial kingdom, but exalt it into a beneficent, and at the same time fearful, power to the heathen nations (vv. 6-8), and establish a kingdom of blessed peace (vv. 9-14). The third (3rd) address sets forth the way to salvation in the dramatic dress of a law-suit between Jehovah and His people, by exhibiting the divine benefits for which Israel had repaid its God with ingratitude, and by a repeated allusion to the prevailing sins and unrighteousness which God must punish (Mic. 6), and also by showing how the consciousness of misery will lead to the penitential confession of guilt and to conversion, and by encouraging to believing trust in the compassion upon His people, rebuild Zion, and humble the foe, and by renewing the miracles of the olden time fill all nations with fear of His omnipotence (Mic. 7:1-17); after which the prophet closes his book with praise for the sin-forgiving grace of the Lord (vv. 18-20).

From this general survey of the contents of the three (3) addresses, their internal connection may be at once perceived. In the first (1st) the threatening of judgment predominates; in the second (2nd) the announcement of the Messianic salvation; in the third (3rd) there follows the *paraenesis* or admonition to repentance and humiliation under the chastising hand of the Lord, in order to participate in the promised salvation. As this admonition rests upon the threat of judgment and promise of salvation in the two (2nd) previous addresses, so does the allusion to the judgment contained in the

words, "***Then will they cry to Jehovah, and He will not answer them***" (Mic. 3:4), presuppose the announcement in Mic. 1 of the judgment about to burst upon the land, without which it would be perfectly unintelligible. Consequently there can be no doubt whatever that Micah has simply concentrated the quintessence of his oral discourses into the addresses contained in his book. This quintessence, moreover, shows clearly enough that our prophet was not at all behind his contemporary Isaiah, either in the clearness and distinctness of his Messianic announcements, or in the power and energy with which he combated the sins and vices of the nation. There is simply this essential difference, so far as the latter point is concerned, that he merely combats the religious and moral corruptness of the rulers of the nation, and does not touch upon their conduct on its political side. (For the exegetical literature, see my *Lehrbuch der Einleitung*, p. 296.)

NAHUM. Translated by James Martin. Introduction:

1. Person of the Prophet.

2. Book of Nahum contains one (1) extended prophecy concerning Nineveh, in which the ruin of that city and of the Assyrian world-power is predicted in three (3) strophes, answering to the division into chapters; viz., in Nah. 1 the divine purpose to inflict judgment upon this oppressor of Israel; in Nah. 2 the joyful news of the conquest, plundering, and destruction of Nineveh; and in Nah. 3 its guilt and its inevitable ruin. These are all depicted with pictorial liveliness and perspicuity. Now, although this prophecy neither closes with a Messianic prospect, nor enters more minutely into the circumstances of the Israelitish kingdom of God in general, it is rounded off within itself, and stands in such close relation to Judah, that it may be called a prophecy of consolation for that kingdom. The fall of the mighty capital of the Assyrian empire, that representative of the godless and God-opposing power of the world, which sought to destroy the Israelitish kingdom of God, was not only closely connected with the continuance and development of the kingdom of God in Judah, but the connection is very obvious in Nahum's prophecy. Even in the introduction (Nah. 1:2ff.) the destruction of Nineveh is announced as a judgment, which Jehovah, the zealous God and avenger of evil, executes, and in which He proves Himself a refuge to those who trust in Him (Nah. 1:7). But "*those who trust in Him*" are not godly Gentiles here; they are rather the citizens of His kingdom, viz., the Judaeans, upon whom Asshur had laid the yoke of bondage, which Jehovah would break (Nah. 1:13), so that Judah could keep feasts and pay its vows to Him (Nah. 1:15). On the destruction of Nineveh the Lord returns to the eminence of Israel, which the Assyrians have overthrown (Nah. 2:2). Consequently Nineveh is to fall, and an end is to be put to the rule and tyranny of Asshur, that the glory of Israel may be restored.

The unity and integrity of the prophecy are not open to any well-founded objection. It is true that Eichhorn, Ewald, and De Wette, have questioned the genuineness of the first (1st) part of the heading (the *Massa* of Nineveh), but without sufficient reason, as even Hitzig observes. For there is nothing that can possibly astonish us in the fact that the object of the prophecy is mentioned first, and then the author. Moreover, the words (*moss' nynwh*) cannot possibly have been added at a later period, because the whole of the first half of the prophecy would be unintelligible without them; since Nineveh is not mentioned by name till Nah. 2:8, and yet the suffix attached to (*meqomah*) in Nah. 1:8 refers to Nineveh, and requires the introduction of the name of that city in the heading. There is just as little force in the arguments with which Hitzig seeks to prove that the allusion to the conquest of No-Amon in Nah. 3:8-10 is a later addition. For the assertion that, if an Assyrian army had penetrated to Upper Egypt and taken that city, Nahum, when addressing Nineveh, could not have related to the Assyrians what had emanated from themselves, without at least intimating this, would obviously be well founded only on the supposition that the words "Art thou better than No-Amon," etc., could be taken quite prosaically as news told to the city of Nineveh, and loses all its force, when we see that this address is simply a practical turn, with which Nah. describes the fate of No-Amon not to the Ninevites, but to the Judaeans,

as a practical proof that even the mightiest and most strongly fortified city could be conquered and fall, when God had decreed its ruin. From the lively description of this occurrence, we may also explain the change from the third (3rd) person to the second (2nd) in Nah. 3:9b, at which Hitzig still takes offence. His other arguments are so subjective and unimportant, that they require no special refutation.

With regard to the date of the composition of our prophecy, it is evident from the contents that it was not written before, but after, the defeat of Sennacherib in front of Jerusalem in the reign of Hezekiah, since that event is not only clearly assumed, but no doubt furnished the occasion for the prophecy. Asshur had overrun Judah (Nah. 1:15), and had severely afflicted it (Nah. 1:9,12), yea plundered and almost destroyed it (Nah. 2:2). Now, even if neither the words in Nah. 1:11, "***There is one come out of thee, who imagined evil against Jehovah***," etc., nor those of Nah. 1:12b, according to the correct interpretation, contain any special allusion to Sennacherib and his defeat, and if it is still less likely that Nah. 1:14 contains an allusion to his death or murder (Isa. 37:38), yet the affliction (*tsarah*) which Assyria had brought upon Judah (Nah. 1:9), and the invasion of Judah mentioned in Nah. 1:15 and 2: 2, can only refer to Sennacherib's expedition, since he was the only one of all the kings of Assyria who so severely oppressed Judah as to bring it to the very verge of ruin. Moreover, Nah. 2:13, "***The voice of thy messengers shall no more be heard***," is peculiarly applicable to the messengers whom Sennacherib sent to Hezekiah, according to Isa. 36:13ff. and 37:9ff., to compel the surrender of Jerusalem and get Judah completely into his power. But if this is established, it cannot have been a long time after the defeat of Sennacherib before Jerusalem, when Nah. prophesied; not only because that event was thoroughly adapted to furnish the occasion for such a prophecy as the one contained in our prophet's book, and because it was an omen of the future and final judgment upon Asshur, but still more, because the allusions to the affliction brought upon Judah by Sennacherib are of such a kind that it must have still continued in the most vivid recollection of the prophet and the men of his time. We cannot do anything else, therefore, than subscribe to the view expressed by Vitringa, *viz*., that "*the date of Nah. must be fixed a very short time after Isaiah and Micah, and therefore in the reign of Hezekiah, not only after the carrying away of the ten tribes, but also after the overthrow of Sennacherib (Nah. 1:11, 13), from which the argument of the prophecy is taken, and the occasion for preaching the complete destruction of Nineveh and the kingdom of Assyria*" (*Typ. doctr. prophet*. p. 37). The date of the composition of our book cannot be more exactly determined. The assumption that it was composed before the murder of Sennacherib, in the temple of his god Nisroch (Isa. 37:38; 2Ki. 19:37), has no support in Nah. 1:14. And it is equally impossible to infer from Nah. 1:13 and 1:15 that our prophecy was uttered in the reign of Manasseh, and occasioned by the carrying away of the king to Babylon (2nd Ch. 33:11).

The relation which exists between this prophecy and those of Isaiah is in the most perfect harmony with the composition of the former in the second (2nd) half of the reign of Hezekiah. The resemblances which we find between Nah. 3:5 and Isa. 47:2,3, Nah. 3:7, 10 and Isa. 51:19,20, Nah. 1:15 and Isa. 52:1 and 7, are of such a nature that Isaiah could just as well have alluded to Nah. as Nah. to Isaiah. If Nah. composed his prophecy not long after the overthrow of Sennacherib, we must assume that the former was the case. The fact that in Nah. 1:8, 13 and 3:10 there are resemblances to Isa. 10:23, 27 and 13:16, where our prophet is evidently the borrower, furnishes no decisive proof to the contrary. For the relation in which prophets who lived and laboured at the same time stood to one another was one of mutual giving and receiving; so that it cannot be immediately inferred from the fact that our prophet made use of a prophecy of his predecessor for his own purposes, that he must have been dependent upon him in all his kindred utterances. When, on the other hand, Ewald and Hitzig remove our prophecy to a much later period, and place it in the time of the later Median wars with Assyria, either the time of Phraortes (Herod. i. 102), or that of Cyaxares and his first siege of Nineveh (Herod. i. 103), they found this opinion upon the unscriptural assumption that it was nothing more than a production of human sagacity and political conjecture, which could only have been uttered "*when a*

threatening expedition against Nineveh was already in full operation" (Ewald), and when the danger which threatened Nineveh was before his eyes, –a view which has its roots in the denial of the supernatural character of the prophecy, and is altogether destitute of any solid foundation. The style of our prophet is not inferior to the classical style of Isaiah and Micah, either in power and originality of thought, or in clearness and purity of form; so that, as R. Lowth (*De sacr. poësi Hebr*. § 281) has aptly observed, ex omnibus minoribus prophetis nemo videtur aequare sublimitatem, ardorem et audaces spiritus Nahumi; whereas Ewald, according to his preconceived opinion as to the prophet's age, "*no longer finds in this prophet, who already formed one of the later prophets, so much inward strength, or purity and fulness of thought*." For the exegetical writings on the book of Nahum, see my *Lehrbuch der Einleitung*, § 299, 300.

HABAKKUK. Translated by James Martin. Introduction:

1. Person of the Prophet.

2. Book of Habakkuk contains neither a collection of oracles, nor the condensation into one (1) discourse of the essential contents of several prophetic addresses, but one single (1) prophecy arranged in two (2) parts. In the first (1st) part (Hab. 1 and 2), under the form of a conversation between God and the prophet, we have *first* (1st) of all an announcement of the judgment which God is about to bring upon the degenerate covenant nation through the medium of the Chaldaeans; and *secondly* (2nd), an announcement of the overthrow of the Chaldaean, who has lifted himself up even to the deification of his own power. To this there is appended in Hab. 3, as a second part, the prophet's prayer for the fulfilment of the judgment; and an exalted lyric psalm, in which Habakkuk depicts the coming of the Lord in the terrible glory of the Almighty, at whose wrath the universe is terrified, to destroy the wicked and save His people and His anointed, and gives utterance to the feelings which the judgment of God will awaken in the hearts of the righteous. The whole of the prophecy has an ideal and universal stamp. Not even Judah and Jerusalem are mentioned, and the Chaldaeans who are mentioned by name are simply introduced as the existing possessors of the imperial power of the world, which was bent upon the destruction of the kingdom of God, or as the sinners who swallow up the righteous man. The announcement of judgment is simply a detailed expansion of the thought that the unjust man and the sinner perish, whilst the just will live through his faith (Hab. 2:4). This prophecy hastens on towards its fulfilment, and even though it should tarry, will assuredly take place at the appointed time (Hab. 2:2,3). Through the judgment upon the godless ones in Judah and upon the Chaldaeans, the righteousness of the holy God will be manifested, and the earth will be filled with the knowledge of the glory of the Lord (Hab. 2:14). Although the fact that the Chaldaeans are mentioned by name leaves no doubt whatever that the judgment will burst upon Judah through this wild conquering people, the prophecy rises immediately from this particular judgment to a view of the universal judgment upon all nations, yea, upon the whole of the ungodly world, to proclaim their destruction and the dawning of salvation for the people of the Lord and the Lord's anointed; so that the trembling at the terrors of judgment is resolved at the close into joy and exultation in the God of salvation. There can be no doubt as to the unity of the book; and the attempt to interpret the threat of judgment in Hab. 2 by applying it to particular historical persons and facts, has utterly failed. For the exegetical works on Habakkuk, see my *Einleitung in das alte Testament*, § 302-3.

ZEPHANIAH. Translated by James Martin. Introduction:

1. Person of the Prophet.

2. Book of Zephaniah does not contain two (2) or three (3) prophetic addresses, but the quintessence of the oral proclamations of the prophet condensed into one lengthened prophecy,

commencing with the threat of judgment (Zep. 1), proceeding to an exhortation to repentance (Zep. 2-3:8), and concluding with a promise of the salvation which would flourish for the remnant of Israel after the termination of the judgment (Zep. 3:9-20). This is arranged in three () sections. The first () section consists of the first () chapter; the second () reaches from Zep. 2:1 to Zep. 3:8; and the third () comprises Zep. 3:9-20. This division is indicated by both the contents and the form of the announcement: by the contents, since the first two (1st, 2nd) parts threaten the judgment and assign the reason, whilst the third (3rd) follows with the promise; by the form, inasmuch as the thought in Zep. 1:18, "***All the earth shall be devoured by the fire of His jealousy***," is repeated as a *refrain* in Zep. 3:8, and the (*hoi*) in Zep. 2:5 answers to the (*hoi*) in Zep. 3:1, the former announcing the judgment upon the nations, the latter the judgment upon Jerusalem, which assigns the motive for the summons to repentance in Zep. 2:1-4. Zephaniah proclaims the judgment upon the whole earth, upon all the heathen nations, and upon Judah and Jerusalem, in the following order: In the first (1st) part of his prophecy he threatens the near approach of the judgment upon the whole earth (Zep. 1:2-7) and upon Judah (Zep. 1:8-13), and depicts its terrible character (Zep. 1:14-18); and in the second (2nd) part (Zep. 2-3:8) he exhorts the people to repent, and the righteous to persevere (Zep. 2:1-3), and assigns a reason for this exhortation, by announcing that the Lord will judge the heathen nations both near and at hand and far off for the reproach which they have cast upon His people, and by destroying their power lead them to reverence His name (Zep. 2:4-15), and will also bring His righteousness to light in Jerusalem and Judah by the destruction of the ungodly (Zep. 3:1-8). Then (3rd) (the announcement of salvation commences thus in Zep. 3:9,10) will the nations serve Jehovah with one accord, and lead His scattered people to Him. The remnant of Israel will be made into a humble nation of God by the destruction of the wicked one out of the midst of it; and being sheltered by its God, it will rejoice in undisturbed happiness, and be exalted to "***a name and praise***" among all the nations of the earth (Zep. 3:11-20).

Zephaniah's prophecy has a more general character, embracing both judgment and salvation in their totality, so as to form one (1) complete picture. It not only commences with the announcement of a universal judgment upon the whole world, out of which the judgment rises that will fall upon Judah on account of its sins, and upon the world of nations on account of its hostility to the people of Jehovah; but it treats throughout of the great and terrible day of Jehovah, on which the fire of the wrath of God consumes the whole earth (Zep. 1:14-18; 2:2; 3:8). But the judgment, as a revelation of the wrath of God on account of the general corruption of the world, does not form the centre of gravity or the sole object of the whole of the predictions of our prophet. The end and goal at which they aim are rather the establishment of divine righteousness in the earth, and the judgment is simply the means and the way by which this the aim of all the development of the world's history is to be realized. This comes clearly out in the second (2nd) and third (3rd) sections. Jehovah will manifest Himself terribly to the nations, to destroy all the gods of the earth, that all the islands of the nations may worship Him (Zep. 2:11). By pouring out His wrath upon nations and kingdoms, He will turn to the peoples a pure lip, so that they will call upon His name and serve Him with one (1) shoulder (Zep. 3:8, 9). The idolaters, the wicked, and the despisers of God will be destroyed out of Judah and Jerusalem, that the righteousness of Jehovah may come to the day (Zep. 3:1-7). The humble, who do God's righteousness, are to seek Jehovah, to strive after righteousness and humility, and to wait for the Lord, for the day when He will arise, to procure for Himself worshippers of His name among the nations through the medium of the judgment, and to gather together His dispersed people, and make the remnant of Israel into a sanctified and blessed people of God (Zep. 3:11-20).

It is in this comprehensive character of his prophecy that we find the reason why Zephaniah neither names, nor minutely describes, the executors of the judgment upon Judah, and even in the description of the judgment to be inflicted upon the heathen nations (Zep. 2:4-15) simply individualizes the idea of "***all the nations of the earth***," by naming the nearer and more remote nations to the west and east, the south and north of Judah. He does not predict either this or that particular judgment, but

extends and completes in comprehensive generality the judgment, by which God maintains His kingdom on the earth. This peculiarity in Zephaniah's prophecy has been correctly pointed out by Bucer (in his commentary, 1528), when he says of the book before us: "*If any one wishes all the secret oracles of the prophets to be given in a brief compendium, let him read through this brief Zephaniah*." There are many respects in which Zephaniah links his prophecy to those of the earlier prophets, both in subject-matter and expression; not, however, by resuming those prophecies of theirs which had not been fulfilled, or were not exhausted, during the period of the Assyrian judgment upon the nations, and announcing a fresh and more perfect fulfilment of them by the Chaldaeans, but by reproducing in a compendious form the fundamental thoughts of judgment and salvation which are common to all the prophets, that his contemporaries may lay them to heart; in doing which he frequently appropriates striking words and pregnant expression taken from his predecessors, and applies them to his own purpose. Thus, for example, the expression in Zep. 1:7 is compiled from earlier prophetic words: "***Be silent before the Lord Jehovah*** (from Hab. 2:20), ***for the day of Jehovah is at hand*** (Joe. 1:15 and others); ***for Jehovah has prepared a sacrificial slaughter*** (Isa. 34:6), ***has consecrated His invited ones*** (Isa. 13:3)." (For further remarks on this point, see my *Lehrbuch der Einleitung*, p. 307). In this respect Zephaniah opens the series of the less original prophets of the Chaldaean age of judgment, who rest more upon the earlier types; whilst in more material respects his predecessor Habakkuk acted as pioneer to the prophets of this period.

Ewald's view bears evidence of a strong misapprehension of the nature of the prophecy generally, and of the special peculiarities of the prophecy before us. "*The book of Zephaniah*," he says, "*must have originated in a great commotion among the nations, which threw all the kingdoms round about Judah far and wide into a state of alarm, and also threatened to be very dangerous to Jerusalem*," –namely, on account of the invasion of Upper and Hither Asia by the Scythians, which is mentioned by Herodotus in i. 15, 103-6, iv. 10ff. For there is not a trace discoverable in the whole book of any great commotion among the nations. The few allusions to the fact that a hostile army will execute the judgment upon Jerusalem and Judah (in Zep. 1:12,13, 16, and 3:15) do not presuppose anything of the kind; and in the threatening of the judgment upon Philistia, Moab and Ammon, Cush, and Asshur with Nineveh, Jehovah only is named as executing it (Zep. 2:4-15). Moreover, neither Herodotus nor the historical books of the Old Testament mention any conquest of Jerusalem by the Scythians; whilst, even according to the account given by Herodotus, the Scythian hordes neither destroyed Nineveh nor made war upon the Cushites (Aethiopians), as would be predicted by Zephaniah (Zep. 2:12-15), if he had the Scythians in his eye; and lastly, Jeremiah, upon whose prophecies Ewald, Hitzig, and Bertheau have principally based their Scythian hypothesis, knows nothing of the Scythians, but simply expects and announces that the judgment upon Judah and Jerusalem will come from the Chaldaeans. Zephaniah found the historical occasion for his prophecy in the moral depravity of Judah and Jerusalem, in the depth to which his people had fallen in idolatry, and in their obstinate resistance to all the efforts made by the prophets and the pious king Josiah to stem the corruption, and thus avert from Judah the judgment threatened even by Moses and the earlier prophets, of the dispersion of the whole nation among the heathen. On the ground of the condition of his people, and the prophetic testimonies of his predecessors, Zephaniah, under the impulse of the Spirit of God, predicted the near approach of the great and terrible day of Jehovah, which came upon Judah and the heathen nations far and wide through the instrumentality of the Chaldaeans. For Nebuchadnezzar laid the foundation of the empire which devastated Judah, destroyed Jerusalem with its temple, and led the degenerate covenant nation into exile. This empire was perpetuated in the empires of the Persians, the Macedonians, and the Romans, which arose after it and took its place, and in whose power Judah continued, even after the return of one portion of the exiles to the land of their fathers, and after the restoration of the temple and the city of Jerusalem during the Persian rule; so that the city of God was trodden down by the heathen even to the time of the destruction of Jerusalem by the Romans, whereby the desolation of the

holy land, which continues to the present day, was produced, and the dispersion of the Jews to all quarters of the globe accomplished, and both land and people were laid under the ban, from which Israel can only be liberated by its conversion to Jesus Christ, the Saviour of all nations, and from which it will assuredly be redeemed by virtue of the promise of the faithful covenant God. For the exegetical literature, see my *Lehrbuch der Einleitung*, pp. 305-6.

HAGGAI. Translated by James Martin. Introduction:

1. Person of the Prophet.

2. Book of Haggai contains four (4) words of God uttered by the prophet in the second (2nd) year of the reign of Darius Hystaspes, which had for their object the furtherance of the building of the temple, and in all probability simply reproduce the leading thought of His oral addresses. In the first (1st) prophecy, delivered on the new moon's day of the sixth (6th) month of the year named (Hag. 1), he condemns the indifference of the people concerning the building of the temple, and represents the failure of the crops and the curse under which the people were suffering as a divine punishment for the neglect of that work. In consequence of this admonition the building was resumed. The three (3) following prophecies in Hag. 2 encourage the people to continue the work they have begun. The second (2nd), which was delivered only twenty-four (24) days after the first (1st) (Hag. 2:1-9), consoles those who are desponding on account of the poverty of the new building, by promising that the Lord will keep the covenant promise made to His people when they came out of Egypt, and by shaking the whole world and all the heathen, will give the new temple even greater glory than that of Solomon had. The last two (2) words of God were delivered to the people on the twenty-fourth (24th) day of the ninth (9th) month of the same year. They predict in the first (1st) place the cessation of the previous curse, and the return of the blessings of nature promised to the church which had remained faithful to the covenant (vv. 10-19); and in the second (2nd) place, the preservation of the throne of Israel, represented in the person and attitude of Zerubbabel, among the tempests which will burst upon the kingdoms of this world, and destroy their might and durability (vv. 20-23).

In order to understand clearly the meaning of these prophecies and promises in relation to the development of the Old Testament kingdom of God, we must look at the historical circumstances under which Haggai was called by God to labour as a prophet. Haggai was the first prophet who rose up after the exile in the midst of the congregation of Judah that had returned from Babylon, to proclaim to it the will and saving purposes of its God. Between him and Zephaniah there lay the seventy years' exile, and the labours of the great prophets Jeremiah, Ezekiel, and Daniel. What all the earlier prophets had foretold, and Jeremiah especially, in a comprehensive and most impressive manner –namely, that the Lord would thrust out Judah also among the heathen, on account of its obstinate idolatry and resistance to the commandments of God, and would cause it to be enslaved by them– had been fulfilled. As the ten (10) tribes had been carried away by the Assyrians long before, so had the inhabitants of Judah and Jerusalem been also carried into exile by the Chaldaeans through Nebuchadnezzar. The Lord had now banished all His people from before His face, and sent them away among the heathen, but He had not cast them off entirely and for ever. He had indeed suspended His covenant with Israel, but He had not entirely abolished it. Even to the people pining in exile He had not only renewed the ancient promises through the prophet Ezekiel, after the dissolution of the kingdom of Judah and the destruction of Jerusalem and the temple, viz., that He would restore the nation to favour again, when it should come to the knowledge of its grievous sins, and turn to Him with penitence, and that He would redeem it from exile, lead it back to its own land, and exalt it to great glory; but He had also caused the might and duration of the kingdoms of the world to be proclaimed through Daniel, and their eventual overthrow through the kingdom of God from heaven. The seventy (70)years, during which the land of Judah was to lie waste and the nation to serve Babel (Jer. 25:11), had now passed away. The Babylonian empire had

fallen, and Koresh (Cyrus), the founder of the Persian empire, had given the Jews permission to return to their own land in the first (1st) year of his sole dominion, and had commanded that the temple of Jehovah in Jerusalem should be rebuilt. In consequence of this, a considerable number of the captives of Judah and Benjamin, viz., 42,360 freemen, with 7337 men-servants and maidservants, led by Zerubbabel prince of Judah, a descendant of David, who was appointed governor in Judah, and by the high priest Joshua, had returned to their homes (Ezr. 1 and 2). Having arrived there, they had restored Jehovah's altar of burnt-offering in the seventh (7th) month of the year, and re-established the sacrificial worship prescribed in the law. They had also so far made preparations for the rebuilding of the temple, that even in the second (2nd) month of the second (2nd) year after their return they were able solemnly to lay the foundation for the new temple (Ezr. 3).

They had hardly commenced building, however, when the Samaritans came with a request that they might take part in the building of the temple, because they also sought the God of the Jews. Now, when the chiefs of Judah refused to grant them this request, as being a mixed people, composed of the heathen colonists who had been transplanted into the kingdom of the ten (10) tribes and a few Israelites who were left behind in the land, whilst their worship of God was greatly distorted by heathenism (see at 2nd Ki. 17:24-41), they endeavoured to disturb the work already begun, and to prevent its continuation and completion. They made the hands of the people of Judah idle, as we read in Ezr. 4:4,5, frightening them while building, and hiring counsellors against them to frustrate their design, the whole of the still remaining time of Cyrus, and even till the reign of king Darius of Persia, so that the work at the house of God at Jerusalem ceased and was suspended till the second (2nd) year of the reign of this king (Ezr. 4:24). But even if these machinations of the adversaries of Judah furnished the outward occasion for the interruption and suspension of the work they had begun, we must not seek for the sole and sufficient reason for the breaking off of the work in these alone. Nothing is recorded of any revocation of the edict issued by Cyrus during his reign; and even if the letter to Artachsata given in Ezr. 4:7ff. referred, as is generally assumed, to the building of the temple, and the reply of this king, which prohibited the continuation of the building, was issued by Pseudo-Smerdis, this only took place under the second (2nd) successor of Cyrus, twelve (12) years after the laying of the foundation-stone of the temple. What the enemies of Judah had previously undertaken and accomplished consisted simply in the fact that they made the hands of the Jewish people idle, frightening them while building, and frustrating their enterprise by hiring counsellors. (* So much is evident from the account in the book of Ezra, concerning the machinations of the Samaritans to frustrate the building. The more precise determination of what they did namely, whether they obtained a command from the king to suspend the building depends upon the explanation given to the section in Ezra (4:6-23), into which we need not enter more minutely till we come to our exposition of the book itself, inasmuch as it is not important to decide this question in order to understand our prophet. *) The latter they would hardly have succeeded in, if the Jews themselves had taken real pleasure in the continuation of the work, and had had firm confidence in the assistance of God. These were wanting. Even at the ceremony of laying the foundation-stone, many of the old priests, Levites and heads of tribes, who had seen the first (1st) temple, spoiled the people's pleasure by loud weeping. This weeping can hardly be explained merely from the recollection of the trials and sufferings of the last fifty (50) years, which came involuntarily into their mind at that moment of solemn rejoicing, but was no doubt occasioned chiefly by the sight of the miserable circumstances under which the congregation took this work in hand, and in which they could not help saying to themselves, that the execution of the work would not correspond to the hopes which might have been cherished from the restoration of the house of God. But such thoughts as these would of necessity greatly detract from their pleasure in building, and as soon as outward difficulties were also placed in their way, would supply food to the doubt whether the time for carrying on this work had really come. Thus the zeal for building the house of God so cooled down, that they gave it up altogether, and simply began to provide for their own necessities, and to establish themselves comfortably in the

land of their fathers, so far as the circumstances permitted (Hag. 1:4). This becomes perfectly intelligible, if we add that, judging from the natural character of sinful men, there were no doubt a considerable number of men among those who had returned, who had been actuated to return less by living faith in the Lord and His word, than by earthly hopes of prosperity and comfort in the land of their fathers. As soon as they found themselves disappointed in their expectations, they became idle and indifferent with regard to the house of the Lord. And the addresses of our prophet show clearly enough, that one principal reason for the suspension of the work is to be sought for in the lukewarmness and indifference of the people.

The contents and object of these addresses, viz., the circumstance that they are chiefly occupied with the command to build the temple, and attach great promises to the performance of this work, can only be explained in part, however, from the fact that the fidelity of the nation towards its God showed itself in zeal for the house of God. The deeper and truer explanation is to be found in the significance which the temple possessed in relation to the kingdom of God in its Old Testament form. The covenant of grace, made by the God of heaven and earth with the nation of Israel which He had chosen for His own peculiar possession, required, as a visible pledge of the real fellowship into which Jehovah had entered with Israel, a place where this fellowship could be sustained. For this reason, directly after the conclusion of the covenant at Sinai, God commanded the tabernacle to be erected, for a sanctuary in which, as covenant God, He would dwell among His people in a visible symbol; and, as the sign of the fulfilment of this divine promise, at the dedication of the tabernacle, and also of the temple of Solomon which took its place, the glory of Jehovah in the form of a cloud filled the sanctuary that had been built for His name. Hence the continuance of the ancient covenant, or of the kingdom of God in Israel, was bound up with the temple. When this was destroyed the covenant was broken, and the continuance of the kingdom of God suspended. If, therefore, the covenant which had been dissolved during the exile was to be renewed, if the kingdom of God was to be re-established in its Old Testament form, the rebuilding of the temple was the first (1st) and most important prerequisite for this; and the people were bound to pursue the work of building it with all possible zeal, that they might thereby practically attest their desire and readiness to resume the covenant fellowship which had been interrupted for a time. After the people had thus fulfilled the duty that devolved upon them, they might expect from the faithfulness of the Lord, their covenant God, that He would also restore the former gracious connection in all its completeness, and fulfil all His covenant promises. It is in this that the significance ofHaggai's prophecies consists, so far as they have regard to the furthering of the work of building the temple. And this object was attained. The building of the temple was resumed in consequence of his admonition, and at the end of four (4) years and a half (1/2) –namely, in the sixth year of the reign of Darius– the work was finished (Ezr. 6:14, 15). But at its dedication the new temple was not filled with the cloud of the glory of Jehovah; yea, the most essential feature in the covenant made at Sinai was wanting, viz., the ark with the testimony, i.e., the tables of the law, which no man could restore, inasmuch as the ten (10) words of the covenant had been written upon the tables by God Himself. The old covenant was not to be restored in its Sinaitic form; but according to the promise made through Jeremiah (Jer. 31:31ff.), the Lord would make a new covenant with the house of Israel and Judah; He would put His law into their heart, and write it in their minds. The people, however, were not sufficiently prepared for this. Therefore those who had returned from Babylon were still to continue under the rule of the heathen powers of the world, until the time had arrived for the conclusion of the new covenant, when the Lord would come to His temple, and the angel of the covenant would fill it with the glory of the heathen. Thus the period of Zerubbabel's temple was a time of waiting for Judah, and a period of preparation for the coming of the promised Saviour. To give the people a pledge during that period of the certainty of the fulfilment of the covenant grace of God, was the object of Haggai's two (2) promises of salvation.

So far as the form is concerned, the prophecies of Haggai have not the poetical swing of the earlier prophetical diction. They were written in the simplest rhetorical style, and never rise very far

above the level of good prose, although vivacity is given to the delivery by the frequent use of interrogatives (cf. Hag. 1:4, 9; 2:3, 12,13, 19), and it by no means infrequently opens into full oratorical rhythm (cf. Hag. 1:6, 9-11; 2:6-8, 22). One characteristic of Haggai's mode of description is the peculiar habit to which Naegelsbach has called attention –namely, of uttering the main thought with concise and nervous brevity, after a long and verbose introduction (cf. Hag. 1:2b, 1:12b, 2:5b, 2:19b); so that it might be said that he is accustomed "*to conceal a small and most intensive kernel under a broad and thick shell*." His language is tolerably free from Chaldaeisms.

For the exegetical literature, see my *Lehrbuch der Einleitung*, p. 308; to which add Aug. Koehler's die Weissagungen Haggai's erklärt, Erlangen 1860.

ZECHARIAH. Translated by James Martin. Introduction:

1. The Prophet.

2. The Book of Zechariah contains, besides the brief word of God, which introduces his prophetic labours (Zec. 1:1-6), four longer prophetic announcements: viz., (1) a series of seven visions, which Zechariah saw during the night, on the twenty-fourth day of the eleventh month, in the second year of Darius (Zec. 1:7-6:8), together with a symbolical transaction, which brought the visions to a close (Zec. 6:9-15); (2) the communication to the people of the answer of the Lord to a question addressed to the priests and prophets by certain Judaeans as to their continuing any longer to keep the day appointed for commemorating the burning of the temple and Jerusalem by the Chaldaeans as a fast-day, which took place in the fourth year of Darius (Zec. 7 and 8); (3) a burden, i.e., a prophecy of threatening import, concerning the land of Hadrach, the seat of the ungodly world-power (Zec. 9-11); and (4) a burden concerning Israel (Zec. 12-14). The last two oracles, which are connected together by the common epithet massaÑÿ, are distinguished from the first two announcements not only by the fact that the headings contain neither notices as to the time, nor the prophet's name, but also by the absence of express allusions to the circumstances of Zechariah's own times, however unmistakeably the circumstances of the covenant nation after the captivity form the historical background of these prophecies also; whilst there is in general such a connection between their contents and the prophetic character of the nightvisions, that Zec. 9-14 might be called a prophetic description of the future of the kingdom of God, in its conflict with the kingdoms of the world, as seen in the night-visions. For example, in the night-visions, as a sequel to Haggai, who had predicted two months before the overthrow of the might of all the kingdoms of the world and the preservation of Zerubbabel in the midst of that catastrophe (Hag. 2:20-23), the future development of the kingdom of God is unfolded to the prophet in its principal features till its final completion in glory. The first vision shows that the shaking of the kingdoms of the world predicted by Haggai will soon occur, notwithstanding the fact that the whole earth is for the time still quiet and at rest, and that Zion will be redeemed from its oppression, and richly blessed (Zec. 1:7-17). The realization of this promise is explained in the following visions: in the second (Zec. 2:1-4), the breaking in pieces of the kingdoms of the world, by the four smiths who threw down the horns of the nations; in the third (Zec. 2:5-17), the spread of the kingdom of God over the whole earth, through the coming of the Lord to His people; in the fourth (Zec. 3), the restoration of the church to favour, through the wiping away of its sins; in the fifth (Zec. 4), the glorifying of the church through the communication of the gifts of the Spirit; in the sixth (Zec. 5), the sifting out of sinners from the kingdom of God; in the seventh (Zec. 6:1-8), the judgment, through which God refines and renews the sinful world; and lastly, in the symbolical transaction which closes the visions (Zec. 6:9-15), the completion of the kingdom of God by the Sprout of the Lord, who combines in His own person the dignity of both priest and king. If we compare with these the last two oracles, in Zec. 9-11 we have first of all a picture of the judgment upon the kingdoms of the world, and of the establishment of the Messianic kingdom, through the gathering together of the scattered members of the covenant nation,

and their exaltation to victory over the heathen (Zec. 9, 10), and secondly, a more minute description of the attitude of the Lord towards the covenant nation and the heathen world (Zec. 11); and in Zec. 12-14 we have an announcement of the conflict of the nations of the world with Jerusalem, of the conversion of Israel to the Messiah, whom it once rejected and put to death (Zec. 12, 13); and lastly, of the final attack of the heathen world upon the city of God, with its consequences, — namely, the purification and transfiguration of Jerusalem into a holy dwelling-place of the Lord, as King over the whole earth (Zec. 14); so that in both oracles the development of the Old Testament kingdom of God is predicted until its completion in the kingdom of God, which embraces the whole earth. The revelation from God, which stands between these two principal parts, concerning the continuance of the fast-days (Zec. 7, 8), does indeed divide the two from one another, both chronologically and externally; but substantially it forms the connecting link between the two, inasmuch as this word of God impresses upon the people the condition upon which the attainment of the glorious future set before them in the night-visions depends, and thereby prepares them for the conflicts which Israel will have to sustain according to the announcement in Zec. 9-14, until the completion of the kingdom of God in glory.

Thus all the parts of the book hang closely together; and the objection which modern critics have offered to the unity of the book has arisen, not from the nature of the last two longer oracles (Zec. 9-14), but partly from the dogmatic assumption of the rationalistic and naturalistic critics, that the biblical prophecies are nothing more than the productions of natural divination, and partly from the inability of critics, in consequence of this assumption, to penetrate into the depths of the divine revelation, and to grasp either the substance or form of their historical development, so as to appreciate it fully.f ft[FOOTNOTE=For the history of these attacks upon the genuineness of the last part of Zechariah, and of the vindication of its genuineness, with the arguments pro and con, see my Lehrbuch der Einleitung, § 103, and Koehler's Zechariah, ii. p. 297ff.] The current opinion of these critics, that the chapters in question date from the time before the captivity— viz. Zec. 9-11 from a contemporary of Isaiah, and Zec. 12-14 from the last period before the destruction of the kingdom of Judah — is completely overthrown by the circumstance, that even in these oracles the condition of the covenant nation after the captivity forms the historical ground and starting-point for the proclamation and picture of the future development of the kingdom of God. The covenant nation in its two parts, into which it had been divided since the severance of the kingdom at the death of Solomon, had been dispersed among the heathen like a flock without a shepherd (Zec. 10:2). It is true that Judah had already partially returned to Jerusalem and the cities of Judah; but the daughter Zion had still "prisoners of hope" waiting for release (Zec. 9:11, 12, compared with Zec. 2:10, 11), and the house of Joseph or Ephraim was still to be gathered and saved (Zec. 10:6-10). Moreover, the severance of Judah and Ephraim, which lasted till the destruction of both kingdoms, had ceased. The eye of Jehovah is now fixed upon all the tribes of Israel (Zec. 9:1); Judah and Ephraim are strengthened by God for a common victorious conflict with the sons of Javan (Zec. 9:13); the Lord their God grants salvation to His people as a flock (Zec. 9:16 compared with 8:13); the shepherd of the Lord feeds them both as a single flock, and only abolishes the brotherhood between Judah and Israel by the breaking of his second staff (Zec. 11:14). Hence the jealousy between Judah and Ephraim, the cessation of which was expected in the future by the prophets before the captivity (cf. Isa. 11:13; Hos. 2:2; Eze. 37:15ff.), is extinct; and all that remains of the severance into two kingdoms is the epithet house of Judah or house of Israel, which Zechariah uses not only in Zec. 9-11, but also in the appeal in Zec. 8:13, which no critic has called in question. All the tribes form one nation, which dwells in the presence of the prophet in Jerusalem and Judah. Just as in the first part of our book Israel consists of Judah and Jerusalem (Zec. 1:19, cf. 2:12), so in the second part the burden pronounced upon Israel (Zec. 12:1) falls upon Jerusalem and Judah (Zec. 12:2, 5ff., 14:2, 14); and just as, according to the night-visions, the imperial power has its seat in the land of the north and of the south (Zec. 6:6), so in the last oracles Asshur (the north land) and Egypt (the south land) are types of the heathen world (Zec. 10:10). And when at length the empire of the world which is hostile to God is more

precisely defined, it is called Javan, — an epithet taken from Dan. 8:21, which points as clearly as possible to the times after the captivity, inasmuch as the sons of Javan never appear as enemies of the covenant nation before the captivity, even when the Tyrians and Philistines are threatened with divine retribution for having sold to the Javanites the prisoners of Judah and Jerusalem (Joe. 3:6).

On the other hand, the differences which prevail between the first two (2) prophecies of Zechariah and the last two (2) are not of such a character as to point to two (2) or three (3) different prophets. It is true that in Zec. 9-14 there occur no visions, no angels taking an active part, no Satan, no seven (7) eyes of God; but Amos also, for example, has only visions in the second (2nd) part, and none in the first (1st); whilst the first (1st) part of Zechariah contains not only visions, but also, in Zec. 1:1-6, Zec. 7 and 8, simple prophetic addresses, and symbolical actions not only in Zec. 6:9-15, but also in Zec. 11:4-17. The angels and Satan, which appear in the visions, are also absent from Zec. 7 and 8; whereas the angel of Jehovah is mentioned in the last part in Zec. 12:8, and the saints in Zec. 14:5 are angels. The seven (7) eyes of God are only mentioned in two (2) visions (Zec. 3:9 and 4:10); and the providence of God is referred to in Zec. 9:1, 8, under the epithet of the eye of Jehovah. This also applies to the form of description and the language employed in the two (2) parts. The visionary sights are described in simple prose, as the style most appropriate for such descriptions. The prophecies in word are oratorical, and to some extent are rich in gold figures and similes. This diversity in the prophetic modes of presentation was occasioned by the occurrence of peculiar facts and ideas, with the corresponding expressions and words; but it cannot be proved that there is any constant diversity in the way in which the same thing or the same idea is described in the two (2) parts, whereas there are certain unusual expressions, such as (*me`ober umishshab*) (in Zec. 7:14 and 9:8) and (*he`ebir*) in the sense of *removere* (in Zec. 3:4 and 13:2), which are common to both (2)parts. Again, the absence of any notice as to the time in the headings in Zec. 9:1 and 12:1 may be explained very simply from the fact, that these prophecies of the future of the kingdom are not so directly associated with the prophet's own time as the visions are, the first (1st) of which describes the condition of the world in the second (2nd) year of Darius. The omission of the name of the author from the headings no more disproves the authorship of the Zechariah who lived after the captivity, than the omission of the name from Isa. 15:1; 17:1; 19:1, disproves Isaiah's authorship in the case of the chapters named. All the other arguments that have been brought against the integrity or unity of authorship of the entire book, are founded upon false interpretations and misunderstandings; whereas, on the other hand, the integrity of the whole is placed beyond the reach of doubt by the testimony of tradition, which is to be regarded as of all the greater value in the case of Zechariah, inasmuch as the collection of the prophetic writings, if not of the whole of the Old Testament canon, was completed within even less than a generation after the prophet's death. Zechariah's mode of prophesying presents, therefore, according to the cursory survey just given, a very great variety. Nevertheless, the crowding together of visions is not to be placed to the account of the times after the captivity; nor can any foreign, particularly Babylonian, colouring be detected in the visions or in the prophetic descriptions. The habit of leaning upon the prophecies of predecessors is not greater in his case than in that of many of the prophets before the captivity. The prophetic addresses are to some extent rich in repetitions, especially in Zec. 7 and 8, and tolerably uniform; but in the last two (2) oracles they rise into very bold and most original views and figures, which are evidently the production of a lively and youthful imagination. This abundance of very unusual figures, connected with much harshness of expression and transitions without intermediate links, makes the work of exposition a very difficult one; so that Jerome and the rabbins raise very general, but still greatly exaggerated, lamentations over the obscurity of this prophet. The diction is, on the whole, free from Chaldaisms, and formed upon the model of good earlier writers. For the proofs of this, as well as for the exegetical literature, see my *Lehrbuch der Einleitung*, p. 310ff.

MALACHI. Translated by James Martin. Introduction:

1. Person of the Prophet.....Period of Malachi.....

2. Book of Malachi contains one single prophecy, the character of which is condemnatory throughout. Starting with the love which the Lord has shown to His people (Mal. 1:2-5), the prophet proves that not only do the priests profane the name of the Lord by an unholy performance of the service at the altar (Mal. 1:6; 2:9), but the people also repudiate their divine calling both by heathen marriages and frivolous divorces (Mal. 2:10-16), and by their murmuring at the delay of the judgment; whereas the Lord will soon reveal Himself as a just judge, and before His coming will send His messenger, the prophet Elijah, to warn the ungodly and lead them to repentance, and then suddenly come to His temple as the expected angel of the covenant, to refine the sons of Levi, punish the sinners who have broken the covenant, and by exterminating the wicked, as well as by blessing the godly with salvation and righteousness, make the children of Israel the people of His possession (Mal. 2:17-4:6). The contents of the book, therefore, arrange themselves in three (3) sections: Mal. 1:6-2:9; 2:10-16; 2:17-4:6. These three (3) sections probably contain only the leading thoughts of the oral addresses of the prophet, which are so combined as to form one single (1) prophetic address. Throughout the whole book we meet with the spirit which developed itself among the Jews after the captivity, and assumed the concrete forms of Phariseeism and Saduceeism. The outward or grosser kind of idolatry had been rendered thoroughly distasteful to the people by the sufferings of exile; and its place was taken by the more refined idolatry of dead-work righteousness, and trust in the outward fulfilment of the letter of the divine commands, without any deeper confession of sin, or penitential humiliation under the word and will of God. Because the fulness of salvation, which the earlier prophets had set before the people when restored to favour and redeemed from captivity, had not immediately come to pass, they began to murmur against God, to cherish doubts as to the righteousness of the divine administration, and to long for the judgment to fall upon the Gentiles, without reflecting that the judgment would begin at the house of God (Amos 3:2; 1st Pe. 4:17). Malachi fights against this spirit, and the influence of the time in which he lived is apparent in the manner in which he attacks it. This style is distinguished from the oratorical mode of address adopted by the earlier prophets, and not unfrequently rises into a lyrico-dramatical diction, by the predominance of the conversational form of instruction, in which the thought to be discussed is laid down in the form of a generally acknowledged truth, and developed by the alternation of address and reply. In this mode of developing the thought, we can hardly fail to perceive the influence of the scholastic discourses concerning the law which were introduced by Ezra; only we must not look upon this conversational mode of instruction as a sign of the defunct spirit of prophecy, since it corresponded exactly to the practical wants of the time, and prophecy did not die of spiritual exhaustion, but was extinguished in accordance with the will and counsel of God, as soon as its mission had been fulfilled. Malachi's language, considering the later period in which he lived and laboured, is still vigorous, pure, and beautiful. "Malachi," as Nägelsbach says in Herzog's Cyclopaedia, "*is like a late evening, which brings a long day to a close; but he is also the morning dawn, which bears a glorious day in its womb*."

For the exegetical literature, see my *Lehrbuch der Einleitung*, p. 318; also *Aug. Koehler's Wiessagungen Maleachi's erklärt*, Erl. 1865.

8. Lange-Schaff.

A Commentary on the Holy Scriptures: Critical, Doctrinal, & Homiletical, with Special Reference to Ministers & Students by John Peter Lange, D.D., Ordinary Professor of Theology in the University of Bonn, in Connection with a Number of Eminent European Divines. Translated, Enlarged, & Edited by

Philip Schaff, D.D., Professor of Theology in the Union Theological Seminary, New York, Connection with American Scholars of Various Evangelical Denomination. Volume 14 of the Old Testament: containing the Minor Prophets. New York:
Charles Scribner's Sons, 1893. 2014, google scan.
The Minor Prophets, Exegetically, Theologically, & Homiletically Expounded by Paul Kleinert, Otto Schmoller, George R. Bliss, Talbot W. Chambers, Charles Elliott, John Forsyth, J. Frederick McCurdy, & Joseph Packard. Edited by Philip Schaff, D.D.

Jonah. Preface by the General Editor:
The volume accordingly contains the following parts, each one being paged separately

1. General Introduction to the Prophets, especially the Minor Prophets, Rev. Charles Elliott, D.D., Professor of Biblical Exegesis in Chicago, Illinois. General Introductions of Kleinert and Schmoller are too brief and incomplete for our purpose, and therefore I requested Dr. Elliott to prepare an independent essay on the subject.

2. HOSEA. Rev. Dr. Otto Schmoller. Translated from German & enlarged by James Frederick McCurdy, M.A., of Princeton, N. J.

3. JOEL. Otto Schmoller. Translated & enlarged by Rev. John Forsyth, D.D., LL.D., Chaplain & Professor of Ethics & Law in the United States Military Academy, West Point, N. Y.

4. AMOS. Otto Schmoller. Translated and enlarged by Rev. Talbot W. Chambers, D.D., Pastor of Collegiate Reformed Dutch Church, New York.

5. OBADIAH. Rev. Paul Kleinert, Professor of Old Testament Theology in University of Berlin. Translated & enlarged by Rev. George R. Bliss, D.D., Professor in University of Lewisburg, Pennsylvania.

6. JONAH. Prof. Paul Kleinert, of University of Berlin. Translated & enlarged by Rev. Charles Elliott, Professor of Biblical Exegesis in Chicago.

7. MICAH. Prof. Paul Kleinert, of Berlin, & Prof. George R. Bliss, of Lewigburg.

8. NAHUM. Prof. Paul Kleinert, of Berlin, & Prof. Charles Elliott, of Chicago.

9. HABAKKUK. Professors Kleinert & Elliott.

10. ZEPHANIAH. Professors Kleinert & Elliott.

11. HAGGAI. James Frederick McCurdy, M.A., Princeton, N. J.

12. ZECHARIAH. Rev. Talbot W. Chambers, D.D., New York. (See special preface.)

13. MALACHI. Rev. Joseph Packard, D.D., Professor of Biblical Literature in Theological Seminary at Alexandria, Virginia.

Philip Schaff. Union Theological Seminary, New York, January, 1874.

General Introduction to Prophetic Writings of Old Testament, especially Minor Prophets. Rev. Charles Elliott, D.D., Professor of Biblical Literature & Exegesis in Chicago, Illinois. In Presbyterian Theological Seminary of Northwest, Chicago, Illinois. Charles Scribner's Sons. 1874.

General Introduction to Minor Prophets.

I. Meaning of Words Prophet & Prophecy.
II. Prophetical Institution & Order.
III.Contents & Sphere of Prophetical Writings.
IV. Doctrinal Prophecy. Doctrine of God.
V. Predictive Prophecy. Its Structure.
VI. Prophetic Style.
VII. Schools of Prophetical Interpretation.
VIII. Canon of Prophetical Predictive Books.

Chronological Arrangement of Prophetical Books:

The following table is copied, with some changes, from that of Otto Schmoller, the author of the Commentaries upon Hosea, Joel, and Amos. Other dates, in some cases, are assigned by different Commentators, whose arguments, in support of them can be found in the special Introductions to the several books. They are all briefly exhibited in O.R. Hertwig's tables for an Introduction to the Canonical and Apocryphal Books of the Old Testament:

1. **Pre-Assyrian Period**.

Prophets: B.C. (dates) [dates].

Obadiah: (c. 890-880 ?) [585].
Joel: (c. 850).
Jonah: (c. 825-790).
Amos: (c. 810-783).
Hosea: (c. 790-725 ?). [called **Uzziah** 2nd Kings 15:13 & 2nd Chron. 26:1].

Kings of Judah: B.C. (dates) [dates].

5. **Joram:** (889).
6. **Ahazjah:** (884).
7. (**Athaliah:** 883).
8. **Jehoash:** (877).
9. **Amaziah:** (838).
10. **Azariah:** (810).

Kings of Israel: B.C. (dates) [dates].

9. **Joram:** (896).
10. **Jehu:** (883).
11. **Jehoahaz:** (856).
12. **Jehoash:** (840).
13. **Jeroboam II:** (824).
? (**Anarchy**. 783).
14. **Zachariah:** (772).
15. **Shallum:** (771).

2. **Assyrian Period.**

Prophets: B.C. (dates) [dates].

Isaiah: (c. 760-690).
Micah: (c. 768-710).
Nahum: (680).
Zephaniah: (c. 639-609).
Jeremiah: (c. 628-583).
Habakkuk: (c. 608-590).
Ezekiel: (c. 594-535).
Destruction of Kingdom of Judah by Chaldaeans (588).
Kings of Judah: B.C. (dates) [dates].
11. **Jotham:** (758).
12. **Ahaz:** (742).
13. **Hezekiah**: (727).
14. **Manasseh**: (696).
15. **Amon**: (641).
Kings of Israel: B.C. (dates) [dates].
16. **Menahem:** (762).
17. **Pekahiah:** (760).
18. **Pekah:** (759).
19. **Hoshea:** (730).
(***Overthrow of Kingdom of Israel by Assyrians***. 722.)

3. **Chaldaean Period**.
Prophets: B.C. (dates) [dates].
Zephaniah: (c. 639-609).
Jeremiah: (c. 628–583).
Habakkuk: (c. 608-590).
Ezekiel: (c. 594-535).
Kings of Judah: B.C. (dates) [dates].
16. **Josiah:** (639).
17. **Jehoahaz:** (609).
18. **Jehoiakim:** (608).
19. **Jehoiachin:** (599).
20. **Zedekiah:** (598).
Destruction of Kingdom of Judah by Chaldaeans (588).

4. **Captivity & Exile Period**.
Prophets: B.C. (dates) [dates].
(588 - c . 536).
Jeremiah: (c. 628-583).
Ezekiel: (c. 594-535).
Daniel: (c. 605-536).

5. **Post-Exile Period**.
Prophets: B.C. (dates) [dates].
Haggai: c. 520-525.
Zechariah: c. 520-510.
Malachi: c. 433-424.
Kings of Persia: B.C. (dates) [dates].

Cyrus: 529.
Darius Hystaspis: 521-486.
Artaxerxes Longimanus: 433–424.

Minor Prophets: Order & Dates: B.C. (?)
[O.R. Hertwig's Tables, Page 50.]

1. **Hebrew Text**: 1-12: 1-7: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum; 8-9: Habakkuk, Zephaniah; 10-12: Haggai, Zechariah, Malachi.
2. **Greek LXX**: 1-12: 1-7: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum; 8-9: Habakkuk, Zephaniah; 10-12: Haggai, Zechariah, Malachi.
3. **General Chronological Periods**: 1-7 = Assyrian. 8-9 = Chaldaean. 10-12 = Post-Exile.
4. **De Wette**: 1-12: 1-7: Joel, Jonah, Amos, Hosea, Micah, Nahum, Zephaniah; 8-9 = Habakkuk, Obadiah; 10-12: Haggai, Zechariah, Malachi.
5. **Special Chronological Periods**: 1-7: 800, ?, 790, c. 785, 725, 710, 640; 8-9: 605, 570; 10-12: 520, ?, 440.
6. **Keil:** 1-12: 1-7: Obadiah, Joel, Jonah, Amos, Hosea, Micah, Nahum; 8-9: Habakkuk, Zephaniah; 10-12: Haggai, Zechariah, Malachi.
7. **Special Chronological Periods:**
Assyrian 1-7:
(889-84) Joram.
(887-888) Joash.
(824-788) Jeroboam II.
(810-788) Jeroboam II & Uzziah.
(790-725) Jeroboam II & Uzziah to Hezekiah.
(758-700) Jotham, Ahaz, Hezekiah.
(710-699) 2nd half of Hezekiah's reign.
Chaldaean 8-9:
(650-627) Manasseh or Josiah.
(640-625) Josiah.
Post-Exile 10-12:
(519) In 2nd year of Darius Hystaspis.
(519 -?) Darius Hystaspis.
(483-423) Artaxerx .Longim.
8. **Their Relations to 2 Kingdoms:**
Kingdom of Israel: Jonah, Hosea, Amos.
Kingdom of Judah till (722): Joel, Obadiah, Micah.
Kingdom of Judah (722-688): Nahum, Habakkuk, Zephaniah.
Judah after Exile: Haggai, Zechariah, Malachi.

HOSEA. Introduction.
§ 1. ***Person of Prophet.***
§ 2. ***Book of Prophet.***
We have in the Canon under the name of Hosea one (1) book in fourteen (14) chapters.
With regard to its contents. We have seen above that it is mainly occupied with the more northerly of the two (2) kingdoms, although the kingdom of Judah is not therefore kept out of sight,

being alluded to repeatedly, especially in chaps. 5 and 6, in conjunction with Israel. What then has it to say with reference to that kingdom? A single glance into our book is sufficient to inform us. It is chiefly occupied with a most severe testimony against the national apostasy from Jehovah, and the deep and prevailing moral and civil corruption which appears throughout as the fruit of that apostasy, and in immediate connection therewith, an announcement of divine judgments, which increases in severity until the utter destruction of the kingdom itself is foretold. But this does not exhaust the purport of the book; for, like the other prophetic writings, it contains too an abundant storehouse of promise. By the side of the severe threatenings, though these occupy by far the larger space in the book, there are found words of promise most richly unfolded, not merely as a hope of future conversion and thus of the return of better days, but as a definite announcement that the time was coming when the people, purified by chastisement and returning in grief and penitence to their God, should again find acceptance with Him, and that thereby their kingdom should be restored, not in its then abnormal and divided condition, but as one (1) united body, under a King of the line of David.

But this view only presents the meaning of the book externally, and exhibits only the germs of that which it was the special province of the prophetic writings chiefly to unfold.

It is just with our Prophet that this exhibition cannot satisfy. He presents these general truths in a form peculiar to himself; he would at least, beside the one, the threatening place the other, the promise, but he labors to regard from a single (1) point of view the position which Jehovah bears to Israel and so specially to the kingdom of the ten tribes, and from this to explain both the threatening and the promise; to view them, namely, in the light of *Jehorah's love to Israel as his people*.

In this love of God (and not simply in his righteousness) are rooted, according to Hosea, even the threatening and announcement of punishment, with which he is chiefly occupied. For it was because Jehovah's love embraced his people from the beginning that He could not suffer any apostasy from him, but must become angry at it, must chastise it, must even slay and destroy it utterly, that is, in its corporate existence. All threatening and chastisement is really the indignation and zeal of love, born of sorrow anıd therefore all the more intense. Hence the announcement of punislıment sounds forth in tones of terrific severity. But they also have their end in themselves. Love is indeed angry and most deeply so, but it is and remains nothing but love, for it is pained that it must be angry, and with all its wrath it can only aim to remove that which interrupts and prevents the display of itself to the object beloved, and must ever aim to secure salvation, reconciliation, and restoration, else it would itself stand in the way of realizing its object, and would thus contribute most surely to its own failure. From this stand-point, promise is seen to be as necessary as threatening, and in proportion to the severity of the latter must be the richness of the former, as flowing from the love of God, and not simply from a certain compassion coexisting with his punitive righteousness, or froin his faithfulness, by which the covenant is maintained, as though his truthfulness alone were to be kept unimpeachable. If, therefore, we do not wish to rest content with a superficial view of the book, we must regard its meaning from this stand-point as expressed in the following estimate: "*The prophetic exhibition of the love of God, wounded sorely and in numberless ways by Israel's guilt, and therefore necessarily a chastening love, though ever remaining unchanged in its inner nature, which being so deeply grounded would not destroy, but heal and recall to itself*." Such are the words of Ewald, who has so correctly perceived and so beautifully expressed the fundamental thought of our book, but who views it too subjectively, too much as the inere outflow of the author's own personal feelings, instead of something flowing from a deep insight into the nature of God himself. Yet he makes these admirable observations: "*To this prophet the love of Jehovah is the deepest ground of his relation to Israel; that love was always active in forming the Church; it was injured and disturbed by Israel; it chastens now in deep pain, but can never deny itself or be extinguished; it would still deliver and will at length save all. All this is exhibited with the most glowing sympathy, and in a great variety of ways. But no image is here more expressive than that of marriage. As the wife is united to her busband by indissoluble and sacred bonds, and the faithful*

Husband justly feels angry at the unfaithful wife, punishes her or even casts her off for a time, but never can really cease to love her, so has the ancient Church, the mother of the churches now living, borne children, during her unfaithfulness to Jehovah, who resist Him unworthily, and yet the love of Jehovah never departs from them, although he is angry and punishes them."

This last sentence may indicate also why we regard this relation of love between Jehovah and Israel not merely as the doctrinal background of the contents of our book, but an expression of those contents themselves. For Hosea, from the very opening, presents expressly this relation of Jehovah and Israel under this figure of the husband, who just because he is united to his wife by the bond of love, must as surely be indignant with her and punish her, as he must also be unable to let her go, but must hold out to her the prospect of a cordial reinstatement in her former relations.

The figure becomes indeed less prominent as the book advances, but appears through the whole sometimes more obscurely, sometimes more clearly, and even emerges again into the foreground in several passages. The conception of Israel's conduct is based upon this image, partly as it is designated infidelity, whoredom, which applies not merely to idolatry itself, but sets forth the principle that underlies the false, untheocratic policy of the kingdom of the Ten (10) Tribes in its alliances with the world-powers; and partly and still more as every thing that is said of Jehovah's conduct towards Israel, of warning, of threatening, of punishing, of promising, is rooted wholly in this fundamental idea of Jehovah's love to Israel as his spouse drawn from the analogy of wedded love, except that this image of wedded love is interchanged with the figure of paternal love, equally strong in another direction, as especially in chap. 11 in accordance with the fact that the subject of that chapter is Jehovah's conduct towards Israel in his childhood. This latter relation is thus placed parallel to a relation of personal love based upon a moral course of life. This view explains why our book, in a way so peculiar to itself, refers so much to Israel's earlier history. For it is natural that love should remind the one beloved, who had become unfaithful and refused to reciprocate affection, of the beginning of their attachment; that the husband should recall to the wife, when such a rupture of the marriage tie has taken place, the first love with which he met the bride (as the father also reminds the backsliding son of the love displayed toward him in childhood). On the other hand when the course of infidelity is complete, he is led to remember the beginnings and foretokens of such behavior in earlier days, and he explains the present in the light of the past, justifies his anger and chastening in the present and his bitter complaints over the unfaithfulness of his wife, by adducing the complaints made and the punishments which had to be inflicted in former times. If the recollection of the past thus intensifies the bitterness of injured love, it is equally potent, on the other side, in preventing the extinction of love; for to the wounded and deeply injured one it again presents the attachment in its whole extent, and forces the thought upon him irresistibly and imperceptibly: "*This is the one upon whom thou hast bestowed thy love, with whom thou hast been and art united in love, and whom, therefore, thou canst not let go from thee utterly and forever.*"

If we now consider the contents of the particular divisions of the book, we find this much to be clear at the outset; first (1st), that chaps. 1 and 2, and next that chaps. 4-14 are closely connected. With regard to the first (1st) and smaller division, chaps. 1 and 2, the fact is more incontestable than with regard to the second (2nd) and longer one, which, in any case demands itself a subordinate division. The question is now, how we are to reckon chap. 3. It has been attached by some to chaps. 4-14, as their introduction. But the correct view will be found to be given in the words of Hävernick, that "*the symbolical method of representation unites the first three (3) chapters into one (1) whole*." And if we are reminded of the somewhat abrupt introduction of chap. 3, we must observe that an explanation of the symbol is given in vers. 4, 5, –an explanation in plain words, in fact the first one which occurs, of the discourse in chap. 2, which from ver. 4 onwards is figurative throughout, representing Israel as an adulterous wife, so that we here arrive at a conclusion which clearly expresses the sense of what precedes.

It will more clearly appear that the view which regards chap. 3 as belonging with chaps. 1 and 2 is the correct one, if we remember that the contents of chap. 1 (and therefore also of chap. 2) certainly fall in an earlier period than the discourse in chaps. 4-14 (as chaps. 1-2 relate expressly to the "***beginning of the word of Jehovah to Hosea***"), namely, in the period preceding the fall of the house of Jehu (chap. 1:4), while chaps. 4-14 belong to the second (2nd) period defined above, after its fall; for it is in that portion that Assyria first (1st) appears, which is decisive. If now the symbolical narrative in chap. 1 must have appeared earlier than chaps. 4-14, it is only proper to suppose that chap. 3, so analogous to it, falls in the same period, that we have here generally fragments drawn from the earlier part of the Prophet's ministry, and that therefore chaps. 1-3 form a connected whole. It is thus natural to assume that the symbolical mode of presentation, in general, characterizes the earlier period of the Prophet's labors.

We thus assume two (2) main divisions: chaps. 1-3 and chaps. 4-14, and in favor of such partition have not only internal grounds but also an external argument, namely, that each part is the product of a distinct period. The one of earlier origin is, however, comparatively small, and the opinion is plausible that the Prophet, in committing the whole to writing, prefixed the former part as a kind of introduction to the greater prophetic discourse which constituted the main division, like a vestibule inviting an entrance. The contents, also, are appropriate to this purpose with their symbolical actions and figurative discourses. It has something enigmatic, surprising, straining the attention, and so preparing the way for reaching and hearing what is expressed in a simple, literal form.

The first introductory portion (chaps1-3) which contains "***the beginning***" of the divine revelation to Hosea, describes the (spiritual) adultery of the kingdom of the ten (10) tribes in its apostasy from Jehovah to idolatry, and the conduct of Jehovah towards this unfaithful spouse. The most severe punishment even to rejection is threatened against it, but, as the end and aim of such punishinent, new and higher blessedness is held out in prospect.

This is set forth in three (3) sections, each of which contains both threatening and promise, with the aim of showing clearly how little these are to be separated, how, rather, both (2) have a common source in the love which Jehovah has to Israel, since He stands united with it in (spiritual) marriage.

1. Chap. 1:2-2:3. The Prophet must symbolically, by a marriage with a wife of whoredom, hold up to Israel its sin, and, by the names of the children born of this marriage, announce its rejection (1:2-9). Yet its future acceptance and reunion are immediately pictured with a few outlines (2:1-3).

2. In copious, extraordinarily vivid, and, especially in the latter portion, most sublime language, Jehovah unbosoms Himself to his unfaithful spouse, Israel. He utters a severe accusation against her, and proclaims that she shall be punished by falling into a condition of extreme want, that she shall be laid waste (vers. 4-15). But with this new "***leading into the desert***" a change occurs; Jehovah concludes a new alliance, rich in blessing, with the spouse returning in penitence to Him (vers. 16-25).

3. Chap. 3. The Prophet must again show symbolically by his conduct towards the wife of whoredom, whom he was commanded to marry, that God still loves his adulterous wife, Israel, and would only in his love humble her, that she might return to Him.

The second (2nd) division, the main portion of the book (chaps. 4-14), the product of a later period, as we saw above, is in form distinguished from the earlier part by the entire absence of symbolical acts, the discourse being literal throughout. The purport is, however, similar in its essential features, inasmuch as here also punishment and even destruction (on account of its apostasy) are announced to the kingdom of Israel. But at the same time also it is predicted that it shall be received back on the ground of its expected conversion; indeed a time of richest blessing is at last held out to it in prospect. Jehovah appears here also as one who loves Israel, and must therefore punish it for infidelity, though as unable to give it up, and as being forced to be again merciful and to bless according to the law of love. The object is accordingly essentially the same; this inability to give up Israel, this ultimate favor and blessing form here also the picture of the future. But it costs labor, as it were, to realize this aim; the

threatening is so severe. This constitutes by far the largest portion of the whole, and only after it has disclosed its full severity, does promise break through, when Jehovah seems as it were to call to mind his former love for his people, thus showing that from the beginning love did not fail, but that even his accusings and threatenings arose from deeply wounded love. This suggests already that the ground upon which the prophecy proceeds, is changed. Idolatry, as unfaithfulness to Jehovah is, it is true, always the fundamental offense on account of which judgment is declared, but to this is added not only moral pollution, but also dissolution of the state, and especially the pursuance of a false policy altogether opposed to the character of a people of God, which sought help in external aid against the distresses which invaded them, partly in Assyria and partly in Egypt. It is the unfaithfulness of Ephraim towards Jehovah, mainly in this form of a political attitude entirely untheocratical, against which the prophet appears, and on account of which he announces judgment, the punishment threatened being destruction by those very world-powers, Egypt, and especially Assyria.

This second (2nd) main division, of such large extent, calls itself for a division. But this is a matter of great difficulty. It is, however, certain that the attempt to assign the several chapters to different periods of time, and thus to view the succession of the chapters as determined by the order of their composition (Maurer and Hitzig among others), must be unsuccessful, even if it be conceded that these chapters did proceed originally from different occasions. It is remarkable, for example, that in chaps. 4, 5, 6 Judah is mentioned frequently along with Ephraim, while afterwards it retreats more into the background, so that it is natural to infer different situations as their occasions. But as the whole lies before us at present, there is a certain unity apparent, though it is difficult to follow difinitely the course of thought. We must abandon the supposition of a strictly logical arrangement of the parts in view of the nature of the language, marked, as it is, by excitement and constantly surprising abruptness. Different expositors adopt most widely differing divisions, while others abandon the attempt altogether.

It is clear, at the outset, that from chap. 4 onwards accusation of Israel occupies the chief place, as describing its degradation and guilt; and Ewald has rightly perceived that chap. 4 is to be separated as containing a general charge, relating to the apostasy generally of the people from Jehovah, and the moral deterioration thereby induced. Then in chap 5 the denunciation is more specially directed against those of exalted position (comp. vers 1), and as its subject, in addition to the general unfaithfulness to Jehovah, something special enters, namely the false, untheocratic policy of "***going after Egypt and after Assyria***." This is, at all events, the new element here, and in attempting to exhibit the progress of thought, this point must so far be made prominent. In chap. 6 this does not appear, but the chapter is so closely connected with chap. 5, that no partition is supposable. On the other hand the denunciation of the untheocratic policy becomes still more marked in chap. 7, being there directed chiefly against the court itself, while chaps. 5 and 6 seem to be aimed more particularly at the priests. Hence chap. 7 also is to be combined with these chapters. So in all these chapters the threat of punishment is uniformly united with the accusations. But actual *announcement of judgment* appears first (1st) in chap. 8, accusations however being still uttered. Compare the beginning, chap. 8:1, and it seems to show more especially that the punishment, namely, the transportation into Egypt and Assyria, and therefore, the destruction of the state, the carrying away into captivity, is presented as the reverse side of the calling upon Egypt and going to Assyria. For the same reason chaps. 9 and 10 are to be added with chap. 7. Chap. 10:15 forms a fitting close to this section. But the contrast to the transportation to Egypt and Assyria appears again only in chap. 11:11, so that we stand first upon new ground in that passage.

Thus with chap. 11 begins a new section, and with it enters promise. Jehovah's love to Israel, which seemed to be utterly swallowed up in the announcement of judgment, here breaks forth. At first (1st), indeed, only in the form of a reminder of its manifestations in early times, how it was vouchsafed to Israel in childhood. This is naturally expressed in a sorrowful complaint against that Israel, who now in his manhocd requites that love so ill, displaying in his apostasy the basest ingratitude. Hence we have again in chap. 11:5, the most severe threatening. But Jehovah has again brought his love to

remembrance; it is He that loves Israel, as had been already shown in the beginning; this love is his essential disposition towards Israel, and thus cannot in the present belie itself; it oversteps wrath and appears as mercy, and promise breaks forth on its shining way, like the sun after dark and long distressing clouds. The brief recollections of former times in chaps. 9 and 10 only served to give point to the keen accusings. But in chap. 11 the sun breaks forth brightly. It is promise that now prevails.

But the storm is not yet past. In chaps. 12 and 13 denunciation and announcement of punishment reappear. Yet, if they are still severe, they are much less protracted. But, chiefly, there seems to be a new standpoint gained. It is the past that is dwelt upon, namely, what had transpired between Jehovah and Israel in former days. But this is a great step gained. Hence the weighty words are twice uttered: "***I am Jehovah, thy God, from the land of Egypt***" (chaps. 12:10; 13:4). This thought does, it is true, serve to sharpen the complaint, and with it to sharpen the threatening; but that people cannot be given up who have, from the beginning, Jehovah as their God. Hence in chap. 14:2-4, the exhortation to return, which shows clearly his determination not to give them up; and now, upon the ground of their expected conversion, love at last flows forth in the fullest promise, which is no longer merely a cessation of punishment, as in chap. 11:9 ff., but, positively, holds out in prospect a glorious state of blessedness.

The course of thought is accordingly not perfectly undeviating, but, especially towards the close after the highest point has been reached, rather deflected, as it tends towards the conclusion through the wrestling of love and justice, which it thus expresses. Ewald assumes after chap. 11, a sort of preliminary conclusion, marking an interruption in writing. It is, at all events, correct to assume that the train of thought has then reached a certain completion, after which the former order of the discourse is again taken up.

The following scheme will exhibit our attempt to divide the section:

Jehovah pleads with Israel, his beloved but unfaithful spouse (comp. chap. 4:1).

I. *First (1st) Discourse* (chaps. 4-11).

1. Chaps. 4-7. The complaint, addressed:

a.) (Chap. 4) against the people as a whole, on account of their idolatry and deep depravation of morals promoted by the priests.

b.) (Chaps. 5-7): against the rulers (priests, chaps. 5-6), court (chap. 7), espeially on account of their ungodly and calamitous alliance with the powers of the world.

2. Chaps. 8-10. The judgment, extending even to the carrying away of the people to bondage under Assyria.

3. Chap. 11. Mercy; God cannot utterly destroy Israel, whom He has always loved, but will again have compassion upon them even though they have most vilely requited his love.

II. *Second (2nd) Discourse* (chaps. 12-14.).

1. Chap. 12. Complaint is once more resumed, and —

2. Chap. 13. Judgment is most emphatically declared; but

3. Chap. 14. Hope of Conversion, love finally flows forth in the promise of richest blessing.

[Those who may wish to become acquainted with the various methods of dividing the book which have been proposed, will find them exhibited and discussed in the *Biblical Repertory*, Jan. 1859, art. "Book of Hosea," by Prof. Green, of Princeton. A division having much to recommend it is that adopted by him from Keil, according to which each of the two (2) main sections (chaps. 1-3, 4-14) is divisible into three (3) smaller ones (1:2-2:1, 2:2–23, 3; 4:1-6:3, 6:4-11:11, 11:12-14:9). Each of these smaller sections in both of the main divisions is marked by its beginning with denunciation and ending with promise. –M.]

In harmony with the fundamental thought of our book, as above presented, according to which it describes the sorrow and indignation of Jehovah's love, so sorely wounded by Israel's infidelity, the *language* is of a peculiarly emotional and impassioned character, reflecting unmistakably the rush and swell of the feelings. "*This anguish of love at the faithlessness of Israel so completely fills the mind of the*

Prophet, that his rich and lively imagination seeks perpetually by variety of imagery and fresh turns of thought, to open the eyes of the sinful nation to the abyss of destruction beside which it is standing. His profound sympathy gives to his language the character of excitement, so that for the most part he merely hints briefly at the thoughts instead of studiously elaborating them, passes with abrupt changes from one figure or simile to another, and moves forward in short sentences and oracular utterances, rather than in gently rounded discourse." (Keil.) Jerome (*Præf. in XIT Proph. Min*.) says of him : "*Commaticus* (literally, cut up = short) *est et quasi per sertentias loquens*." Eichhorn (Introduction, $ 555, p. 286) says not unaptly: "*The style of the Prophet is like a garland woven of various kinds of flowers, comparisons intertwined with comparisons. He breaks off one flower and throws it away, only to break off another inmediately. He flies like a bee from one bed of flowers to another, bringing the honey of his varied sentences*." With these features are connected manifold anomalies in the structure of his clauses, rugged transitions, ellipses, asyndetical constructions, inversions, and anacolutha. Add to this that his diction is marked by rare words and forms and unusual combinations , and it may be conceived how difficult is the exposition of the book. "*One must often read between the lines if he would establish the connection between the several thoughts and sentences. We will not be charged with overstatement, if we assert that the Prophet is in this respect one of the most difficult of the prophets of the Old Covenant, and indeed of all the Biblical writers*." (Wünsche.)

The abruptness of the language, reaching often to obscurity, does not merit any censure, for this peculiarity is to be explained from the contents and the subject of which the Prophet was full. "*His heart*," remarks Wünsche, "*full of the deepest anguish, on account of the destruction and the inevitably approaching dissolution of the State, makes him neglect all artistic and harmonious treatment and exhibition of his theme*." And Ewald says with perfect correctness : "*In Hosea there is a rich and lively imagination, a pregnant fullness of language, and, in spite of many strong figures, great tenderness and warmth of expression. His poetry is throughout purely original, replete with vigor of thought and purity of presentation. Yet at one time we find the gentle and flowing predominate in his style, while at another it is violently strained and abrupt, and his irresistible pain causes him often to give a hint of his meaning without allowing him to complete it. There is also thrown over the whole language the burden of the times and of the heart so oppressed by them*."

If, finally, we inquire into the composition of our book, we find no ground whatever for maintaining that the author was any other than the Prophet himself, or for the assumption that although the several discourses came from Hosea, they were yet first compiled by an other and later editor. It has been thought that their aphoristic character justifies such a hypothesis, but we are convinced that this is not so marked as one would certainly suppose at first (1st) sight, and that the several portions are not only governed by one (1) fundamental idea, which would probably have become still more obscured in the hands of a later redactor of such fragments, but that the several parts are brought into a definite order and connection. There can therefore be scarcely a doubt that our book came from the hands of the Prophet precisely in that form in which we possess it to-day. "*On closer examination the book is seen to form a complete whole executed according to a fixed artistic plan, and with corresponding beauty. This artistic plan and execution only need to be rightly understood in order to show us that it was finally published as a whole, and in its present form, by the Prophet himself*." (Ewald.) But as to the relation in which this book stands to the numerous prophetic utterances of Hosea, we are compelled to assume that we have not in this book those discourses presented in their original form. If this had been the intention of the Prophet, we should have had a greater number. Moreover the book is framed too decidedly according to a certain plan, making it clear that it was designed to form a continuous and regular composition. We have therefore to regard it as a selection from his discourses, or more correctly, as a free and independent working-up of the substance of them by the Prophet himself. His several utterances are combined by him into one (1) complete picture. He would employ

not only his lips but also his pen, and by his writings would testify concerning the holy anger of the love of God, and thus appeal to the consciences of the people.

But here the question may be asked, whether our book is the first (1st) product of Hosea's pen, whether, more particularly, earlier writings are not embodied in it. At the outset it is certainly to be assumed that Hosea was in the habit of writing down his several discourses But keeping this in view, the difference between the first part of the book (chaps. 1-3) and the second (chaps. 4 ff.) is so significant, the contents of the first (1st) part, moreover, falling in an earlier period, that Ewald's conjecture has much to support it: that chaps. 1-3 contain the substance of an earlier composition of Hosea, which he embodied in the present one when he executed it. Even if we hesitate to go so far as this, we must probably assume that the separate sections of chaps. 1-3 had been published already by the Prophet, since we have in the narratives of the symbolical actions merely the drapery in which they were to be presented to the world and not actual occurrences (see below). For in those chapters punishments were announced which were inflicted at a time earlier than the completion of the whole book. The Prophet could incorporate into his book only at a later period earlier actual events; but these symbolical transactions existed only in the mind of the prophet, and in publishing them he must have come forth at a time when these parabolic narratives could address themselves to the conscience of the people, and therefore a considerable period before the composition of the whole book, which, as we now have it, contains, in its second (2nd) part, discourses of a much later time. Such publication of the symbolical transactions might indeed have been at first (1st) only oral; but the contents of these sections seem less appropriate to that mode of announcement.

The preservation of the whole book in the destruction of the kingdom of the Ten (10) Tribes may be readily explained. Through the intercourse which was kept up between the prophets of the Lord in the two (2) kingdoms, it was carried soon aster its composition into Judah, and became widely diffused in the circle of the prophets, and was thus preserved, as Jeremiah especially has made frequent use of it in his predictions. Comp. Aug. Küper, *Jeremias, Librorum SS. Interpres atque Vindex*. Berlin, 1837, p. 67 ff." (Keil.)

After what has been said it will scarcely be necessary to add anything special in the way of exhibiting the importance of our prophetic book in Old Testament history and doctrine. Into the internal relations of the kingdom of the ten (10) tribes, against which he, like his older contemporary, Amos, directs his words of rebuke and threatening (by which these two (2) prophets mark a new step in prophecy, in distinction from Joel and Obadiah, regarding the heathen not merely as the objects but also as the instruments of the divine judgment, which is inflicted with the greatest severity against the people of God themselves), –into the internal relations of this kingdom Hosea gives us the deepest insight, and affords a most essential addition to the knowledge which we have thereon from his older contemporary. As to its doctrinal teaching, however, there can be no doubt as to the significance of a book, which regards the relation of Jehovah to Israel so profoundly and specially from the standpoint of holy love, of a holy wrath of love, and looks so far into the depths, into the intensity as well as into the sincerity, of such love as, in the examination of the contents and fundamental thought of the prophecy, we have shown that it does. In this he stands above his nearest predecessor, Amos. That prophet also discerns the favor of God shining again as last upon his people after the tempests of his wrath. But he grounds it upon the consciousness that this judgment is and shall be only one of trial and not of destruction, and hat room is thus prepared for mercy through the revelation of wrath, while Hosea traces back this duality in the divine revelation to the nature of God Himself, by his more profound conception of the divine love.

Our book is therefore truly a classic for the right understanding of the Old Testament conception of God with its interaction of love and wrath, and of the nature of the Old Testament revelation concerning God. Only such a God who can so be angry and so love, who in all His love so displays anger

and in all His anger so displays love, could give by his Only-begotten Son to the accursed death for the deliverance of rebellious man.

§ 3. ***Symbolical Transactions in Chaps. I & III***.

What is recounted in these chapters is so peculiar, and has always been regarded under such different views, that a more intimate discussion cannot here be foreborne: and to it we shall therefore devote a separate section in the Introduction. In this the results of the exegesis of the passages in question are of course to be anticipated, and must therefore be referred to here. This much is however certain that, according to the narrative, mention is made of a marriage of the Prophet with an urchaste woman at the command of God himself. Here we have a stone of stumbling. It is true that the ground of moral offense contained herein does not exist according to some interpreters, inasmuch as the "***wife of whoredom***" whom the Prophet is to marry, is regarded as being such in the spiritual sense in which a "***whoring***" of Israel is spoken of = serving idols; that Hosea had scruples about marrying a whorish, that is an idolatrous woman; and that it is commanded him not to stand aloof from her but to exhibit symbolically in his own domestic fortunes, that is, by his union with such a woman, Jehovah's relation to his people. But this view is quite untenable. For idolatry cannot be a symbol of idolatry, a marriage with an idolatress cannot be a symbol of a like marriage, namely, the marriage of Jehovah with an idolatrous people. This, altogether apart from the consideration that such a command of God to the prophet is not conceivable, that such marriage would have produced upon the people an effect exactly opposite to the one intended, namely, the presentation of idolatry to the consciousness as something sinful, if we can suppose that any effect was produced. Umbreit also seeks to establish more firmly the interpretation of the woman's whoredom as spiritual whoredom, by maintaining that Hosea, in order to represent God's marriage with Israel, was commanded to enter into marriage with Israel; but, since all Israel had become adulterous towards God, that he was obliged in order to enter the marriage relation with Israel, to unite himself to a whore in the spiritual sense = idolatress. Such a wife thus represents, as an individual, the whole people. And this outward marriage of the Prophet is the symbol of his spiritual marriage with his people. But Kurtz remarks rightly against this hypothesis, that the notion that the Prophet himself was to enter into a spiritual marriage with Israel is quite unfounded, that such a conception is not once found in the Old Testament, which knows only of a marriage of Jehovah with Israel; that the Prophet by his external marriage could symbolize only that spiritual marriage of Jehovah, and not his own spiritual marriage with Israel. For this reason his marriage, in order to represent the marriage of Jehovah with adulterous Israel, must be a marriage with a whorish woman in the outward sense.

Thus it is beyond question that it is such a marriage of the prophet that is here described, but the question is now: Must we assume an actual outward event in the life of the Prophet or not?

It is clear that we have before us a transaction which has a symbolical significance and is therefore in so far a symbolical transaction; but the question is just this, Is this an actual event intended as a symbol of a higher truth, or do we move outside the sphere of objective reality? The latter supposition does certainly seem, on the first view, to be excluded by the language employed, which does not give us the slightest hint that we have presented to as anything else than outward reality, but rather creates the impression that it is a record of actual events. And it is not to be maintained that the narrative has to do with somehing physically impossible, that it bears directly upon itself the stamp of unreality in the external sense. But it appears all the more probable that something morally impossible is described; for would it not be in the highest degree incredible that a prophet should marry an anchaste woman, and that at the express command of God? Hence the literal interpretation has been rejected already by the Chaldee Paraphrase and by the Jewish Commentators. But this plea is itself not altogether without difficulties. The reference to Lev. 21:7-14, at all events, prove's nothing: for what is there forbidden to a priest cannot be directly transferred to a prophet (comp. Kurtz: "*That prohibition is based upon the consideration that the priests were to represent the ideal holiness of the people, and is*

rooted in the same ground as is the law that a priest must be free from physical blemishes. The latter injunction is as far as possible from implying that physical defect is sin in an Israelite, and the same holds with regard to the former"). And then it is one thing to have intercourse with an unchaste woman, in order to practice fornication with her, and quite another to marry such a woman. The one is as assuredly sinful as the other is in itself not so, any more than it was for Jesus to be a friend of publicans and sinners. For the prophet would not have entered into such an alliance that he might be assimilated to the woman, but in order to raise her up to his own level, to rescue her from her sinful habits: "*Non propheta perdidit pudicitiam furnicariæ copulatus, sed fornicaria assumsit pudicitiam, quam antea non habebat*" (Jerome) ['*but no prophet loss chastity as a smelter united to a harlot, accept purity which he did not have before*'. ?].

Such an alliance in the Prophet would have been in the very highest degree surprising. But it may be asked, Was it not intended to be so, in order that the people, in their astonishment at such an anomaly, should ask what it meant, and might then learn to their shame, that it held up to them a mirror in which they could perceive their own relations with God? The Prophet would reinforce his oral preaching by a preaching of outward action; this marriage would have been a lasting actual proclamation of punishment to the people, not impeding the influence of the Prophet, but furthering it.

But on a closer examination of this view, which understands actual events to be described, most serious objections to it are immediately suggested. A beautiful picture could have been drawn exhibiting the morally reforming influence of this alliance upon the light-minded wife and the neglected children of the first marriage, and how worthy of God it would have been, answering to his compassionate love seeking that which was lost! But of this there is not a syllable –not a syllable *could* be said. Rather, this idea, which alone could neutralize the moral objections against this alliance with an unchaste woman, is completely excluded by the whole spirit and aim of the command which the Prophet received. It is just the present "***whorish***" conduct of Israel, the still existing and continual and persistent infidelity towards Jehovah, that is represented by this marriage of the Prophet, and punishiment and rejection are then exhibited as the necessary fruit and conseqence of such conduct. Thus the "***wife of whoredom***," whom the Prophet is to and does marry, is necessarily to be regarded as one who does not amend her ways, or is withdrawn from her life of sin by her alliance with the Prophet, but who even now in this alliance with him is conceived as practicing unchastity, who shows and proves herself to be unfaithful to her husband. Otherwise she would not be at all an image of Israel as thus situated, nor would this marriage be at all an image of the present conduct of Israel towards their husband, Jehovah. Strictly speaking, this wife of whoredom would have been bound, so long at least as her marriage with the Prophet was to testify to Israel of its sin, not to forsake her sinful life (until special corrective measures, related in chap. 3 should be taken with her, so that she might become a testimony of that which God, still retaining his love for Israel, would do to them).

There is no need to prove that the assumption of an actual occurrence would lead to an ethical monstrosity. With the design of this marriage to exhibit the conduct of Israel towards Jehovah, is most clearly connected a circumstance, which shows more plainly than ever the non-reality of the related transaction, namely, that the Prophet is expressly enjoined to take a wife of whoredom and *children of whoredom*. This is at first sight surprising, but becomes quite intelligible if we think of the design, of that which was to be exemplified, the conduct of Israel and all its individual members. Israel in the concrete is represented only by the latter; but this separation of a part from the whole is very frequently found in relation to Israel. Israel as the whole then appears as the mother, the individual members as the children (comp. chap. 2:4 ff.). Now both Israel as a whole and all the members of the people are unfaithful to Jehovah, they "***commit whoredom***." If therefore the actual condition of affairs in its whole extent is to be represented by a marriage of the Prophet, he must take to wife a woman still practicing unchastity, and, at the same time gave children, who are children of whoredom, that is, naturally (see also below in the exegesis) not those who were the fruit of the illicit commerce of the mother (a woman

characterized as a woman of whoredoin could, in fact, have no other, and the remark would be quite superfluous), but children who stand in the same relation to whoredom as the mother does, that is, who practice whoredom as she did, and bear therefore a faithful resemblance to her. How then is the Prophet to "***take***" these children of whoredom? Naturally the notion of such "***taking***," which in the case of a woman means marrying, must be modified in the case of children. Two senses are supposable. One is that he obtains them by marriage as children already born to his wife. In that case he is obliged to find out an unchaste woman, who has children that already commit whoredom; and not only so, but they must actually continue that habit; for otherwise the symbol no longer meets the conditions of the case, the sign no longer agrees with the thing signified. In short, under the assumption of an objective reality in this transaction, we come again to an ethical monstrosity. But the case is still worse, if we understand "taking" the children in the sense of begetting them with the wife (and this view is the more probable one; see the exegesis below). For Jehovah is married to Israel, and they are unfaithful to Him; and Jehovah has begotten children by this marriage the individual members of the people –and they also are unfaithful to Him, they "***commit whoredom***." So the Prophet, in order to manifest this, must not only take a wife of the above description, but also beget children by her who are of the same character as she, are unchaste like her. It might be known antecedently that they would be so; they are, so to speak, predestined to such a character; if it were otherwise, they would fail to perform their part, they would not represent what it was intended they should. To speak of actual reality in such a case is now a sheer impossibility. The thing signified, that which is to be represented, is revealed too clearly through the sign, that which is to set forth the relation; only one thing could make it plainer, namely, that the Prophet should add: of course this was not really done –but one must be almost blind to suppose, even for a moment, that it could be. The symbol is arranged simply in accordance with the thing to be symbolized, without reference to the consideration that in concrete reality it would encounter invincible obstacles: naturally such reference does not need to be had, because the transaction was not realized in *concreto* and in *facto*, but was only a plastic symbolizing of a certain condition of affairs which was to be denounced.

We must now go a step backwards. That which morally excites such objections lies not merely in the fact of this marriage with an unchaste woman, of whom again unchaste children were to be born, but also in its *design*. It is to be observed that the alliance spoken of has its aim purely out of itself, terminates in nowise upon itself, but is merely a mean to an end. This end is not the begetting of children. They are certainly to be begotten, but they are themselves only means to an end, with their significant names, which they receive in order to announce to the people their rejection. This marriage was thus to be contracted purely for the purpose of symbolizing another fact which lay altogether without the sphere of marriage. Such a conclusion cannot be disputed unless there is imported into the words something foreign to them. Let the words be followed closely, let not separate expressions: he went and took, etc., be emphasized, but the whole be accepted and understood as it reads, with no interlarding of all sorts of notions, about the use and plausibility of this alliance, of which nothing is indicated, and the narrative will be seen to relate to a marriage and procreation of children which are purely symbolical and described solely as serving the purposes of an emblematic representation. And that this transaction, considered as an occurrence of outward reality, is something inconceivable, opposed to the spirit and significance of marriage, is so clear, that the Prophet did not need to give the least hint of its unliteral character (if, indeed, that had been the custom of the Prophets). No; an actual marriage is not concluded simply in order to symbolize something different; the marriage is a symbol of a higher covenant. But its design is not realized in such symbolizing. That would be a trifling with the idea of marriage, agreeing but little with the profound conception of that state, which the Prophet brings to light in this very act of conceiving the relation between Jehovah and Israel as a marriage. I can give a name to a child born of a marriage, for the porpose of indicating something by it symbolically; but it would be something quite different if I were to enter into the married state simply for this purpose.

And hence the reference to Is. 7:14; 8:3,4, where, however, an outward act is narrated, is altogether unsuitable. If recourse is had to the words of the text, it may be replied that many prophetic passages, e.g., Jer. 25:15 ff., Zech. 11, show clearly that the simple words of the narrative are not decisive. In such passages the words, taken literally, even when relating to symbolical transactions, seem to record an occurrence entirely objective, though no one supposes that they really do so. In other passages this inference is more patent, while here it is obscured, though only apparently so; for that which it is ethically inadmissible to suppose should be done by the command of God, is just as incredible as the occurrence of that which is plıysically impossible.

We have now to consider, finally, in what a brief period the action is performed, the rapidity with which the several acts are, and are intended to be, presented. It is the rapidity which, if the word may be allowed, is well suited to a dramatic conception, but not to concrete reality. By literalists the fact is entirely ignored that this symbolical course of teaching would have required three (3) years at least for its complete unfolding. And in connection with the other considerations the remark of Simson (in spite of the strictures of Kurtz) is perfectly just: "*After each of the four (4) principal scenes which make up the symbolical narrative (vers. 2, 4, 6, 9), the explanation and occasion of the symbol follows, connected with 'for' in such a peculiar way, that it may be gathered indubitably, simply from this connection and the whole manner of expression, that the figure is not presented in its actuality, but is only devised for the sake of making evident to the senses the lessons it unfolds*." Thus the view which regards the actions described as real occurrences is seen to be untenable if we do not even go beyond the first section; nor do we need to add to the other arguments the relation of chap. 3 to our section. On the contrary, we think that arguments have been too much drawn from that portion of the book, and therefore too largely based upon external grounds, and for this reason less convincing than they should be.

Now after this negative result, that the narrative is not to be regarded as relating actual occurrences, the question first arises: What then does it relate? A vision? So the Jewish commentators, and in recent times especially Hengstenberg. This view does indeed surrender the externality of the transaction, but it holds to its actuality, only assuming that it was not experienced outwardly but inwardly. With regard to this hypothesis of a vision, it is admitted that a beholding" lies at the foundation of all prophetic announcement, that is, a vision in the wider sense (comp, the remarks on Amos, chap. 7). But we are not justified on this account in assuming at once that the Prophet was in an ecstatic state. There is not the least hint of such a thing given in our passage; for nothing is said of a vision in the narrower sense, and hence we are unwarranted in adopting such an assumption here. He certainly "***beheld***," as all the prophets did, that which he here relates in *parabolic discourse*. It is thus that the narrative is most properly designated.

But it may be asked: If, according to the above reasoning, it leads to a series of monstrosities to regard the (symbolical) transaction as an actual occurrence, was it allowable for the Prophet even to present it in a parabolic dress? This objection, which it seems to be, is possible only under a misapprehension of the whole aim of the exhibition. The action represented is certainly bold, is surprising, is, we say directly, exorbitant. But it was just intended to be so. It was intended, as we remarked above, to rouse the hearer into uttering the question: What? do I hear aright? What do you say the prophet must do? The thing to be set forth, the thing signified, is something abnormal, contradictory, something which it seems could never occur, that Israel should "***commit whoredom, departing from their God***"; and not this merely, but also (which, to be sure, is the necessary consequence of the former) that God should reject this His people, His spouse, to whom He had always been faithful, to whom He had been so beneficent. Since this condition of affairs to be represented, the "*thing signified*," was of such a character, it must be set forth by the description of an occurrence of a like kind, that is, one which is just as abnormal, contradictory, and unprecedented, thus necessarily rousing the attention to consider how a prophet could marry a whore at the bidding of God, and by her

beget children, who should receive, also at God's command, names indicative of punishinent, from their resemblance to their mother. There is therefore intentionally something monstrous, something ethically impossible, held up to the people as though it had happened, in order that it might be forced upon their consciousness, how utterly abnormal, how monstrous, how opposed to the right order of things, is that which they had done to God, and which He must do to them. That, therefore, which the prophet relates to the people is related to them, because it is something monstrous, but being so, it was just as certainly not a statement of actual fact for this very reason. If we were to maintain the opposite, we should mistake the design of the prophet. He would say: As Israel has acted towards God, and as He must treat his people in return so would I, the prophet, act if I were to marry a whorish woman. As impossible as the water is, so impossible should the former be; and yet alas it is a reality !

But it may be objected: The prophet's marriage would indeed represent to the people their apostasy from Jehovah, and the names of the prophet's children would bring perpetually to their consciousness the judgment which they must expect in return; but if that marriage did not take place, and the children never existed, how could such a design be carried out? Now, this objection is based simply upon an unwarranted supposition, and the inference drawn therefrom must be false. It is taken for granted that such an *argumentatio ad oculos* by outward action must have been made by the Prophet, that the Prophet intended to do so, judging from the statements of the book, and that therefore we have a narrative of actual occurrences, while it is never said that the prophet had any such intention. The Prophet may just as well have intended to appeal to the people, not by means of outward action, but by a discourse in which certain actions were the drapery of those truths which were to be proclaimed. Whether this discourse was originally oral or not, as other prophetical discourses usually were, or whether it existed from the beginning in a written form, we do not know. If the former supposition is correct, we are not obliged to assume, any more than in other prophetical discourses, that it possessed precisely the same form as that which we now have, since it would have the form appropriate to oral discourse. It is quite wrong, however, to insist that such a mere recital, –heard to-day and forgotten, perhaps, to-morrow,– could have but little influence, and make but little impression, for at least its fixed written form followed with its words speaking perpetualiy to the conscience. And it has been said already above in § 2, that such a fixed form was probably given to it before the composition of the whole book, as at present constituted, and during the period in which the discourses of the first (1st) part were pronounced.

But another argument still is adduced against the supposition of a parabolic recital, which is seen to be so necessary from all that has been said. It is urged that this would derogate from the character of the prophetic word; that the Prophet speaks expressly and repeatedly of a command of the Lord which he had received; that, if the whole were only a feigned transaction, the words, "***the Lord said***," would be degraded into a meaningless, rhetorical phrase, which would be opposed to the divinely objective character of Prophecy. Certainly our whole position would be viewed with distrust, if this drapery of narrative in which the Prophet clothes his message of instruction and rebuke, which he records, and in which he makes mention of an express command of God, were to be regarded by him as only in arbitrary device (rhetorical or as being appropriate to the plan of the book). But what is there to support such an assumption? In this, as throughout his prophetic ministry, the Prophet rather acted and spoke from a divine impulse. He had beheld what he had to say to the people, reproach of their sinfulness and threatening of punishment, and how he had to say it, that is, he had received from God in spirit an authorization and an impulse to adopt this form of rebuke, to present his divine commission in the form of feigned events. It has been further remarked (*e.g*., by Kurtz), that we have the words: go, take, etc., and not: go, tell the people that thou hast taken a wife, etc. But this objection is without force. For the expression : " ***The Lord said to Hosea, go, take to thyself***," etc., is itself included already in the parabolical discourse as well as vers. 4, 6, 9; and to insist that the Prophet must have given some hint that he was not intending to record an actual occurrence, argues a somewhat crude notion of the

obligations of a writer. A parabolic discourse must not bear the appearance of being so; on the contrary it must present itself as describing actual events (comp. e.g., Judges 9:8 ; 2nd Sam. 12), though it does not really do so. It bears in itself a *sapienti sat [self explantory]* which shows that it does not, and thus our narrative is really two (2) fold. In general the fact is evidently always overlooked, that we have before us in these seemingly historical portions, not a statement concerning the Prophet, but the written discourse of the Prophet himself; that, therefore, behind the words there stands, so to speak, the prophet writing. It is not his duty to record events as an historian; and the inference is unwarranted, that he must do so because what he says has the form of an historical record. Hence, according to correct conceptions as to what different kinds of composition require, no objection based upon the form of representation can be made to the parabolic view. And the circumstance that the Prophet is spoken of in the third (3rd) person, cannot be aduced as a proof that he does not here speak and narrate (figuratively), and that a statement is made concerning him. It cannot, at least, by any one who regards the whole book to be he composition of the Prophet and not a mere compilation by another. Moreover, in chap. 2 the Prophet introduces himself as speaking of himself in the first (1st) person. And, finally it proves nothing that the name and origin of the woman are given. Even if the names are not applied appellatively (see in the exegesis), nothing would be more natural than to invent names for the occasion, which would be a device appropriate in a symbolical discourse

If we now turn to chap. 3 and hold the identity of the woman named there with the one in chap. 1, the question is decided of itself. For if the marriage, mentioned in chap. 1 of the Prophet with this woman, was not an actual occurrence, it is self evident that his dealings towards her in chap. 3 are not more historical. If he did not in reality marry this woman, then he did not actually perform what, in chap. 3, he is commanded to do, love her. The woman is, in chap. 1, only a feigned person, and if the same person is meant in chap. 3 she cannot be a real person. But if we regard the woman of chap. 3 as not identical with that of chap. 1, we have, in the fact that the Prophet becomes connected with another woman, disregarding his marriage with the one mentioned in chap. 1, we have here, I say, 3 clear indication, applying to the whole narrative from the beginning, that these descriptions do not relate to actual events in the Prophet's life. For it is plain that the assumption of his separation from the first (1st) wife, or of her death in the interval, is only a device to escape from a dilemma. Such circumstances must bave been stated, if actual events had been related; but not a syllable is found to this effect, simply because it was assumed that no one would think of real occurrences.

But, leaving the consideration of the circumstances connected with the woman inentioned in chap. 1, and regarding simply by itself the command given to the Prophet in chap. 3 according to his own representation of it, we find the matter here to be somewhat different.

The fact is to be set forth that Jehovah preserves his faithfulness to Israel in spite of their unfaithfulness, and therefore does not utterly cast them off, but only adopts, for their good, corrective measures springing from such abiding faithfulness. Thus something is to be exemplified which would not be expected, since rejection would be the more natural course, but nothing which should not be, nothing which could be found fault with or would invite censure. And accordingly the symbol, or that which the Prophet was commanded to do, was not something ethically inadmissible or monstrous, but only something difficult, unusual, because involving great self-denial, namely, that he should remain faithful to an unfaithful wife. And what is declared to have been done by him is in the same way not something inadmissible, but only something unusual; for by a series of corrective measures the unfaithfulness of the wife is to be brought home to her heart, while, at the same time, it was to be shown that she would not be rejected. Now though it might appear as if very little could be urged in disproof of the actual occurrence of the event described (that is, if it be viewed as an isolated account), yet here also grave objections arise upon a closer examination. Even if the woman of chap. 3 is not to be identified with that of chap. 1, the former is hardly conceived of as being of another character than the latter. The woman is not one who was previously chaste and afterwards became unchaste, but one

whose adultery is only the manifestation of her former disposition, and a continuation of her previous mode of life, and the Prophet would thus be represented as entering into such intimate relations with her –whether he married her or not would not be certain– which again would border closely upon the morally offensive and become for the Prophet an impossibility. Here the canon is again to be applied, that acts, which are of an essentially immoral nature and fall under moral criticism, cannot be regarded upon external grounds as having been actually performed by divine command. Thus a husband might, it is true, be so controlled by the thought of God's faithfulness, as even to remain faithful to an unfaithful wife, that is, from moral and religious considerations, whether suggested by himself or by another. But this is not the case presented here: the narrative speaks not of an act undertaken or a course of conduct discontinued upon any such ground, but simply of a positive command of God, which was not intended to remind the husband of a duty demanded of him, but which was issued with the design of a manifestation of God's attitude towards the people of Israel, a design altogether foreign to the nature of marriage or the injunction of fidelity.

The Prophet is represented as doing what he here does purely for this external purpose; not from the recognition of a duty, and not to call attention to such duty: he does it plainly in order to symbolize something different. This is perfectly agreeable to the parabolic mode of presentation; but as soon as we come to hold the notion of an actual transaction, I the moral sense revolts against it as against a trifling with things which belong essentially to the sphere of the moral and religious life, and therefore cannot be employed as means to serve another purpose. Finally, if we had real transactions presented to us and not a symbolical form, it could not be very well supposed that the woman, accepting the gift of the Prophet would be inclined to obey his cominand. The possibility of the opposite would rather have to be assumed, which was manifestly not the case. But in the parabolic narrative this happens naturally just as the purposes of instruction require.

On the question treated in this section compare the thorough discussion by John Marck, *Diatribe de Muliere Fornicationum*, Leyden, 1696, reprinted in his *Comment. in 12 Proph. Min.*, ed. Pfaff, 1734; and in more recent times especially Hengstenberg, *Christologie*, i. 205 ff., who denies the actual occurrence of the events described, and the minute investigation of Kurtz, *Die Ehe des Propheten Hosea* (*The Marriage of the Prophet Hosea*], 1859, reprinted from the Dorpat *Zeitschrift für Theologie und Kirche*, who holds as strongly to the literal interpretation.

[The question so fully discussed above is encumbered with difficulties so great as to seem almost insuperable, and it is probable that it will never be satisfactorily settled. Instances might even be quoted of the same interpreter holding directly opposite opinions within a very short period of time. If the history of interpretation were to be thoroughly surveyed, it might perhaps be found that the majority of distinguished names have been arrayed on the side of the literal view. It may be remarked, however, that among modern interpreters, the more reverent and cautious of those of Germany seem, as a general rule, to favor the theory that the prophet was not to fulfill the commands actually and outwardly. Among the Anglo-American Commentators, on the other hand, the preponderance of opinion still is, as it always has been, in favor of the literal interpretation. So among the recent writers, Pusey and Cowles. The opinion that the Prophet beheld the events in vision has been maintained by Pococke and lately by Fausset. This theory is discussed at length by Cowles in a dissertation appended to his Commentary, to which the reader is referred. It may be remarked, generally, that the main support upon which the defenders of the literal interpretation rely, is the nature of the language employed, bearing, as it does, not the slightest indication that the commands were to be fulfilled in any other than a literal inanner, and that the opponents of this theory take their stand chiefly upon the supposed moral impossibility of the literal fulfillment. The conclusion which each reader will arrive at for himself will depend mainly upon the relative force which these considerations may have upon his mind. –M.]

Outline:

Hosea. Superscription.

Chapter 1:1. ***The Word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz,*** **and** ***Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.***

Part First. Chapters 1:2-3:5. Chapters 1:2-2:3.

A. *Rejection of Kingdom of Israel, & especially of the House of Jehu, on account of their "****whoredom****," is symbolically announced.* –Chap. 1:2-9.

B. *And yet Israel will be again accepted by God*. Chapter 2:1-3

Fuller Discourse of Jehovah Concerning His Adulterous Spouse, Israel. Chapter 2:4-25.

A. *Complaint & Threatening of Punishment*. Verses 4-15.

B. *Punishment Leads to Conversion, & Glorious Renewal of Marriage Contract between Jehovah & Israel*. Verses 16-25.

Love which Jehovah Preserves towards "Adulterous" People, & Chastening in Love which He Undertakes for their Conversion , again Symbolically Represented. Chapter 3:1-5.

Part Second. **Jehovah Pleads with Israel His Beloved & Unfaithful Spouse**. Chapters 4-14.

First Discourse. Chapters 4-11.

I. **Accusation**. Chapters 4-7.

A. *Against People as a Whole on account of their Idolatry and the Corruption of their Morals (Promoted by Priests)*. Chapter 4:1-19.

B. Accusation especially against Priests & Royal House. Untheocratic Policy of Kingdom of Israel in Seeking for Help to Assyria & Egypt is Denounced. Chapters 5-11.

1. *Mainly Against Priests*. Chapters 5:1-15.
2. *Chiefly Against Court*. Chapter 7:1-16.

II. **Judgment**.

A. "Sowing the Wind brings forth the Whirlwind as a Harvest." Galling Dependaence upon Assyria. Chapter 8:1-14.

B. Carrying Away into Assyria. Decrease of People. Chapter 9:1-17.

C. Devastation of Seats of Worship. Destruction Kingdom. Chapter 10:1-15.

III. **Mercy**. Chapter 11.

God Cannot Utterly Destroy Israel, whom He has Always Loved, though they have so Basely Requited Him, but will again Show Mercy to them. Chapter 11:1-11.

Second Discourse. Chapters 12-14.

I. **Accusation**. Chapter 12.

II. **Judgment of God's Anger**. Chapter 13.

III. **Exhortation to Return: Promise of Complete Redemption.** Chapter 14.

JOEL. Introduction.

1. ***Person & Time of Prophet***.

II. ***Book of Joel.***

There can be no question that the book bearing the name of Joel was written by himself. Not only is there no ground for doubt on this head, but all the positive evidence in the case is strongly on the same side; as, for example, the perfect unity that marks the book , one (1) chapter fitting into another with the most complete exactness . Even if we admit, what some assert, that ch. 2:10, etc., belongs to a later date than the other parts of the book, our remark holds good, for it is most closely connected with

what precedes and follows it. Whether we have the discourses of the prophet precisely as they were delivered (supposing it to have been orally), or only the substance of them, is a point which cannot be determined, and is really one of no practical importance. Most probably we have them in the latter form, as the high finish and poetical diction of the book, specially in the (1st) first two (2) chapters, suggest the idea of literary elaboration, rather than that of a simple reporting of oral discourses.

["*Of the Style of the Prophet, the chief characteristic*," says Dr. Pusey, "*is perhaps its simple vividness. Everything is set before us, as though we ourselves saw it. This is alike the character of the description of the desolation in the first (1st) chapter, the advance of the locusts in the second (2nd), or that more awful gathering in the valley of Jehoshaphat described in the third (3rd). The prophet adds detail to detail; each clear, brief, distinct, a picture in itself, yet adding to the effect of the whole. We can without an effort bring the whole of each picture before our eyes. Sometimes he uses the very briefest form of words, two (2) words, in his own language, sufficing for each feature in his picture. One (1) verse consists of five (5) such pairs of worls, 1:10. Then again the discourse flows on in a soft and gentle cadence, like one of those longer sweeps of an AEolian harp. This blending of energy and softness is perhaps one (1) secret why the diction also of this prophet has been at all times so winning and so touching. Deep and full, he pours out the tide of his words with an unbroken smoothness carries all along with him, yea, like those rivers of the new world, bears back the bitter restless billows which oppose him, a pure strong stream amid the endless heavings and tossings of the world. Poetic as Joel's language is, he does not much use distinct imagery. For his whole picture is one (1) image. They are God's chastenings through inanimate nature, picturing the worse chastenings through man. Full of sorrow himself, he summons all with him to repentance, priests and people, old and young, bride and bridegroom. The tenderness of his soul is evinced by his lingering over the desolation which he foresees. It is like one counting over, one (1) by (1) one, the losses he endures in the privations of others. Nature to him seemed to mourn; he had a fellow feeling of sympathy with the brute cattle which, in his ears, mourn so grievously; and if none else would mourn for their own sins, he would himself mourn to Him who is full of compassion and mercy. Amid a wonderful beauty of language he employs words not found elsewhere in the Holy Scripture. In one (1) verse (1:16), he has three (3) such words. The extent to which the prophecies of Joel reappear in the later prophets has been exaggerated. The subjects of the prophecy recur; not, for the most part, in the form in which they were delivered. The great imagery of Joel is much more adopted and enforced in the New Testament than the Old, –of the locust, the outpouring of the Spirit, the harvest, the wine-treading, the wine-press. To this unknown Prophet, whom in his writings we cannot but love, but of whose history, condition, rank, parentage, birthplace, nothing is known, nothing beyond his name, save the name of an unknown father, of whom, moreover, God has allowed nothing to remain save these few chapters, to him God reserved the prerogative, first to declare the outpouring of the Holy Ghost upon all flesh, the perpetual abiding of the Church, the final struggle of good and evil, the last rebellion against God, and the Day of Judgment*."

"*The tone of Joel's writings*," says Wünsche, "*indicates deep religious feelings, heartfelt experience, and warm sympathy. His moral ideas are lofty and pure, and testify to the religious knowledge and the holy life of the prophet. His poetry is distinguished by the soaring flight of his imagination, the originality, beauty, and variety of his images and similes. The conceptions are simple enough, but they are at the same time bold and grand. The perfect order in which they are arranged, the even flow and well compacted structure of the discourse, are quite remarkable. In his energy, power, and dignity, Joel reminds us of Micah; in his vivacity and lifelike freshness he resembles Nahum; in his originality and directness, in the bold range, and sublime strain of his ideas, he falls but a little below Isaiah: in his enthusiastic zeal for true religion, and his clear, earnest, penetrating insight into the moral disorders of his times, he resembles Amos. Joel threatens and warns; he descends into the innermost recesses of human nature, and he drags into the light of day, corruption, falsehood, and lukewarmness in the worship of Jehovah*." Of our Prophet, Umbreit finely says: "*The Prophetic mantle which*

enrobed his lofty form, was worthy of his majestic spirit; its color is indeed dark and solemn, like the day of the Lord which he predicts, yet we see sparkling upon it the stars of the eternal lights of love and grace." –F.]

The *Occasion* of this book was a terrible visitation of Judah by locusts and drought. The prophet describes the devastation produced, and viewing it as the beginning of a great judgment day of the Lord, he calls upon the priests to appoint a day for national humiliation and prayer.

This must have been done, since he, by divine authority, promises the people the richest blessings for the present and the future, as well as complete deliverance from all their enemies.

The book consists of *two Parts*, which must be carefully distinguished. They are as follows:

Part I. includes chaps. 1-2:17; Part II, extends from 2:19 to the end of ch. 3. They are connected together by the historical statement (2:18,19).

Part I. The plagues already named, are described as a divine judgment. The call to repentance.

Ch. 1. The unprecedented plague of locusts and drought is described, and those on whom it fell are called upon to lament over the desolation of the land caused by it; one of the worst results of it being the necessity for suspending the daily sacrifices.

For this reason the priests are required to mourn themselves, and to summon all the inhabitants of the land to join with them in their lamentation.

Ch. 2. This visitation is simply a token that a great judgment day of the Lord is coming. The army of locusts, of which a graphic picture is given, is the host of the Lord, sent to do his will (vers. 1-11). Still the threatened judgment may be averted by timely repentance (vers. 12–14). Hence the priests should appoint a day of humiliation and prayer and should beseech the Lord to have merey upon the nation as being his own people (vers 14-17).

Part II. Contains promises: (1) For the present (2:18-27). God will deliver His people from the plague and amply repair the evil done by it, by new blessings, and so prove that Israel is His people. (2.) For the future still greater things are promised. The day of the Lord is surely coming, but to Israel it shall be a day of salvation, and a day of terror only to Israel's foes. This day shall be introduced by the outpouring of God's Spirit upon the whole people. There shall be at the same time terrible signs in the heavens and the earth, from which there is safety only in Zion. But there, all will be perfectly secure (ch. 3:1-8). The day itself is described as one of deliverance for Israel, and of destruction for their enemies, i.e., "***the nations***." These nations are reproached for their crimes against Israel, and shall be punished on account of them (vers. 9–16). Infliction of the punishment. The Lord assembles Israel and the nations, in the valley of Jehoshaphat. At first it seems as if the nations were on the point of storming the holy city, but then and there, amid terrible signs, they are annihilated by the Lord at one (1) blow. The dawning of Israel's salvation described (vers. 17-20). Uninjured by their enemies, protected by their God, who dwells forever in the midst of them, his people enjoy the richest blessings.

What Joel says of the locusts is not to be taken simply as an allegory, nor as a merely figurative description of the hosts of war. Nor is the first chapter a prediction; on the contrary it describes his own experience.

Importance of this Book. We find that it was held in high consideration by the later prophets. We have already mentioned the use made of it by Amos. It is also quite plain that Isaiah used it (comp. Is. 13:3, 6, 8, 10, 13, and Joel, 2:1-11; 2:15,16). That other later prophets had the book before them will be obvious to any one who examines a Bible with parallel references. Delitzsch, therefore, justly says, "*Among the prophets who flourished from the time of Uzziah to that of Jeroboam, Joel unquestionably holds the position of a type or model, and after Amos, there is not one (1) whose writings do not remind us of him*." We may even claim for Joel (and Obadiah also if we regard him as one of the earlier prophets), a sort of fundamental significance for the whole series of later prophets, not only on account of his clear and precise prediction of the coming of the day of the Lord, but also because of the way in which he connects Israel with it. Even God's covenant people must look well to see how they stand, for

in that day, repentance alone can help them. If this is wanting, if Israel departs from God, escape from the coming judgment will be impossible, –a truth which the later prophets exhibit with an ever-growing emphasis and distinctness. The prophecies of Joel are, it seems to me, fundamental in another sense, namely, in the promises they give respecting Israel's future. Though Israel must first suffer on account of their sins, yet the prophet anticipates with confidence the time when they shall return in penitence to God, and predicts that they shall win a glorious triumph, while all their enemies, i.e., the world, shall be utterly destroyed. Thus Joel (uniting himself, as it were, with Obadiah in unfolding and confirming the prophetic promises on this head), fixes with an assured faith the position of Israel, as God's own people, and foretells their glorious victory over all their foes, though the latter may, for the present, bring upon them much shame and sorrow. What the eye sees cannot be an object of faith, which has to do with things for the time being invisible. Accordingly Joel has given a key-note (much more full than that of Obadiah's), which was repeated by the later prophets; he unfurled a standard, so to speak, which shall never cease to wave on high. The later prophets would witness the deep humiliation of God's people by the nations, i.e., the world power; they would have to announce the total overthrow of the commonwealth of Israel, the annihilation of its political existence, as a well-deserved punishment for their sins. But notwithstanding this, all that Joel had promised would be realized; the day of the Lord was surely coming for the heathen, –a day of fearful recompense to them, but to his own people a day of deliverance and eternal salvation. So we find that in spite of the denunciations against the chosen people on account of their apostasy, in spite of the judgments to be inflicted upon them through the agency of the heathen, the faith and hope of the prophets in regard o the future of Israel are never shaken. They perpetually recur to the promise that the word will not cast off his people. A remnant shall survive. In this remnant Jehovah will be glorified, and will show that his ultimate design was not to destroy his people, but to bestow upon them fresh favors, yea far higher ones than their fathers enjoyed. This promise becomes more and more closely allied to the hope of a Messiah, and gives to it a more and more positive shape. This hope of a Messiah is the solid basis of all other hopes of Israel's future and glorious destiny. Joel, indeed, does not in express terms describe this Messianic foundation, as it may be called, but he has a general conception of it, and for this reason we have said that his prophecy may properly be called a fundamental one, i.e., with reference to those on the same subject, in later times.

Outline. **Prophet JOEL**.

Part First. **Judgment & Call to Repentance**. Chapters 1:1-2:17.

Section I. ***Complaint of Desolation of Judah by Locusts & Droughts***.

Part Second. **Promise**. Chapters 2:18-3:21.

Section I. ***Annihilation of Locust Army. Reparation of Damage done by it, by Rich Blessing.***

Section II. ***Hereafter, or "the Day of the Lord," Enemies of Israel shall be Destroyed, while the Lord reigns in Zion guarding & blessing it.***

Section III. ***Day of the Lord brings Full Salvation to Israel & Destruction of his Enemies.***

AMOS. Introduction.

§ 1. ***Personal Relations of Amos.***

§ 2. ***Age of the Prophet.***

§ 3. ***Book of Prophet***.

Under the name of this prophet we have a prophetic writing in nine (9) chapters, containing chiefly threatenings against the kingdom of Israel, to which, on account of its prevailing grievous sins, it announces a grievous infliction, even overthrow by a hostile nation. Still the book is not limited to threatenings against Israel, but at least begins with threats upon the surrounding heathen, and then, like a genuine prophetic book, concludes with che promise of a new deliverance for Israel and a splendid prosperity under the house of David.

Entering more into detail, we are to consider:

1. The first (1st) and second (2nd) chapters as a sort of introduction to the particular subject.

The second (2nd) verse of chap. 1 repeats a menace contained in Joel 4:16, and then the nations around Israel are taken up in order, first (1st) the heathen, Damascus (1:3-5), Philistia (6-8), Tyre (9-10), Edom (11,12), Ammon (13-15), Moab (2:1-3), and then Judah (4-5), against each of which the divine wrath is announced in short, similar sentences, even "***for three (3) transgressions and for four*** (4)," and is executed by "***kindling a fire***" in their capitals. Then the threatening turns to Israel, at first (1st) in the same phrase as before, but soon at greater length. There is a fuller detail of the prevailing sins, oppression of the poor, and lascivious luxury, together with a gross contempt for God's favors toward them as his people (6-12); and a fuller announcement of punishment, namely, complete subjugation under an invading foe (13–16). It is thus evident that the previous denunciations were intended only to pave the way for this one, and that Israel was especially aimed at, for which reason the prophet dwells on their case. Still the threatening is here only introduced, and the judgment is declared merely in general terms; the form of its fulfillinent can only be conjectured.

2. The special charges and threats follow in chaps. 3-6. This division contains four (4) discourses, –the first (1st) three (3) of which begin with a "***Hear this word***" –in which the kingdom of Israel, especially the great men, on account of the prevailing sins, are threatened with a divine judgment in the shape of the destruction of palaces and sanctuaries, the overthrow of the kingdom, and the carrying away of the people, unless by seeking the Lord they seize the only hope of deliverance.

(a.) In chap. 3 the chief thought is manifestly that there should be no doubt about the coming of the judgment, since the prophet who bore Jehovah's commission could not speak in vain.

(b.) Chap. 4 bases the assurance of punishment on the fact that all previous visitations of God had been to no purpose, since repentance had not ensued. The judgment therefore must come.

(c.) In chap. 5 we hear the outcry at approaching calamity, intermingled with calls to seek the Lord and love the good, as the only means of escape. It concludes with a woe pronounced upon those who desire the day of the Lord, which yet for them must be a day of terror, since all idolatry is an abomination to him. Then is added in

(d.) Chap. 6, a woe upon those who on the contrary fancy the day of the Lord to be far off and therefore persevere in their frivolity until the judgment overtakes them by means of a people whom the Lord will raise up.

After these discourses about punishment comes a new division,

3. Chaps. 7-9, in which the prophet recounts certain ***visions*** in which he has seen the fate of Israel, interspersed with historical details and threats of punishment, but at last passing into the promise of a new deliverance and prosperity for Israel.

(a). Chap. 7. First (1st), the prophet has two (2) visions of punishment by Locusts and by Fire, which, however, are averted at his intercession. So much the more does the third (3rd) vision, of the Plumb-line, show the downfall of the kingdom, and especially of the house of Jeroboam to be irreversible (1-9). The result of this announcement is that the priest Amaziah complains of Amos to the king and proposes his banishment. But Amos boldly meets him, affirms the divine call under which he was acting, and utters a still sharper threat, aimed especially at the priest.

(b.) Chap. 8. A fourth (4th) vision represents the ripeness of the people for judgment under the image of a basket of ripe fruit. Then the prophet commences with "Hear this' (as in chaps. 3, 4, 5), a

denunciation of the sins of the higher classes, who are threatned with the sore grief of a famine of hearing the word of the Lord.

(c.) In a fifth (5th) vision the prophet sees under the image of an overthrow of the temple (at Bethel) which buries all in its ruins, the utter ruin of the kingdom by a divine judgment which none can escape; since God is almighty and Israel is not a whit better than the heathen (1:7). Yet God will not destroy it entirely, but sift it by destroying all the sinners at ease, and then raise again David's fallen tent to a new glory. Thus the book concludes with the promise of a new deliverance under the house of David, when Israel will be richly blessed, and made as great and powerful as ever before, and never again be driven out of the land.

That the book whose contents are thus outlined forms one complete whole, can scarcely be disputed. But to press the inquiry closer, it is at once evident that chaps. 1 and 2 are intimately connected, and in like manner chaps. 3-6 belong together. But that the latter division concurs with the former to make one (1) whole is equally clear. A menace of judg. ment upon Israel could not possibly be satisfied with what is said in 2:13-16, for in that case there would be no definiteness and certainty as to what Israel was to expect. The further statements in the following discourses are a matter of necessity. Moreover, a comparison of 2:6-8 with 3:9,10, 5:7, 11, 6:4, shows a striking similarity between the sins censured in both cases. The unity of the first six (6) chapters is then established. As to chaps. 7-9, no argument is needed to show their mutual coherence. But the question arises, whether they did not originally form an independent whole which a subsequent editor appended to the foregoing, or conversely made the foregoing a preface to it. There is much to favor its independent character. It differs from what precedes, both in matter as containing visions, and in form, as the prophet speaks in the first (1st) person. Notwithstanding, its close connection –at least in the state in which we now have it with chaps. 1-6, is unquestionable. The chief evidence of this seems to me to lie in chap. 8:4 *seq*.; which bears an unmistakable relation to what is already found in chaps. 3-6. The reproof is the same in both. Compare the introductory words "***Hear ye***; " the censure of sins in 8:4, etc., with ch. 2:6, etc., and ch. 5:11,12; and also, the announcement of judgment in 8:10 with ch. 5:15. So close is the correspondence that one might be tempted to think that the latter passages were a subsequent insertion, which of course would destroy the argument for the original coherence of the whole. But we can hardly assume this theory of insertion by an editor, simply because the words, 8:4, *etc*., are somewhat abrupt and do not seem to be exactly in their place. If an alteration were made, we should suppose they would have been taken away from their present place and joined to the foregoing passages, to which they seem more suited. Here applies the critical canon that the more difficult reading is to be preferred. But then it is to be observed that the conclusion, (9:11, etc.,) undeniably reechoes the conclusion of Joel, and still more does ch. 1:2 connect itself with Joel. This fact shows beyond mistake that our book in its present state originated from one hand, and farther, since its beginning and its end are original, integral elements proceeding from the author himself, that we must consider the book as a complete whole, as certainly so prepared by its author.

If this be so, it follows that the prophet Amos, who in chap. 7 speaks of himself in the first person, is necessarily the composer not merely of the account of these visions, but also of the whole book. If at first (1st) we understood from the superscription that the substance of these utterances proceeded from Amos, much more must we suppose that they were reduced to writing and united with the foregoing books by him; and we must consider the superscription as prefixed to this, as it undoubtedly will, and of right ought to be, considered. That he who in ch. 7 says "***I***" is no other than Amos, is plain from verse 10, etc., where he is so called, but that he is here spoken of in the third person is no evidence that he is not the author. Of the portions marked with the "***I***," both preceding and following, he is certainly such, but we need not for that reason consider the intervening passage 7:10-17 as inserted by another; for Hosea, in the beginning of his prophecy, in the portion (chap. 1:2) which undoubtedly is his own, also speaks of himself in the third (3rd) person. Besides, the transition to the

third (3rd) person here is altogether simple and natural, since he was repeating what Amaziah charged against him. And having thus spoken, he continues in the same manner in the 12th and 13th verses. Moreover, since the subject relates to the personal experiences of the prophet, there is the less reason for considering it another's interpolation in a writing the rest of which was composed by Amos. No, it is Amos alone who relates what befell bim in his prophesying, and then speaks of his origin and his mission, and after wards utters a new menace against Amaziah. And this is not added as a mere matter of history, but the account of the occurrence with Amaziah bears so directly upon this speech to him that it is perfectly plain that the author of the one is the author of the other, *i.e*. that the prophet himself, and no one else, has produced the whole. In favor of Amos's authorship is the style, in which are manifold reminiscences of a pastoral life. (See below.) In the first (1st) instance, this proves only that the separate discourses came from Amos, but not that he composed the whole. But since after what has been said the theory of its compilation by a third (3rd) person is inadmissible, the argument for Amos as the author is greatly strengthened by these peculiarities of language. Besides, we could not properly speak of “Discourses of Amos” which another person has collected together, but the book in its present form is to be considered as an original composition of its author, based upon the “discourses” he had delivered orally.

Outline:

Chapters I, II.

Superscription (ch. 1:1). 1. ***The words of Amos (who was among the shepherds of Tekoa), which he saw concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said***:...

I. *Divine Judgment is Announced 1st Against the Countries Lying Around Israel, then Against Kingdom of Judah, but at Last Remains Standing over Kingdom of Israel* (chaps. 1:2-2:16). (((a) *Damascus* (1:3–5). (b) *Gaza* (1:6-8). (c) *Tyre* (1:9,10) . (d) *Edom* (1:11,12) (e) *Ammon* (1:13-15). (f) *Moab* (2:1-3). (g) *Judah* (1:4,5) . (h) *Israel* (1:6-16)))

Chapters III-VI.

II. *To Kingdom of Israel, Especially to its Great Men, Divine Judgment is Announced upon Prevailing Sins, unless Men seek the Lord*. (Chapters 3-6.)

1. As surely as Prophet bears Divine Commission, will God punish Israel. (Chapter 3)

2. Punishment must Come, since Despite all Chastisements People will Not Amend. (Chapter 4)

3. Lament for Israel. Only Safety is in seeking the Lord. Woe to Fools who Desire Day of the Lord. (Chapter 5)

4. Woe to the Secure who think that the Day of the Lord is far off. (Chapter 6)

III. *Threatening Discourses Against Kingdom of Israel in Shape of Visions. Promise in Conclusion.* (Chapters 7-9)

1. Three (3) Visions. Two (2) of National Calamities are Averted at Request of Prophet Third (3rd), of a Plumb-Line, indicates certain Downfall of Kingdom. Attempt of Priest Amaziah to banish Amosfrom Bethel: thereupon a sharper Threat, especially Against Amaziah. (Chapter 7)

2. Fourth (4th) Vision: Israel ripe for Destruction. Days of Mourning Threatened Against Ungodly. Afterwards a Famine of Word. (Chapter 8)

3. Fifth (5th) Vision. Downfall. Not even a little Grain Perishes. After Overthrow of All Careless Sinners God will Raise Fallen Tent of David to New Glory. (Chapter 9)

OBADIAH. Introduction. Book of Obadiah.

Of the *author* of the brief prophecy concerning the doom of Edom, which those who arranged the Canon have inserted between Amos and Jonah, we really know, with certainty, nothing except the name. This is read by the Masorah as Obadiah (`obadeyah), i.e., Servant of Jehovah, a proper name frequently met with, and which was borne also by a respectable Zebulonite of the time of Saul (1st Chr. 28:19), a major-domo of Ahab (1st K. 18:3), a Levite under Josiah (2nd Chr. 34:12), and several heads of post-exilian houses. There is, therefore, no ground for holding it, with Augusti and Küper, as a symbolic pseudonym that, however, the pronunciation of the name offered by the Masoretes was not universal in the earliest times, is evident from the fact that the LXX (70) give for it, in different places, not only Obdias, but Abdias, Audias, etc. What Jewish traditions report concerning the man bears the stamp of conjecture, or of fanciful invention. The oldest of these traditions identifies him with the chief courtier of Ahab, referred to above, probably because he is mentioned 1st K. 18:3 as a very pious man, but in so doing overlooks the fact that our prophecy grows not out of the circumstances of the ten (10) tribes, but entirely out of Jerusalem. The others are still more capricious.

To determine the *time* of the prophecy, we are left, therefore, simply to its *contents*, to its relations with the other prophets, and to the historical accounts of the Old Testament.

The situation in which the prophet stands is shown principally in ver. 10 ff., since vers. 1-9 contain mere prophecy ("***in that day***," ver. 8). Jerusalem is distressed by a hostile invasion, strangers have entered into her gates (ver. 11*c*), have plundered and ravaged, so that the population have betaken themselves to a wild flight (ver. 14*b,c*), have carried off many treasures (ver. 11*b*), and divided the inhabitants among them by lot (ver. 11*d*), to sell them as slaves to distant peoples (ver. 20*c*). The Edomites have not only exhibited an unbrotherly and malignant delight in these transactions (vers. 12; 10*a*; 13*b*), but have actively taken part in them (ver. 11*e*), have shared in the invasion of the city (ver. 13*a*), in the plundering (ver. 13*c*), and the mad revelry which followed (ver. 16*a*), have lain in wait for the fugitives when they escaped from the city, and slain them in part, in part delivered them up to slavery (ver. 14). The catastrophe which the prophet threatens in vers. 1-9, is the punishment of Edom for these deeds (ver. 10), and with this is linked the restitution of Israel (vers. 17-21).

From this description it is obvious that the circumstances were such as presented themselves after the destruction of Jerusalem by Nebuchadnezzar. That the conduct of Edom in relation to that catastrophe was thoroughly hostile, and closely similar to what is here depicted (ver. 11 ff.), is proved by the prophecies occasioned by that conduct (Ezek. 35 and Is. 63). We might, therefore, regard the prophet as a contemporary of this event (Aben Ezra, Luther, Calovius, Tarnovius, Ch.V. and J.D. Michaelis, De Wette, Knobel, Maurer, Winer, Hendewerk), or as one of the later Epigoni of prophecy (Hitzig, an Egyptian Jew, cir. 312 B.C.). And undoubtedly we must prefer this reference of our prophecy to every other, if it were true, as Hitzig maintains, that in the first ten (10) verses of his discourse, Obadiah makes use of, nay, simply paraphrases the strikingly similar language of Jeremiah (chap. 49:7 ff.) against Edom. It is easy, in this view, to regard precisely those peculiar features in which Obadiah excels Jeremiah (ver. 11 ff.), as called forth by the immediate impression of the catastrophe, which Jeremiah had not yet before his eyes: for he spoke his prophecy in the fourth (4th) year of Jehoiakim, and therefore before the destruction of Jerusalem (cf. Caspari, p. 15 ff.).

Nevertheless, concerning this use of Jeremiah by Obadiah, precisely the contrary is to be believed. Against it speaks at once the circumstance, that this very series of announcements in Jeremiah concerning foreign lands to which the passage 49:7 ff. belongs, shows not merely a constant use of earlier prophecies, but that Jeremiah repeatedly applies earlier prophecies, with free reproduction and expansion, to present occasions. So the prophecy against Moab, Is. 15, 16, in chap. 48; the prophecies in Am. 1:13 ff., 8 ff., in chap. 49:1 ff., 23 ff. Thus he has, in some sense out of his own (*exousia*), on the principle that prophecy is spoken for all time and therefore must be applicable also to the ever-recurring present, compiled, in this series of chapters, a canon of ancient prophecy for his own time. And if, in all

these passages, it is undeniable that Jeremiah has availed himself of older prophecies should be in just the one before us be the original, and Obadiah have borrowed from him?

This presumption against Hitzig's view rises to certainty when we more carefully compare the two (2) predictions. "*On comparing the two (2) common sections with each other, we find that in Obadiah partly shorter and more rapid, partly heavier and more abrupt, partly more clear and lively than in Jeremiah*" (Caspari). It cannot be denied that the *cruces interpretum* offered by Obadiah, especially in vers. 3, 5, appear in Jeremiah smoothed down, and that the solitary difficulty which Jeremiah has beyond Obadiah in the word om (chap. 49:16), as against the numerous obscurities peculiar to the latter, is of no account. But it is contrary to all hermeneutical procedure to suppose that a later writer, in regard to a situation meanwhile explained, should have still darkened the clear language of the earlier one, while, on the contrary, it is a common and explainable occurrence, that the obscure prophecy of antiquity should, in the hands of the subsequent seer, who is at the same time highly skilled in discourse, become more flowing and more clear. Some, to escape this argument, feign that the obscurities of Obadiah are indications of an atomistic compilation, from a point of view arbitrarily chosen, without force and without definiteness; but the exegesis of the book will have to show that his discourse is one which bears a single burden, is *animated by one independent soul.*

The comparison with Jeremiah is, therefore, of no value toward the more accurate determination of the age of our prophet. On the other hand, we have the positive circumstance that the inner relationship places his prophecy entirely within the circle of view of those prophets among whom the collectors of the Canon have placed it, that is, the oldest. Of the great monarchies of the world Obadiah knows nothing. The enemies who have invaded Jerusalem are to him simply foreigners and strangers (ver. 11), and besides the Edomites he names none except the Philistines (ver. 19), and the Phoenicians (ver. 20), both of whom appear in Joel (4:4), as enemies of the kingdom. Aram is not so much as once mentioned, so that his horizon is still narrower than that of Amos. The two (2) kingdoms are in existence standing firmly side by side. The southern one consists of the tribes of Judah (which inhabits the Negeb and the lowland) and Benjamin (ver. 19); the northern (Ephraim and Gilead) must yet be possessed, that a united kingdom may arise, one (1) army of the children of Israel (vers. 19,20, cf. Hos. 2:2). The captives of Jerusalem are not carried away to the east, but are sold as slaves into the west, precisely as in Joel; to the Javan (Ionia) of Joel corresponds the Sepharad (Sparta) of Obadiah (ver. 20). The middlemen, who have made traffic of these slaves, are doubtless the same as those named in Am. 1:9; Joel 4:6, the Poenicians, whom Obadiah also (ver. 20) expressly mentions. Of a destruction of Jerusalem, moreover, not a word is said, but only of capture and ravage. And it is to be observed that the hostile attitude of Edom is by no means a state of things first produced by the Babylonian destruction, and before unheard of. In Joel also (4:19), and Amos (1:11 ff.; 9:12), precisely as here, Edom appears as an enemy of Judah, deserving double chastisement on account of his originally fraternal relation to Israel. It would be plainly incongruous to refer all these predictions just cited, and which, for the most part, wear a very distinctly historical aspect, to the incidental position which Edom occupied two centuries later in the Chaldæan catastrophe; the more incongruous because, from the time of Moses onward (Num. 20:14 ff.), the attitude of this neighbor nation toward Israel was, according to the historical Books also, hostile up to the full measure of their strength (1st Sam. 14:47; 2nd Sam. 8:14; 1st K. 11:14 ff.; 2nd K. 8:20, etc.).

The same is to be said of Obadiah also. As he belongs to the first (1st) period of written prophecy, not only from the correspondences above noticed, but also from the fact that the later prophets presuppose him as having gone before (cf. under the head of Theological and Ethical), day, even expressly quote him (Joel 3:5; 2:32, cf. Obad. 17), he cannot have had the Chaldaean destruction for his point of view, for what he says of devastation is not prophecy, but palpable, detailed description, which is plainly distinguished from the prophetic verses, and therefore relates to the past. And even if we give up the hermeneutical rule that every prophetic utterance must rise from a given historical

situation, be called forth by some manifestation of God's rule in the history of the kingdom; if we concede that, irrespective of any historical occasion, and purely by the force of inspiration, Joel may have foreseen the participation of the Edomites in the destruction of Jerusalem, with all its particular features; still, it is certainly inconceivable that he should have placed this incidental circumstance so conspicuously in the foreground, while the main fact which should have naturally cast down him and his people to the ground, in the prospect of it, namely, the destruction itself, and the chief enemy, the Babylonians, were treated as such obviously familiar circumstances, mere scenery and a starting point for the threatening against Edom. Thus fall also the opinions which place Obadiah in the early times indeed (under Uzziah), but still will not give up the reference of his prophecy to the catastrophe of 588 B.C. (Hengstenberg, Havernick, Caspari.) The event which by its iniquity has called for the judgment announced by Obadiah is, rather, one contemporary with himself, one, therefore, accomplished in the earlier times by the Edomites against Jerusalem, which he has personally witnessed, and on which the other prophets of that-age also look back in the apposite passages of their writings.

When we inquire more specifically into the nature of this transaction, it is not that recorded in 2nd Chr. 25:23 f. (Vitringa, Carpzov, Kuper), nor in 2nd Chr. 28:5 ff. (Jäger). In both of these instances it was not foreigners who desolated Jerusalem, as Obadiah assumes to have been the case (ver. 11), but principally the Ephraimites. It is rather the capture of Jerusalem under Joram, mentioned 2nd Chr. 21:16 f., cf. 2nd K. 8:20 ff. (Hoffmann, Delitzsch, Nagelsbach). Here we are told that the Philistines and Arabians (a collective name with the later historical writers, for the peoples living east and south of Judah), came up and carried away great treasures, and even took among the captives the princes of the royal family. This event, which harmonizes far better than the Chaldaean invasion with our prophecy, inasmuch as it, like Obadiah, intimates nothing of a destruction of Jerusalem and annihilation of the national existence, but only plunder and rapine, this event alone can have been in the thoughts of Joel and Amos when they reproach the Philistines (Joel, 3 [4]:6; Am. 1:6 ff.) with having delivered over the captives of Judah and sold them into a foreign land. On account of this transaction the Edomites are, in the view of these prophets also, national foes.

If now, on the one hand, Obadiah coincides with them, especially with Joel, precisely in these connections, in several passages (vers. 10, 11, 15, cf. Joel 3 [4]:19, 3, 7, 14), and that not at all as a borrower, but as leading the way (ver. 17, cf. Joel 2:32; 3:5), and, on the other, Joel is to be regarded as a contemporary of Joash (877 ff.), we may, without danger of essential mistake, ascribe our prophecy to the preceding decade (890-880), falling mostly under the reign of Joram. That his position in the Canon is subsequent to that of the later Joel affords no argument against this. In fact we are obliged, from the start, by Hosea's leading place in the series, to abandon the untenable hypothesis that an accurately observed chronological principle can be discovered in the succession of the minor prophets; and the exact adaptation of our prophet to Amos, ch. 11:12, gave sufficient occasion (as Schnurrer had already perceived), for assigning to him just this place.

From this settlement of the date a beautiful and self-consistent structure of the prophecy offers itself. According to the peculiar custom of the prophets to begin with the threatening (or the consolation), and afterwards adduce the explanation of it, the discourse before us falls, first (1st), into the announcement of the judgment (vers. 1-9), and the reasons for it (vers. 10-16); to which then the conclusion demanded by the nature of prophecy, (2nd) the announcement of salvation to Israel, is appended. The language is the same throughout, and the plan rounded and complete. Thus the suppositions of Ewald and Graf (Jeremiah) fall to the ground. According to them vers. 1-9 should be regarded as the old prophetic kernel which a prophet of the exile has rewrought, completed, and adapted to the destruction of Jerusalem. (* In harmony with this conclusion, we may venture the conjecture, that our prophet is identical with that pious Obadiah whom, with others, Joram's father Jehoshaphat had sent out to revive the spirit of true worship in the land by the explanation of the law (2nd Chr. 17:7). *)

Luther: "*Obadiah gives no sign of the time in which he lived, but his prophecy relates to the time of the captivity, for he comforts the people of Israel with the promise that they shall come again to Zion. Especially does his prophecy issue against Edom and Esau, who cherished a special, everlasting envy against the people of Israel and Judah, as is wont to be the case when friends fall out with each other, and especially when brothers come into hatred and hostility toward each other; there the hostility knows no bounds. Therefore were the Edomites beyond all bounds hostile to the people of Judah, and had no greater joy than to look on the captivity of the Jews, and gloried over them, and mocked them in their grief and misery. How the prophets almost all upbraid the Edomites for such hateful malice, see on Psalms, 137:7. Now since such conduct is exceedingly distressing when one, instead of comforting as one reasonably should, rather mocks the sorrowful and afflicted in their grief, laughs at them, scorns them, glories over thein, so that their faith in God suffers a powerful assault, and is strongly tempted to doubt and unbelief, God sets up a special prophet against such vexatious mockers and assailants, and comforts the afflicted, and strengthens their faith with threatening and rebuke against such hostile Edomites, and with promises and assurance of future help and deliverance. That is truly a needed comfort and a profitable Obadiah. At the close he prophecies of Christ's kingdom, which shall be not in Jerusalem only but everywhere. For he mingles all peoples together, as Ephraim, Benjamin, Gilead, Philistines, Canaanites, Zarpath, which cannot be understood of the earthly kingdom of Israel, since such people and tribes must be separated in the land, according to the law of Moses. But that the Jews make Zarpath mean France, and Sepharad Spain, I let pass and hold nothing of it; yet let every one hold what he will*."

JONAH. Introduction. Book of Jonah.

I. *Contents*.

The prophet Jonah, the son of Amittai, receives a divine command to announce judgment against the great city, Nineveh, whose wickedness had come up before Jehovah. He attempts to evade the command by flight, and embarks in a ship to go to Tarshish. A storm rises on the sea. While the crew are praying, Jonah sleeps. But he is awakened; and the sailors perceiving in the fury [*Unbill*] of the storm a token of the divine wrath, cast lots, by which he is designated as the guilty person. On being interrogated by the crew, he acknowledges to them his guilt, and advises them to cast him into the sea, for the purpose of appeasing the divine anger. They put forth ineffectual efforts to escape from danger, without having recourse to this extreme measure, but finally follow his advice. (Chap. 1)

A large fish swallows Jonah. He thanks God that he is preserved in life; and is, on the third (3rd) day, vomited out by the fish on the land. (Chap. 2)

He now obeys the command of God, which comes to him the second (2nd) time, and goes to proclaim to Nineveh, that within forty (40) days, it shall be destroyed on account of its sins. But the Ninevites, with the king at their head, observe a great public fast, and Jehovah determines to withdraw his threatening. (Chap. 3)

Jonah having waited for the issue in a booth over against the city, must have felt that the effect [of the divine purpose to remit the calamity. –C.E.] would be to make his proclamation appear false. His displeasure, on this account, is heightened by an incident. A plant [a palmchrist], which had rapidly shot up, had refreshed him with its shade. But during the night it is destroyed by a worm; and when, on the day following, a scorching wind augments the burning heat of the sun, Jonah despairs of life [“*meint Jonah am Leben verzweifeln zu mussen*,” thinks that he must despair of life]. But God had appointed this incident for the purpose of showing him the unreasonableness of his displeasure. "***Dost thou have pity on an insignificant plant, and shall not I have pity on the great city***?" (Chap. 4)

II. *Historical Character of Book*.

III. *Symbolical Character of the Book*. The main question is that which relates to the understanding of this book, not that concerning its historical contents [*Gehalt*], which will be answered differently, according to the degree in which the reader considers his conscience bound by the *fides historica* of the Holy Scriptures. Whether the events are taken from actual life or not, this much is evident, that the record of them is not the proper aim (*nicht Selbstzweck ist*] of the book: it is intended to communicate a deeper instruction in historical form.

That the book was written for the purpose of communicating such instruction is proved:

1. From its position among the prophetical writings. The direct object of these writings is, without exception, to convey instruction in divine truth. If it be said, that the book was placed among the twelve (12) Minor Prophets, because Jonah was its author, it may be replied, first, that of its authorship by Jonah we have nowhere any mention; and that, according to this rule, the Lamentations ought also to be placed among the prophetical books. Just with as little propriety can an argument be founded upon the fact that the book treats of the fortunes of a prophet, for according to this rule, Micah and Malachi would have no place among the prophetical writings; while on the other hand the books of Moses, from Exodus to Deuteronomy, and a whole series of chapters in the books of Kings, would be entitled to a place among these writings. If in the prophets, Isaiah and Jeremiah, historical passages, or notices, are inserted, it is done that they may form the frame-work of the prophecy, serve to make it intelligible, and place it in organic connection with the facts; but throughout these prophets the prophetical element is the main part, on which the whole hinges. In the book of Jonah, on the other hand, this could still less be the object, as his prophecy is revoked, and thus forms, in the totality of the book, only a thing of passing moment (*vorubergehendes Moment*]. Moreover, that historical additions should be found in a long series of prophetical discourses is one thing, but that an entire independent book should be placed under this point of view, is quite another thing. Evidently the compilers of the Canon considered the book a purely prophetical one [*Rede*], whose historical manner of representation has the object of bringing its instruction within reach and of making it easily retained.

2. We find confirmation of this by inspection of the book itself, in which certain instructive truths –of which more hereafter– force themselves on the notice of the reader, and stand out so prominently that the interest of the narrator evidently does not attach to the person of whom he speaks, but manifestly to the events of his life [*Ergehen dieser Person*]. Precisely that, which, historically viewed, must appear the chief particular of the book, namely, the sparing of Nineveh, is marked with proportionally the least emphasis.

3. In addition to these considerations, and in harmony with them, is the style of the book. This is anything but the historical style. The author neglects a multitude of things, which he would have been obliged to mention had history been his principal aim. He says nothing of the sins of which Nineveh was guilty, and which might have formed the motive for its destruction; nothing of the long and difficult journey of the prophet to Nineveh; he is silent about the early dwelling-place of Jonah, about the place where he was vomited out upon the land; he does not mention whether and when Jonah offered and performed the offering and vow, which he promised and made (2:10); neither does he mention the name of the Assyrian king, nor take any notice of the subsequent fortunes of the prophet. In any case the narrative, if it were intended to be historical, would be incomplete by the frequent recurrence that circumstances, which are necessary for the connection of events, are mentioned later than they occurred, and only where attention is directed to them as leaving already happened. Should the observations mostly presented by Goldhorn and Hitzig be urged for the purpose of denying altogether that the Book of Jonah relates historical events, they must be deemed inadequate; but they certainly prove what Hengstenberg has fully done, that the author communicates historical events only so far as the object requires, to furnish an intelligible basis for the representation of a doctrinal object lying outside of the narrative; that the author, if he avails himself of the facts of history for his purpose, has

still employed historical data with discrimination, in the light of, and according to the idea, which he intended to represent.

4. Circumstances are found so recorded, that without the supposition of a definite design and bearing of the narrative, this form of narration would be incomprehensible. If Jonah utters thanks in the belly of the fish, and not after he is safe on shore, then there is, unless this arrangement of events is required by a definite design, a want of physical truth, which cannot be concealed by any exegetical subtilty.

But the questions now arise, what are the design and teaching of the book? and how are they made available in the narrative? Is it a *single moral lesson*, of which the entire narrative is the foundation, after the manner of a didactic fable? Or is the whole representation *symbolical*, exhibiting a complete system [*Zusammenhang*] of doctrines and ideas, a delineation of an entire development in the Kingdom of God?

In answer to the first (1st) of these suppositions it can be said, that a single (1) tenet of revelation, or of morality, is incongruous with the contents of the whole book. Each of the individual tendencies advanced by Exegetes neglects one (1) or the other part of the book, and can, therefore, not sufficiently explain the peculiar literary character of the whole. "*There is no didactic unity in the book*." (Sack.) In the manifold applications made of the book, the doctrine has been discovered in it, that God cares for other nations also (Semler); that He is not the God of the Jews only, but also of the heathen (D. Michaelis, Eichhorn, Bohme, Pareau, Gesenius, De Wette, Winer, Knobel, and many others); and the view of Gramberg and Friedrichsen amounts to essentially the same thing, according to which the conduct of the heathen and their treatment should serve as an example of repentance to Israel. But according to these views the second chapter is entirely superfluous, and Friedrichsen, with great difficulty, accommodates the first to them. The matter is not improved by discovering in the book, in addition to instruction for the Jews, an admonition to toleration for the heathen. (Griesinger). Still less satisfactory are general truths, such as those that Niemeyer, Hezel, Moller, Meyer, Paulus, and others have found in the book: namely, "*God's ways are not as our ways*." "*The office of prophet is arduous, but of great worth*" [*Kostlich*]. "*Jehovah is kind and readily forgives*." "*God is ready to avenge and to forgive*," etc. And, if converting the doctrine into a special aim [*Tendenz*], Hitzig has developed the suggestions of Köster and Jager to the view, that the book was written to remove the doubts which might attach themselves to the non-fulfillment of prophecy (here, according to Hitzig, with special reference to the alleged non-fulfillment of the prophecy of Obadiah), then the great preparations which were devoted to so insignificant an object, are not in keeping with it. Then chapters 3 and 4 would be amply sufficient. In the homiletical and catechetical use of the book, one must not leave unnoticed all those truths and definite purposes; and he will also determine, on account of their multitude, to bestow increased esteem and consideration upon the opulence of this little book, which, in four short chapters, discloses new contents to each inquirer; but even the multiplicity of the constructions put upon it [*Bestimmungen [provisions]*] proves that none exhausts the contents of the book to the degree that one can attribute to it the character of a didactic fable, or moral narrative.

There is a still more cogent argument. The book is, as we have seen, a prophetical one. But in all prophecy, this kind of narrative is nowhere to be met with. No narrative is found there, which should solely have the object that the hearer, or reader, may draw from it an individual truth as a moral. On the other hand, it is quite a frequent kind of prophetical composition to symbolize the past, present, or future destinies of a great community in a single concrete form, so that this representative concrete appears in a whole series of relations as a *symbol* of that community. Of this, the Vineyard, Isaiah, chap. 5, is a familiar example. Ezekiel, particularly, is full of such symbols, among wh'ch the figurative representation of the fate of Jerusalem, chap. 16, and the allegorizing of Judah and Ephraim by the two (2) sisters, Aholah and Aholibah, are characteristic of this species of prophetic style. And still nearer to our purpose stands the most profound symbolical discourse of the Old Testament, Isaiah 40-66, in which

everything, deserts, water, bread, light, Zion, are symbols, and under all these symbols the comprehension of the Israelitish national community, under the individual designation of the servant of God, occupies the highest place, since it is explained by the spirit of prophecy as the type of the true Israel manifested in Christ.

That the book of Jonah is to be counted among these symbolical prophecies has by no means escaped the notice of interpreters. The anticipation of it gleams through the words of old Marck: "*Scriptum est magna parte historicum, sed ita ut in historia ipsa lateat marimi aticinii mysterium, atque ipse fatis suis non minus quam effatis vatem se verum demonstret*." It form is also the minimum of an originally right starting-point in the peculiar conceits, whimsically embellished by the theological mythus, of Von der Hardt, that Nineveh represents Samaria, but that Jonah is an enigmatical name for the kings Manasseh and Josiah. Here belong also Herder's attempt to represent Jonah as a symbol of the order of the prophets, and Krahmer's view that Jonah was a warning example for his contemporaries.

On the same line, and equally removed from the purely parabolical and purely historical view, lies the attempt made by several modern divines and commentators, after the example of Sack (in harmony with the common effort to guide the exegesis of the Old Testament into the profound meaning of Scripture, and into the deep questions of the close connection between the Old and New Testaments), to represent Jonah as a type of Christ. Here particularly, we may mention Hengstenberg, Delitzsch, and Keil. (See below). This typical view of the book has a strong claim to be received, if we consider the declaration of our Saviour (Matth. 12:40). But notwithstanding it may be said, first, that this view does not embrace the whole book, but must, along with our Saviour's declaration, be restricted to chapter 2; and again, that it shares the defects of every exposition of the Old Testament given entirely from the point of view of the New Testament; and that it is not suited to the peculiarity of the Old Testament standpoint, and to the independent significance of the book in the collection of the Canon. It is in part not enough, namely, the mere New Testament element; in part too much, to wit, the discovery of the fulfillment already in that which is preliminary. It is certainly true that the whole Old Testament revelation receives light from the New Testament from first to last, which enables us to perceive its teleological connection tending onward till it reaches the goal; and yet each statement and each book of the Old Testament, as a member of the organism of the Holy Scriptures, has an aim peculiar to itself. And the full authority of the typical interpretation will then first come into the true light, when one places the genuine sense already drawn from the contents of the book, under the light of the end, namely, the fulfillment. Let us attempt an interpretation of the symbol, an interpretation standing upon its own, and that an Old Testament foundation.

Jonah is a prophet; his special mission in the book is a prophetic one. There is in the Old Testament only one community to which the prophetic vocation belongs, namely, the people of Israel. For the purpose that in him all the tribes of the earth should be blessed, Israel was founded as a nation in his ancestor, Abraham (Gen. 12), and God chose him as his servant, to disseminate the light, the knowledge of God's law among the heathen. (Is. 42:1). Jonah is Israel. Nineveh – in the view of the author of the book the type of a great heathen city– is, in a similar relation, the representative of the heathen world, as are moreover Babylon (Is. 13 f.), and Edom (Is. 63). It is selected here, because the contact with Nineveh marks the decisive turning-point between the old time, when Israel, joyful in his strength, subjected the neighboring nations, and the new time, in which prophecy, through contact with the Mesopotamian powers, became of a universal character; because their captivity among these nations, though at first a penal calamity determined upon them, had the ultimate purpose of freeing the kingdom of God from the narrow limits of its national foundation, and of preparing its dissemination over the whole earth.

Israel has the mission of preaching God's doctrine and law to the heathen world. But he has a greater desire for gain and its pursuits. He shuns his calling and goes on board a merchantman. He abandons his intimate relation to Zion and hastens far away, where no mission is assigned to him, where

he thinks that the arm of God cannot reach him. For it also belongs to his ungodly prejudices to believe that God's arm and work are limited to the boly land a prejudice which already in Jacob, the ancestor whose character represents typically the national faults, was to his shame rebuked (Gen. 28:16 f.).

But God reproves the fugitive. In the terrors, which must fall upon him, according to the divine decree, Jonah does not seek God, but sleeps, while the heathen pray. All heathen nations the individual members of the crew represent nations, for they pray each to his God (1:5) – might, by their sincere idol-worship, administer a rebuke [*zur Beschämung dienen [serve as a shame]*] to the godlessness of God's people, in their extreme distress. They cast the lot, which brings death to him; this they do not of their own choice, but by the appointment of God, which they unconsciously follow. The lot falls for a war of extermination against Israel. Jonah must announce his own fate. Israel has the law, which carries the curse in itself, and, like a sword suspended by a horse-hair, hangs over the head of the nation (comp. on Micah 6:16); he has prophecy, which, confined to him, prophecies a calamitous end ta the whole nation (Micah 3:12, 1:8). Jonah is thrown into the sea and swallowed by a monster. The sea-monster is, by no means, an unusual phenomenon in prophetic typology. It is the secular power appointed by God for the scourge of Israel and of the earth. (Is. 27:1; comp. on 2:1.) Israel is abandoned to the night and gloom of exile, after the catastrophe of the national overthrow, because he neglected his vocation. Hence the fact that Jonah prays and turns to God, before his deliverance from the fish's belly, receives an illustration. In adversity Israel shall again seek God. In that which properly belongs to penal sufferings, he shall nevertheless, at the same time, acknowledge the gracious hand of God (Hos. 2:16). He shall, also, in his miserable existence in a foreign land, not forget his holy calling. He shall not forget that his preservation as a nation, though as outcast, is a saving act of God. This becomes still clearer through the close relation, in which this prayer of Jonah stands to the longing and lamentations in exile, of the people of God, e.g. Psalms 42 and 88 in which also the deeps of the sea symbolize the misery of Israel.

There [in the deep] Jonah remains three (3) days and three (3) nights, a definite, but an ideal time (comp. on 2:1); a similar time is allotted by Hosea, also, for the punishment of Israel (Hos. 6:2). Then the fish vomits him out; the exile must have an end, for God has appointed the fish; not of its own power and will did it swallow Jonah.

But with the hoped for restoration, the vocation of Israel is not revoked. Jonah is sent the second time to Nineveh; and he must preach that the heathen world shall perish; for that is the will of God concerning the nations that do not obey Him (Micah 5:14). But Israel says, What shall I preach? It is truly cause for despair, that so much has already been prophesied concerning the destruction of the heathen, and that it has come to nothing. They remain peaceful and quiet. If my preaching accomplishes its object, they will be saved, for God is merciful and gracious. (Comp. Zech. 1:11.) This instance [*Moment*] [of doubt and irresolution on the part of Israel. –C.E.) is also portrayed in the history of Jonah. Indeed, Jonah's preaching works repentance, and, consequently, forbearance; and reproach proceeds from his mouth. God corrects him by the incident of the palmchrist. Thereby Israel, too, is instructed. There lies in the sparing of Nineveh, before the correction of Jonah, the type of the future ingathering of the multitude of the heathen before the Jewish people, which must first (1st) be humbled and broken. (Comp. Micah 4) And the prophet who wrote the history of Jonah, has exhibited the ground of this future, momentous to his people, as one lying within the Old Testament knowledge of God and his kingdom; in the mercy of God in view of repentance, and in the obduracy of Israel against the divine goodness, which quarrels with God instead of repenting. So must it truly come to pass, what Isaiah says (65:1), that God is found of those who sought Him not, and who were not called by his name. (Comp. Rom. 10:20.)

Upon this teleological prophecy nothing more can follow; the book naturally closes with this according to our view. It becomes evident, according to this view, that the book is one of universal tendency, and raises the idea of Israel to a height similar to that described, Isaiah xl. ff.; only that there

the bright side fulfilled in Christ develops itself from the mission of the servant. Though here the dignity of the mission is not less marked than there, yet the natural obstacles in the character of the people are brought into the foreground, by which it came to pass that the true Israel, at last, was not received by his own, and was crucified by contemporary Israel. Further, the reciprocal relation is hence clearly exhibited, which the symbolical character has had upon the treatment of the historical narrative ; and the listorical substratum upon the symbolical representation. There is no doubt that the truth to be exhibited could have been more briefly and more directly explained in another way (as this holds good generally in the case of parables); but the author found, in a history ready to his band,' the profound idea, which the Spirit moved him to teach, and in order to do justice to the historical, he made casual mention in the narrative, of much which, at the first glance, might appear, from the point of view of a didactic object, as unimportant.

But on the other hand, it could not fail that his design to write symbolic history made him indifferent to the pragmatic connection of the historical substratum in itself; hence the chasms and the incompleteness of statement noted by Hengstenberg, as soon as the rule of the historical style is applied to it.

Hence, finally, we learn from the book itself, its typical significance in relation to the New Testament. That Israel, as he lives a unity in the complex of God's ideas [*in der Ideenwell Gottes*], is the type of Christ, is indubitable to every one who has once earnestly reflected upon the wonderful harmony between the image of the servant of God (Is. 49. ff.) and Christ, and who has sought to explore the concealed vein of Old Testament history, according to the clear exposition of the Apostle Paul (Gal. 3:16). If Jonah is a type of Israel, and Israel a type of Christ, then the typical relation already traced out in Sack (see below), is suggested between Jonah and Christ; and the reference to this type, prominently presented in Matt. 12: 40, comp. 16:4; Mk. viii. 8:11 f.; Luke 11:29 ff.; John 12:23 f., is only a single, though the most important instance [*Moment*]. Indeed it is according to the intimation of these passages, that as the sparing of Jonah in the belly of the fish and his subsequent preaching of repentance (Luke 11:32), were a sign to the Ninevites, which must bring to them faith or judgment, so the preservation of Jesus in the grave, and the continued proclamation of the Risen One, are a sign to the world of judgment and of faith, by which the separation of mankind proceeds continually with inexorable power. Other relations can still be discovered without forced interpretation. It seeins to me particularly worth considering how the voluntary labors of the ship's crew (1:13) did not gain the shore; there was no peace until the sin-offering consecrated by God was offered.

[The mission and vocation of Israel are set forth in Is. 42:6: "***I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles***." " This description is entirely appropriate, not only to the Head, but to the Body also, in subordination to him. Not only the Messiah, but the Israel of God was sent to be a mediator or connecting link between Jehovah and the nations." Israel was "a covenant race or middle people between God and the apostate nations." (Alexander on Isaiah, chap. 42:6) Jonah commissioned by God to preach against the great heathen city, Nineveh, is a type of Israel in his mission and vocation.

The book of Jonah contains no prediction of a direct Christian import. But he is, in his own person, a type, a prophetic sign of Christ. The miracle of his deliverance from his three (3) days of death in the body of the whale, is the expressive image of the resurrection of Christ. Our Saviour has fixed the truth and certainty of this type. Matt. 12:40. Further, the whole import of Jonah's mission partakes of the Christian character. For when we see that he is sent not only to carry the tidings of the divine judgment, but also to exemplify the grant of the divine mercy to a great heathen city; that is, to be a preacher of repentance; and that the repentance of the Ninevites through his mission, brings them to know "*a gracious God, and merciful, slow to anger and of great kindness, and repenting Him of the evil (Jonah 4:2); – without staying to discuss whether all this be a formal type of the genius of the Christian religion, it is plainly a real example of some of its chief properties, in the manifested efficacy of*

repentance, the grant of pardon, and the communication of God's mercy to the heathen world." (Davison on Prophecy, pp. 200, 201.) – C.E.]

[O.R. Hertwig's Tables: Without prejudice to its historical sense, the following authors admit a symbolico-typical character of the Book:
(1.) Keil, Del., Baumg., Hengst.: Jonah is a type of Christ. (Also the Church Fathers, Marck and others, on account of Matt. 12:40.)
(2.) Kleinert: Jonah is the representative of Israel in his [Israel's] prophetic vocation to the heathen world. – C.E.]

IV. *Date*.

Outline.

[*Prophet's Commission to Preach Against Nineveh, & his Attempt to Evade it (vers. 1-3). Violent Storm Arises; Alarm of Sailors: Means Adopted for their Safety; Detection of Jonah; he is Thrown into the Sea, and is Swallowed by Fish* (vers. 4-16). –C.E.] (Chapter 1)

[*Jonah's Hymn of Thanksgiving & Praise for his Deliverance from Bowels of Fish*. C.E.] (Chapter 2)

[*Renewal of Jonah's Commission (vers. 1,2). His Preaching to Ninevites (vers. 3–4). Humiliation & Reformation of Ninevites (vers. 5-9.) Reversal of the Divine Sentence (ver. 10). –C.E*.] (Chapter 3)

[*Jonah Repines at God's Mercy to the Ninevites. God Employs a Palmchrist as a means to Reprove & Instruct him*. –C.E.] (Chapter 4)

MICAH. Introduction.

1. Historical Situation and Date.
2. The Person of the Prophet.

3. Contents & Form of the Book:

As Micah, compared with Isaiah, embraces a shorter space of time, so his horizon is locally more restricted. The breadth of view, sweeping over all history, with which the latter surreys the greatness and recognizes the importance of his time, and sheds the light of prophecy on all sides, over all nations over the distant islands of the Mediterranean, where, at that very time, Rome, the great city of the future, was building, and over the young Aryan peoples in the East, – indicating to them their place in the history of the world all this is foreign to our prophet. His gaze is fixed imperturbably on his own people, but within this field he moves with the greatest intensity."

[With this Dr. Pusey substantially agrees. After arguing plausibly that some portions of the book were spoken earlier, –ch. 4:1 ff. as early as the reign of Jotham,– he concludes: "At the commencement, then, of Hezekiah's reign, he collected the substance of what God had taught by him, recasting it, so to speak, and retained of his spoken prophecy so much as God willed to remain for us. As it stands, it belongs to that early time of Hezekiah's reign, in which the sins of Ahaz still lived on. Corruption of manners had been hereditary. In Jotham's reign too, it is said expressly, in contrast with himself, the people wire still doing corruptly. Idolatry had, under Ahaz, received a fanatic impulse from the king, who at last set himself to close the worship of God. The strength of Jotham's reign was gone, the longing for its restoration led to the wrong and destructive policy, against which Isaiah had to contend. such should not be the strength of the future kingdom of God. Idolatry and oppression lived on; against these, the inheritance of those former reigns, the sole residuum of Jotham's might or Ahaz' policy, the breach of

the law of love of God and man, Micah concentrated his written prophecy" *Introd. 10 Micha*, p. 291.–TR.].

["Helingers, in his prophecy, among the towns of the maritime plain (the Shephēlah) where his birth-place lay. Among the few places in that neighborhood, which be selects for warning and for example of the universal captivity, is his native village, "the home he loved." But the chief scene of his ministry was Jerusalem. He names it, in the be ginning of his prophecy, as the place where the idolatries, and with the idolatries, all the other sins of Judah were concentrated. The two capitals, Samaria and Jerusalem, were the chief objects of the word of God to him, because the corruption of each kingdom streamed forth from them. The sins which he rebukes are chiefly those of the capital. Extreme oppression, violence among the rich, bribing among judges, priests, prophets; building up the capital even by cost of life, or actual bloodshed; spoliation; expulsion of the powerless, women and children from their homes; coveteousness; cheating in dealings; pride. These, of course, may be manifoldly repeated in lesser places of resort and of judgment. But it is Zion and Jerusalem which are so built up with blood; Zion and Jerusalem which are, on that ground, to be ploughed as a field; it is the city to which the Lord's voice crieth; whose rich men are full of violence; it is the daughter of Zion which is to go forth out of the city and go to Babylon. Especially they are the heads and princes of the people, whom he upbraids for perversion of justice and for oppression. Even the good kings of Judah seem to have been powerless to restrain the general oppression." Dr. Pusey, *Com. on Min. Prophets*, p. 289 - TR.j

If now we distribute his book, as is generally granted, into two obvious divisions: the prophetico-political, chaps. 1-4, and the ideal contemplative, chaps. 6, 7, then in the **First** division, discourse *first*, ch. 1, we see that he finds in the judgment immediately impending over Samaria the text for his threat, that the judgment will reach even to the gates of Jerusalem (1:9). Following immediately then, in ascending succession, the *second* discourse, chaps 2, 3, called forth by the sin, whicn can no longer be restrained, and security of the people, especially of the leaders among them, now breaking out openly everywhere, that Jerusalem herself shall become a stone-heap (3:12). Not until then can the Messiah come, amid great distress and necessity, from Bethlehem, as Micah proclaims at the culminating point of this division and of the whole book, namely, in the *third* discourse, chaps. 4, 5 To this external representation of guilt, penalty, and salvation, the **Second** division, chaps. 6, 7, adds the inner one. Here, in the form of a suit-at-law between God and his people, which ends first in painful certainty of the suffering soon to be experienced, but finally in the assured confidence of salvation at last, the whole depth of Israel's mission, and his tangled ways woven out of grace and election, out of sin and forgiveness, are considered and exhibited in an evangelical light."

[Dr. Pusey finds three main divisions in the book, chaps. 1-2; 3-5; 6-7. Further, he agrees in general with our author. This book has a remarkable symmetry. Each of its divisions is a whole, beginning with upbraiding for sin, threatening God's judgments, and ending with promises of future mercy in Christ. The two later divisions begin again with that same characteristic *Hear ye*, with which Micah had opened the whole. The three divisions are also connected, as well by lessor references of the later to the former, as also by the advance of the prophecy." "There is also a sort of progress in the promises of the three parts. In the first, it is of deliverance generally, in language taken from that first deliverance from Egypt. The second is objective, the birth of the Redeemer, the conversion of the Gentiles, the restoration of the Jews, the nature and extent of his kingdom. The third is mainly subjective, man's repentance waiting upon God, and God's forgiveness of his sins. *Minor Prophets*, p. 291. –TR.]

As regards the form of the representation, Micah stands next to Isaiah in the force, pathos, freshness, and continuity of expression, and in the plastic choice of his words. In the arrangement of his thoughts, however, abrupt and fond of sharp contrasts, he reminds us more of his older contemporary,

Hosea. The beautiful plan of his discourse is admirable. In the first division each of the three addresses falls into two symmetrical halves, whose subdivisions, again (cf. especially chaps. 4, 5), are for the most part regularly constructed. And in the second division also the structure of his thought is grounded on a beautiful and well defined numerical proportion." [Dr. Pusey's characterization of Micah's style is faithful and interesting. He has very elaborately investigated the Farieties and a laptations of his poetic rhythm, and compared them with other of the Minor Prophets, p. 232. –TR.]

4. Position in the Organic System of Holy Scripture.

In the organic order of the Bible, and specially in the prophetic development of the Messianic theology, this book takes a fundamental position. Micah stands immovably within the inner sphere of the history of the Kingdom of Israel: Israel is the people chosen by God, with whom he has established a covenant from of old, and ratified it with an oath (7:20); in whom, from Egypt and the wilderness, he has glorified himself (6:4 ff.); to whom he gave a law which is altogether of a moral and spiritual character (6:6 ff.). This people have become alienated, not in part merely, but Judah also has followed the apostate northern kingdom (6:16), and a corruption of all divine institutions, offices, and orders has broken in (chaps. 2, 3), which has thoroughly devoured everything (7:1 ff.). On this historical ground grow the constituent elements of his proclamation: (1). *The necessity of the judgment*. God hardens himself against their cry of distress (3, 4), for idolatry must be rooted out (3:10 ff.), the false prophets must be put to shame (3:6 f.). From Zion he issues the judgment (1, 2), and unto Zion, in the centre of the kingdom, reaches the desolation by the enemy (1:9, 12; 2, 4; 3:12); the people are even swept away into captivity, and become a prey to the world-power, which is here designated by a name, typical from the earliest times, the name of Babylon (Babel), 4:10. But (2), *the certainty of salvation* is not thereby abrogated; it will come notwithstanding, and that through the Messiah, whose person, office, and name are described more directly and plainly than we often find them (5:1 ff.). Thus becomes established in Zion (3) *the glorious kingdom of the future* (iv. 4:1 f.), a kingdom of peace and blessing (4:3 f.; 5:4, 9; 7:14 ff.), founded in God's pity and readiness to forgive sin (7:18 f.), on the ruins of the world-power (5:5 f.). Its members are the "dispersed of Israel," the wretched, "the remnant (4:6 f.; 5:2, 6 ff.). But the heathen nations also, overcome by God's glory and might (7:16; 4:3), will seek, instead of their oracles, the living God (4:2), for the separating barrier of the statute is far removed (7:11).

Luther: The prophet Micah lived in the days of Isaiah, whose words he also quotes, as in the second chapter. Thus one may discern how the prophets who lived at the same time preached almost the same words concerning Christ, as if they had taken counsel with each other thereof. He is, however, one of the excellent prophets, who vehemently chastise the people for their idolatry, and brings forward always the future Christ and his kingdom. And he is for all a peculiar prophet in this, that he so plainly points out and names Bethlehem as the city where Christ should be born. Hence he was also in the O.T. highly celebrated, as Matt. 2:6 well shows. In brief, he rebukes, prophesies, preaches, etc. But in the end this is his meaning, that although everything must go to ruin, Israel and Judah, still the Christ will come who will restore all, etc.

[Dr. Pusey: The light and shadows of the prophetic life fell deeply on the soul of Micah. The captivity of Judah, too, had been foretold before him. Moses had foretold the end from the beginning, had set before them the captivity and the dispersion, as a punishment which the sins of the people would certainly bring upon them. Hosea presupposed it; Amos foretold that Jerusalem, like the cities of its heathen enemies, should be burned with fire. Micah had to declare its lasting desolation. Even when God wrought repentance through him, he knew that it was but for a time; for he foresaw and foretold that the deliverance would be, not in Jerusalem, but at Babylon, in captivity. His prophecy sank so deep

that, above a century afterwards, just when it was about to have its fulfillment, it was the prophecy which was remembered. But the sufferings of time disappeared in the light of eternal truth. Above seven centuries rolled by, and Micah reappears as the herald, not now of sorrow, but of salvation. Wise men from afar, in the nobility of their simple belief, asked, Where is he that is born king of the Jews? A king, jealous for his temporal empire, gathered all those learned in Holy Scripture, and echoed the question. The answer was given, unhesitatingly, as a well-known truth of God, in the words of Micah, For that it is written in the prophet. Glorious peerage of the two contemporary prophets of Judah! Ere Jesus was born, the Angel announced the birth of the Virgin's Son, God with us, in the words of Isaiah. When He was born, he was pointed out as the Object of worship to the first converts from the heathen, on the authority of God, through Micah. –TR.]

Outline:
First Division. First Discourse. Chapter 1.
Second Discourse. Chapters 2:1-3:12.
Third Discourse. Chapters 4 & 5.
Second Division. Fourth Discourse. Chapters 6-7.

NAHUM. Introduction.

I. Contents and Form.

The prophecy of Nahum announces the destruction of Nineveh, beheld in vision (*chazon*), in strains of a lofty, impetuous epinicion. This triumphal song is addressed partly, so far as it is consolatory and animating, to his countrymen; but chiefly, in its menacing character, to the powerful enemy. That Nineveh is the enemy is expressly declared in the course of the prophecy, chap. 2:9 (8) compared with chap. 3:18. In chap. 1:8, where it is first referred to, the allusion is intelligible, only as a retrospect to the statement in the title, 1:1, which, consequently, must be considered as an integrant part of the whole.

Nineveh was to be destroyed, plundered, and entirely laid waste by a hostile army, and by the unfettering of the elements; and all those that were oppressed by her were to have rest from that time forth.

The whole book is one connected prophecy. The transitions from one train of thought to another are interwoven into one another; they are often so joined by close antithesis, or verbal correspondence, that the conclusion of that which precedes is inseparably connected with the beginning of that which follows. The prophetic effusion flows on continually from beginning to end, without distinct sections, pauses, or divisions into strophes. Yet there is . no defect in the internal arrangement. In the *exordium* (i. 1-6), the prophet sets out, not from a present historical event, nor even from the event seen by him in vision; but with a lemma borrowed from the Torah: "***God is a jealous God and an avenger***; " which he works into a grand description of God's glory as a judge (comp. 1:4). Connected with this by the immediately annexed intermediate thought (ver. 7), that the avenging Jehovah is good to them that trust in Him, is the *announcement*, by way of inference, of the destruction of Nineveh, (1:8-16), which finally ends in a sentence of judgment, delivered prophetically in the stricter sense (vers. 12–14). With this is connected, passing over another intermediate thought (2:1), relating to Israel, the *description* of the catastrophe (2:2-11); differing from the announcement by the fact that while the latter is expressed throughout in the future (*'syk, 'shbr, y`sch*), now the whole scene, viewed as real and present before the eyes of the prophet, is described by preterits and participles (*lbtzu, nsym, `lh*). He sees the besieging army before the city, the armor glittering in the light of the sun (vers. 2-4); in the city he beholds wild confusion (vers. 5, 6); he sees the flood break in with its overflowing waters (7-9 a), the city abandoned and laid waste (9 b-11).

To the description is directly added, as it were, an elegy over the ruins, lamenting, of course, less in sympathy with Nineveh, than over the wickedness which caused such ruin. An alternating surge of motives, and of further descriptions of the catastrophe and its con sequences follows from 2:12-3:19. 2:12-14 gives mainly the fundamental thoughts of this epilogue: (a.) Nineveh was a robber; (b.) She is destroyed *by God* from the earth. Both these thoughts are thereupon farther carried out: (a.) in 3:1-4; (b.) in 3:5-7; (c.) 3:8–12 presents a new motive; its destruction is certain, and resistance hopeless; even the powerful No Amon fell. And as it is hopeless, so also (d.), it is helpless, 12,13. This thought is carried out in a two-fold form, vers. 14,15, a,b; let Nineveh arm herself as she may, still she must be destroyed, 15c-17; however unnumbered her troops may be, yet they must vanish away. To this is joined the epilogue, vers. 18,19, which comprises the fundamental thoughts of the whole: Nineveh, the orpressor, is irrecoverably destroyed; and the oppressed do not mourn, but are comforted.

Even from the summary of the contents we might arrive at the conclusion that the diction would be stirring and vivacious. Indeed, Nahum of all the prophets has the most impassioned style; and in none is found the change of numbers, of persons addressed, and of suffix-relations, with such frequency and immediateness as in him. At the same time his language has wonderful energy and picturesque beauty. The painting does not embrace merely single rhythms (2:5) and groups of words (2:11), but whole series (3:2, 3; 2:10, and a number of other places); and in connecting his thoughts he shows, with all his vehemence, great and varied skill. Consider the beautiful double parallelisms (comp. 3:4); the rhythmical prominence of a single definitive word, or of a quite small group of words, 1: 10('*ukelu*), 14(*ki qalloha*), 2:1; 3: 17('*ayyam*); the fuller statement of two fundamental thoughts briefly premised (1:7,8; (*shtph, tzrh*), carried out, vers. 9,10; 1:12–14: (*hnny, trph*), carried out, 3:1 ff., 5 ff., etc.) Lowth says with propriety: "*Ex omnibus minoribus prophetis nemo videtur ꝛquare sublimitater ardorum et audaces spiritus Nahumi. Adde quod ejus vaticinium integrum ac justum est poɔma. Exordium magnificum est et plane augustum ; apparatus ad excidium Ninivꝛ ejusque excidit descriptio et amplificatio ardentissimis coloribus exprimitur et mirabilem habet evidentiam et pondus.*" It has been here and there the custom, from a somewhat docetic view of the Scriptures, to esteem lightly the attention bestowed upon the form adopted by the sacred writers as something superfluous, relatively useless. We are not to reason about an opinion that is based upon a natural defect, and whoever has in general a sense of method, will not allow himself to be robbed of the enjoyment he finds in contemplating the forms of God's Word. (Comp. Prov. 25:11.) However, he who would like to copy after a good exemplar, can refer, not merely to the beauty of Luther's translation of the Bible, but also to the express model of the Reformer, whom certainly no one will accuse of humanizing the Scriptures. Compare, for example, his remark on Hab. 1:8: "Here we see how elegantly and accurately the prophets can speak, how briefly and yet amply they express a thing. For what another would have said in bare words, thus: The Babylonians will come and destroy Jerusalem: Habakkuk says with many words, and beautifies everything, and adorns it with similes," etc.

2. Author and Date.

3. Position in the Organism of Scripture.

4. Fall of Nineveh. Fulfillment.

Over 500 years, Nineveh, the great city of God (comp. Jonah 1:3; 3:2), was, under its powerful rulers, the terror of Western Asia. Through successive generations it had been built into an immense city: dynasty after dynasty had transmitted its dreaded name, by magnificent colossal edifices, to after ages. Upon an artificial terrace by the Tigris towered, not far from the tower of Ninus, the great northwest palace founded by Sardanapalus, (Assur-idanni-pal ; according to Rawlinson, Assur-izir-pal); in the southwest corner, in still fresh magnificence, stood the residence, which Assarhaddon, the son of Sennacherib, had built from the ruins of the central palace formerly erected by Salmanassar I, son of Sardanapalus and conqueror of Benhadad and Jehu. Farther to the northeast, on the KhosrSu, which flows with a swift current from the Maklub mountains into the Tigris, and frequently with sudden floods

overflows the plains, were the great structures of Khorsabad, the monuments of Sargon, who, during the conquest of Samaria, succeeded Salmanassar IV; finally, near the mouth of the Khosr-Su stood the edifices of Sennacherib and Assurbanipalus, the son of Assarhaddon, at Kouyunjik. The wide plain of the city, covered with masses of houses, streets, and pasture-grounds, was strongly fortified. On the west and south the Tigris and the Zab (Lycus) inclosed it: on the east and north moats were dug, which almost equaled the rivers in width. A surrounding wall protected the main part of he city; the sluices of the canals were defended by well-guarded gates and citadels. Within surged an immense traffic; Nineveh's reputation as a commercial city rivaled that of Tyre Ez. 27:23), and immense riches were hoarded up in it, acquired, to be sure, not by commerce alone, but also by the system of predatory war and contributions [levied in time of war] carried to the highest degree (comp. 2:13).

But even this height of human grandeur must be brought low by the will of God. In the midst of it and during its full bloom, the threatening of Nahum was denounced against [*war Nahums Wort der Stadt in, s Angesicht geschleudert*] the city, and it did not wait long for its fulfillment. East of Assyria, at the same time that the Aryan Romans were laying the foundation of their city and of universal dominion, on the banks of the Tiber, in the extreme west, the Aryan tribes, the Medes and Persians, who were about to wrest the reins of Asiatic dominion from the hands of the enervated Semites of the east, aspired to power.

After these nations had served the Assyrians a long time, –and still in the time of Salmanassar they were the vassals of that power (2nd Kings 17:6)– occurred, as it appears, the catastrophe of Sennacherib before Jerusalem, which furnished the final occasion for Deioces (Ajis-dahaka = Astyages, devouring serpent), the King of the Medes, one year after that catastrophe, to shake off the oppressive yoke. Sennacherib may nevertheless, as the monuments (against Tob. 1:21) prove, have reigned after that disaster seventeen years, and undertaken numerous expeditions; and even after him Assarhaddon, who maintained the city in a highly flourishing condition, may still have been a powerful king. The statement of Josephus, according to which the decline of the Assyrian power dates from the annihilation of its army before Jerusalem, still maintains its accuracy; for the “disperser” had become free; and though Assarhaddon continued to call himself the King of Media, it was an empty pretension. The Assyrians were no longer successful in subjecting the Medes. Already Deioces, the successor of Phraortes (Frawartish), began to tear away large fragments from the kingdom, and he ventured even an attack upon the central province, which was, however, repelled. In the south the Egyptians, whose country the Assyrian kings, since the time of Sargon, were fond of designating as their province, asserted with energy their independence under Tirhaka, and Assurbanipal, son of Assarhaddon, had only trifling success against them. Yea, under Psammetichus they began to enter Asia victoriously. Savage bands of entirely foreign hordes (the Scythians), passed through burning and laying waste the hither Asiatic countries (comp. Introd. to Zeph. 4); and although their invasion was at first productive of advantage to Assyria, inasmuch as Phraortes, the successor of Cyaxares, was obliged to turn away his forces from Nineveh against them, yea to enter into a kind of alliance with the chief Khan of the Scythians for twenty-eight years, still the country of Assyria suffered harm from them, and its power was more and more weakened. A still more dangerous enemy, in their own land and of their own race, arose under the encouragement of Media. Babylon, which before Nineveh, had maintained the ascendency in Hither Asia, made efforts from time to time to regain its ancient glory; but it had always again (and a short time before by Sennacherib and Assarhaddon) been defeated.

Now the time for independence appeared to have arrived. Whilst Cyaxares, by the wars which he prosecuted, surrounded Nineveh on the north, in a crescent, with his conquests, Nabopolassar (in Abyd., Eus., "Busalossor"; in Ktes., Diod. "Belesys"), whom the Assyrian king, in the days of the Assyrian oppression, had sent to hold Babylon, had taken advantage of the rebellious disposition of the people, drawn them into his plans, and made preparations to revolt. The complete overthrow of the Assyrian authority was an essential condition of the kingdom which he intended to found. For this there was need of Media. Cyaxares was still involved in war with Lydia; but an eclipse of the sun in broad daylight,

which terrified the combatants, contributed to the success of Nabopolassar's plans of mediation. Cyaxares made peace with the Lydians and an alliance with the Babylonians against the Assyrians, which was sealed by the marriage of his daughter, Amunia, with Nebuchadnezzar (in Herod. "Labynetus"), the son of Nabopolassar. Nebuchadnezzar appears from this time forward as the colleague of his father. [Whether, as from the notices of Ktesias in Diodorus and from Nicolaus Dam. it seems to follow, and as Niebuhr assumes, the Babylonian [king] entered into a feudal relation to Media, cannot from the evidently unreliable character of these sources be determined. Duncker doubts it. However, on this supposition, it would be easily explained how, on the one hand, Herodotus ascribes to Cyaxares alone the conquest, and how Berosus also mentions only Babylonian auxiliaries, whilst, on the other hand, besides Ez. 32 Abydenus also, Alexander Polyhistor and the Jewish sources external to the Bible assign the conquest to the Babylonians.]

The assault was made. In Nineveh reigned Assuridilil III, the indolent son of Assurbanipalus (Oppert; Spiegel according to H. Rawlinson 1860: "Assur-emed-ilin;" Brandis according to H. Rawlinson, 1864: "Assur-irik-ili-kin;" Syncellus according to Berosus, Abyd., Alex. Poly h.: "Sarakos = Assarak.") Notwithstanding the siege was no easy task. The king had at the approach of the enemy, collected all his active forces into the wide plain of the city. When Ktesias relates that they continued to be collected for three years, his statement is not incredible, in view of the great strength of the city. The silence of Herodotus is no reason to the contrary, since in our text of Herodotus, it is proved from Aristotel., Hist. Anim., ed. Becker, 601, that there is a hiatus just at the determinative passage. Niebuhr thinks that, judging from the remains of the fortifications, it was impossible for the siege-engines of the ancients to effect a capture. Three times was severe defeat brought upon the besieging army by the Assyrians sallying forth; and with difficulty did Nabopolassar, whose crown was at stake, succeed in holding the Medes to the siege. Soon the Assyrians abandoned themselves, in their camp pitched before the gates, to negligent rejoicing on account of their victory (comp. 1:10); then they were attacked in the night by the besiegers and driven back to the walls. The king gave, in his despondency, the chief command to his brother-in-law, Salaemenes; but fortune had changed. Salaemenes with his troops was routed and driven into the Tigris (comp. at 3:3). But the city itself was still uninjured, and in vain did the enemy encamp before the gates. Then it came to pass, in the spring of the third year, that other powers interfered. The river became "an enemy to the city" (Ktes.); comp. at 2:7; 1:8, 10. The inundation occurring suddenly, was more violent than it had ever been: the mighty flood broke down in one night the walls on the river to a great extent. The king despaired of saving his life. Already had he sent his family to the north; now he shut himself up with all his treasures in the royal citadel and burned himself with them."Of old the funeral pile was erected; yea, for the king it was prepared deep and large: it was prepared with fire and much wood, and the breath of God, like a stream of brimstone, kindles it." (Is. 30:33.) An immense booty of gold and silver was carried from the city to Ecbatana and Babylon. The princes of the Medes caused the battlements of the inner walls around their castles to be covered with gold and silver plates made from it. The princes of Babylon adorned the temple of Belus with it. (Comp. at 2:10.) The plundered city was abandoned to the flames. It is evident from the ruins that both Khorsabad and Nimrud were sacked and then set on fire. (Bonomi.)

Thus was Nineveh overthrown. Assyria lies buried there with all its people; round about are their graves, all of them are slain and fallen by the sword; they have made their graves deep there below." (Ex. 32:22 f.) Panic fear kept the people of the vicinity a long time far from the ruins. Xenophon found still in their mouths gloomy traditions of the destruction of the great city, whose ruins he saw: the interposition of the Deity, whether by an eclipse, or by a fearful thunderstorm, was fully believed by them. Anab. III. iv. 8-12. It seems that even the eclipse, which, to the ruin of Nineveh, had put an end to the Lydian war, was laid hold of by the popular belief, as it was by the prophets, in this import of it. In later times the Parthians erected castles over the ruins. Tacitus is acquainted with Ninus as an existing fortification. (Ann., xii. 13, comp. also Ammian. Marc. xxiii. 16.) But if this fortress ever had any

importance, Lucian could not have written: (*Hē men Ninos apolōlen ēdē, kai ouden ichnos eti loipon autēs, oud' an eipēs hopou pot' ēn*.) (*Episkopountes*) Compare Nah. 3:17.

The emperor Heraclius gained, A. D. €27, the great victory over Rhazates on the field of its ruins. (Gibbon, *Decline and Fall*, ch. xlvi.) Benjamin of Tudela found again, A. D. 1170, on its site, many villages and castles. But about A. D. 1300 it is again asserted ihat Nineveh is entirely destroyed. Thus it remained long forgotten. Bochart (*Phaleg*., vi. 20, p. 284) states that the learned endeavor in vain to determine its situation. "*Immensa urbs ac fere inxuperabilis per multa secula diruta jacet; imperii olim amplissimi munimenta, splendoris regiique apparatus domicilia hodierno die diffudit aratrum, aut seduli accolт, qui vias per medias ruinas sequuntur, conculcant. Verno tempore nunc aggeres graminibus se vestiunt omniaque collium ab ipsa natura perfectorum jugo tam similia sunt, ut Niebuhrius quт munimenta transgressus esset, Alossulce demum acceperit*." (Tuch, p. 55 f.) The spirit of inquiry, during the last decades, has reanimated the dust of the past for a witness of the truth of God's Word. "*Qui viderit ruinas Nineves et positam eam omnibus in exemplum, exravescet et mirabitur*. Hieronymus, *Ad Nah*. 3:7.

That the siege and conquest described above are predicted by Nahum cannot be doubted The strange hypothesis of Kalinsky that Nahum foretells two conquests: the one, chap. 2, related by Ktesias-Diodorus; the other, chap. 3, by Herodotus, scarcely requires mention.

More difficult, however, is the fixing of the time when the conquest took place. It was for a time considered settled that it should be placed in the year 606. (Clinton, *Fasti Hellenici*, p. 269; Layard, Nineveh and its Remains, 273; O. Strauss, p. lxxv. ; Duncker, p. 303.) We consider this date the most probable, even after the antagonistic opinion of Keil.

In favor of this first of all is the synchronism of the Biblical statements. If in the time of Josiah a king of Assyria is still mentioned (2nd Kings 23:29), it follows that Nineveh could not have been destroyed before Josiah's death in 609. If Jeremiah (ch. 25) enumerates, in the fourth year of Jehoiakim, the kingdoms of the world which were still to be destroyed, and does not mention Assyria among them, then its destruction cannot fall after 605.

Further, the more authentic sources of Jewish literature are in favor of this date. Tobias becomes blind in the year 710 (Clinton), and lives still after this one hundred years (ch. 14 gr.); and yet Nineveh was not destroyed until after his death. The Seder Olam Rabba states (ch. 24 comp. the parallels from other Rabbinical writings in Meyer's Observations on the Seder, p. 1131), that Nebuchadnezzar in his first year [consequently (comp. Jer. 25:1), immediately before the date of the passage from Jeremiah mentioned above] destroyed Nineveh.

Finally, the chronology of profane writers also favors this date. "According to Herodotus the conquest falls after the Lydian war of Cyaxares (i. 106). This war was terminated after the tenth of September, 610, by a treaty of peace. The armies of the allies, therefore, could not appear before Nineveh before the spring of 609. In the third year of the siege the city was taken (Diodorus, ii. 27); the capture was facilitated by the overflowing of the river, and must consequently have taken place in the spring. When the capture took place, Nabopolassar was still living, and took possession of the Assyrian territory situated on this side of the Tigris (Alex. Polyh. in Syncellus, p. 396 ed. Dind.). But Nabopolassar died in January 604, according to the Astronomical Canon. It can, therefore, be only a matter of doubt whether the capture occurred in 606 or 605. Since, however, Nebuchadnezzar, in the year 605, defeated Necho at Carchemish and pursued him as far as Syria, where he was informed, first that his father was sick, and then that he was dead (Jos., Ant., x. 11, 1), the capture of the city must have already taken place in 606." (Duncker.)

This last reason Keil has attacked. Both his arguments against it, which he has drawn from the state of affairs, are unimportant. That Cyaxares, soon after the termination of the Lydian war, set out against Nineveh, has, according to our representation of circumstances given above, nothing surprising; but on the contrary it was quite natural. Nabopolassar had brought about a peace, in order to bring the Mede into the field against Nineveh as soon es possible; for to him delay was dangerous. Nor is it at all

improbable, that soon after the fall of Nineveh, the son of Nabopolassar, eager for war, led his troops elated with victory against the Egyptian Necho, vanquished him and pursued him a great distance. The third objection is of greater importance. An eclipse of the sun, which, according to the statement of Herodotus, was the occasion of terminating the Lydian war, cannot be established on the 30th of September, 610, but only on the 8th of May, 622, or on the 28th of May, 585. The last date cannot come into consideration; therefore that treaty of peace may be transferred to the year 622, and the capture of Nineveh may fall nearer to this date than to 605. However the eclipse of the sun of September 30, 610, according to Oltmanus for those countries concerned, was not quite total, yet nearly so: only a fiftieth part of the disk of the sun remained uneclipsed. (Ideler, *Chronol*., i. 209 ff.) And even if the computation of certain English astronomers should be correct, that the eclipse of the sun of that date did not touch Hither Asia, but went further to the east (Nieb , p. 48), it would only compel us to seek the battlefield eastward from Asia Minor. And considering the ambiguity of the expression of Herodotus ("the day was turned to night,") the possibility is not at all excluded, that instead of an eclipse of the sun, the reference is to one of those sudden obscurations of the atmosphere, which often occur in those countries. (Diu Cass., lxvi. 22 ff.; Plin., *Ep.*, vi. 20. Also in Matt. 27:45, the statement does not refer to an eclipse of the sun; for the Passover fell at the time of the full moon.) At all events the argument, which would put in the place of an accord of so many consistencies, a sum of as many difficulties and contradictions, is neither evident enough nor at all adequate to overthrow the synchronism of Biblical and profane writers given above. The date computed by Seyffarth for 626 (in the appendix to the German translation of Layard's Nineveh and its Remains, p. 476), entirely fails.

Outline:

Chapter I. Sublime Description of Attributes & Operations of Jehovah, with a view to inspire His People with Confidence in His Protection (vers. 2-8). Assyrians addressed & described (vers. 9-11). Their Destruction together with Deliverance of Jews connected with that Event (vers. 12-15).

Chapter II. Description, Conquest, Plundering, & Destruction of Nineveh. Chap. 1:15-1: 14 (Heb. Bib, chap. 2)

Chapter III. Prophet resumes Description of Siege of Nineveh (vers. 1-3); traces it to her Idolatry as its cause (ver. 4); repeats Divine Denunciations introduced chap. 2:13 (vers. 5-7); points her to the once celebrated, but now desolate Thebes (vers. 8–10), declaring that such should likewise be her Fate; calls upon her ironically to make every Preparation for her Defense, assuring her that it would be of no avail (vers. 14–15); and concludes by contrasting her former prosperous with her latter remediless State. C.E.]

HABAKKUK. Introduction.

I. Contents and Form.

The first part of this book, chaps. 1 & 2, contains a dialogue between God and the prophet, which, not only by its form, but also by the pure elevation of its style, is closely connected with Micah 6 & 7. It takes from the empirical present only its startingpoint, in order to exhibit immediately the great course of coming events, according to its nature, as an embodiment of the fundamental ideas of the kingdom of God. The dialogue treats, in two gradations, of God's plan with Israel and with the heathen secular power, which is here pointed out with clear precision as the Chaldaean, 1:6. Israel's sin must be punished by a severe and powerful judgment, and the scourge is already raised, which will fall upon the generation living at present (1:1-11). But it is a revelation of the righteousness of Jehovah, which is to be executed, and which will strike the destroyer as well as every sinful being upon earth. At the last the

earth shall be filled with the knowledge of the glory of Jehovah and keep silence before Him. With this the prophet consoles believers (1:12-2:20). As in Micah, so here also the dialogue falls into a hymn artistically constructed after the manner of the Psalms (chap. 3), which, according to the model of the old sacred national songs, and in the form (which from these has become customary) of a wonderfully glorious theophany, celebrates the judgment of God upon the heathen, and, in connection with it, the salvation of Israel.

By the liturgical additions at the beginning and the end this hymn was appointed for public performance in the temple; as may be seen also from the recurrence of the Selah, which is characteristic of liturgical hymns.

As concerns the form of the prophetical language of this book, "it is classical throughout, full of rare and select words and turns, which are to some extent exclusively his own, whilst his view and mode of presentation bear the seal of independent force and finished beauty. Notwithstanding the violent rush (which is yet more regular than in Nahum) and lofty soaring of the thoughts, his prophecy forms a finely organized and artistically rounded whole." (Delitzsch.) But the lyric ring of the language throughout, in which he unites the power of Isaiah and the tender feeling of Jeremiah, is peculiar to himself.

[Keil, Introduction to the Old Testament, vol. i. p. 414: "The prophecy of Habakkuk is clothed in a dramatic form, man questioning and complaining, God answering with threatening. It announces as nearest of all, the impending fearful judgment by the instrumentality of the Chaldaeans on the theocracy because of its prevailing moral corruption (chap. 1); and next to this, in a fivefold woe, the downfall of this arrogant, violent, God-forgetting, and idolatrous offender (chap. 2); and it concludes with the answer of the believing Church to this twofold divine revelation, that is to say, with a prophetico-lyric echo of the impressions and feelings produced in the prophet's mind –(*1) by these two divine relations when pondered in the light of the Lord's great doings in times past [ch. 3] (*2)."

"(*1) Comp. the admirable development of the contents of this prophecy, and of its organic articulation as it forms an indivisible whole, in Delitzsch, Comm. There is now no more need of refuting the contrary opinions (proceeding from utter want of understanding) of Kalinsky, p. 145 ff.; of Friedrich in Eichhorn, *Allg. Biblioth*., X. p. 420 ff.; of Horst, *Visioner Hab*., pp. 31–32; of Rosenmūller, of Maurer, and others, that the book contains various dis courses of various dates. The same may be said of the assertion of Hamaker, p. 16 ff., that the first discourse is only a fragment.

(*2) Hence it leans in manifold ways on the older songs and psalms, and reproduces their thoughts (Deut. 33:2; Judg. v. 4,5; Ps. 68:8,9), but especially on Ps. 77:16-21; comp. Delitzsch, *Hab*., p. 118 ff." –C.E.]

II. Date.

III. Author.

IV. Place in Organism of Scripture.

Outline.

Chapter I. *The Prophet commences by setting forth the Cause of the Chaldaean Invasion, which forms the Burden of his Prophecy. This Cause was the great Wickedness of the Jewish Nation at the Time he flourished (vers. 2–4). Jehovah is introduced as summoning Attention to that Invasion (ver. 5). The Prophet describes the Appearance, Character, and Operations of the Invaders (vers. 6 .(11*—C.E.)

Chapters I. 1:12-2:20. [*The Prophet expostulates with God on Account of the Judgment, which threatens the Annihilation of the Jewish People (chap. 1 vers. 12-17). The waiting Posture of the Prophet (chap. 2 ver. 1). The Command to commit to Writing the Revelation which was about to be made to Him (ver. 2). Assurance that the Prophecy, though not fulfilled immediately, will certainly be accomplished (ver. 3). The proud and unbelieving will abuse it; but the believing will be blessed by it. The Prophet then depicts the Sins of the Chaldaeans, and shows that both general Justice and the special Agencies of God's Providence will surely overtake them with fearful Retribution*. –C.E.]

Chapter III. *Title and Introduction (vers. 1,2). The Prophet represents Jehovah as appearing in glorious Majesty on Sinai (vers. 3,4). He describes the Ravages of the Plague in the Desert (ver. 5). The Consternation of the Nations (vers. 6-10). Reference to the Miracle at Gibeon (ver. 11). Results of the Interposition of God on Behalf of his People (vers. 12-15). Subject of the Introduction resumed (ver. 16). The Prophet asserts his Confidence in God in the midst of anticipated Calamity. Parallels to this Ode: Deut. 33:2-5; Judges 5:4,5; Ps. 68:7,8; 77:13-20; 114; Is. 63:11-14*. –C.E.]

ZEPHANIAH. Introduction.

1. Author and Date.

2. Character of the Time.

3. Summary of Contents. On looking over this prophecy we discover at once, as its chief objects, both the fundamental problems of all prophetic anouuncement, viz., the great day of judgment, to the description of which the first chapter is devoted, and the salvation connected with it, the announcement of which forms the subject of the third chapter from the eighth verse onward. Thus the external structure of the whole book is easily surveyed. It is divided into six parts, of which each one separately has a very evident connection:

1. *Exordium*, 1:1-6. Announcement of Judgment of World, & Reason of Judgment upon Israel, arising from Evil Condition of Present.

II. *Description* of Judgment, 1:7-18.

(a) In Reference to its Objects, 7-13.

(b) In Reference to its Dreadfulness, 14-18.

III. *Exhortation* to Seek God, 2:1-3.

IV. Announcement of Judgment upon *Heathen Nations*, 2:4-15.

V. *Repeated Description* of Remediless Misery in Jerusalem, 3:1-7.

VI. *Promise of Salvation*, 3:8-20.

(a) Salvation of Heathen following Judgment, 8-10.

(b) Purification of Israel, 11-13.

(c) Salvation of Israel, 14-20.

It is now a question whether these parts, connected in themselves, but in relation to each other very much disunited, stand related to one another by an internal connection. Exegeteg place as the foundation of the collective view the division into chapters, and thus obtain three great divisions, without, however, establishing thereby a connection of the whole : the incoherence of the parts continues to exist in the separate chapters. Compare *e.g*., the summary of contents which Delitzsch gives on the ground of the division into chapters, at the place cited, p. 494. Strauss combines chapters 2 and 3; Keil divides the book into three sections: 1; 2:7-3:6; 3:8-20; Hitzig, 1, 2, 3:1-13, 14-20. However these are only imperfect remedies and partly not even conformable to the purpose. Unless we are willing to consider the prophecy a collection of fragments, to which, however, the immediate impression as well as the beautiful coherence of the beginning and the end is opposed, the attempt to seek for an internal thread of connection for all the parts is required, and we will thereby have to put the division into chapters out of the question.

In the first place it is evident, that the brief exhortation to seek God while there is still time, (2:1 ff.), is naturally and self-evidently connected as a hortatory conclusion to the threatening of judgment (chap. 1), and that we must consequently limit the extent of the first great division to 1:1-2:3, to the announcement, reason, description of the judgment and exhortation.

Now how is chapter 2:4 ff. related to it? It refers to a series of devastations of foreign lands: Philistia, Moab, and Ammon are to be laid waste; after that the remnant of the children of Israel are to enter into their possessions. Destruction is also to come upon Cush and Nineveh. And certainly the prophet, in this description, does not follow the march of a definite historical catastrophe like Amos, who perhaps has before his eyes the military expeditions of the Assyrians, and Jeremiah, who has before him those of Nebuchadnezzar (chap. 25); but the heathen nations are grouped together according to the order of the cardinal points of the heavens, west and east, south and north. The first pair (Philistia, Moab = Ammon), represent the neighboring nations; the second pair (Cush, Nineveh), represent the distant powers of the world; they stand representatively for heathen nations generally (comp. on 2:4 if.), for it is also expressly declared to these representative nations (v. 11), that the prophecy is intended to be really universal in its character.

Now this announcement of judgment seems mainly to be a simple continuation of the description of the day of judgment in chap. 1. But the execution of these judgments upon the heathen (3:6,7), is urged as a reason that Jerusalem should have changed for the better; put she continues to sin still far worse. And if the remnant of Israel is to enter (2:7, 11) upon the possession of the desolated lands of the heathen, who had been destroyed (2.4 ff.), it is plain, that a catastrophe, which is no other than the judgment upon Israel, must be placed between the restoration of this remnant and that state of impenitence, which continues in Jerusalem after the desolation of these lands (3:6,7). Accordingly 2:4 ff. cannot be the amplification of the judgment upon Israel; but it, together with 3:1 ff., presupposes it.

Accordingly both the parts, 2:4-18 and 1-7, are connected with a *second* great section, in such a way that the prophet announces a series of chastisements upon the heathen nations, whick find their climax in the destruction of Nineveh (comp. Introd. to Nahum); and which, although they are at the same time exhibitions of grace on the part of God toward Judah, (comp. Nah. 2:1), are nevertheless just as fruitless as the reproofs, exhortations, and threatenings of judgment, which He uttered and denounced against Israel himself (3:5). Accordingly, if the promise that the remnant should enter into the inheritance of the heathen, which is the necessary result, is to be fulfilled, Israel himself must first pass through the judgment. Neither 2:4 ff., nor 3:1 ff. speaks of this; therefore the day of judgment, which was described 1-2:3, can only be meant by it. And hence this second great division is connected with chap. 1 as a double statement of the reason, for it also begins with (*ki*): the day of judgment upon the wickedness [mentioned] 1:4-6 is coming 1:7; 2:3; for although Jehovah overthrows the heathen (2:4-18), yet Israel continues as he was (3:1-7). After 3:7, the discourse, if the logical connection, according to our occidental mode of thinking, were to be completed, might return to 1:7. This is a frequent method with the prophets, to begin with that which is threatened, and then follow with a statement of the reasons. (Comp. above, p. 3, at the end.)

Instead of the repetition of chap. 1 the further progress of the prophecy, which, consequently, according to the logical connection of the whole, is properly connected with [and resumes] the conclusion of the first part, 2:3, is, in the *third* division, 3:8-20, immediately joined with 3:7. After the separate judgments 2:4 ff., which fall upon the heathen severally in their own land, these same nations are assembled once more, in order that in a last great decisive battle with Jehovah their power may be broken, 3:8; then they come into the kingdom of God (*treten sie zum Reiche Gottes hinzu*), iii. 3:9 f.. Judah purified by the judgment, chap. 1, and his remnant inherits the promise: God is in the midst of him and his prisoners are restored (3:11-20).

The whole structure [*Gesammtzusammenhang*] of the prophecy is accordingly closely modeled after that of Obadiah: (1) Judgment, 1:1-2:3; (2) Moving cause, 2:4-3:7; (3) Salvation, 3:8-20. But it is evident that in the judgment there are several distinct parts [*Momente*]: (1) The immediately impending separate judgment upon the heathen nations, 2:4-18; (2) the final judgment upon the heathen, 3:8; (3) the judgment upon Israel, 1:7-14; 3:11. All three parts together form the great world judgment, which is presented to view, 1:2 f.; and in their totaliry they form the condition [*Voraussetzung*] of the salvation.

4. Historical Relations of the Prophecy.
5. Literary Character.
6. Position in the Organism of Scripture.
7. Literature.

Outline.

Day of Judgment. Chapter 1:1-2:3. *The Universality of Judgment (vers. 2, 3): it will Destroy all Idolaters in Judah & Jerusalem (vers. 4-7): it will fall upon Sinners of every Rank (vers. 8-13): it will Burst Irresistibly upon all Inhabitants of Earth (vers. 14-18): Call to Conversion (chap. 2:1-3).* –C.E.]

Reasons. Chap. 2:4-3:7.

Salvation. Chapter 3:8-20.

HAGGAI. Introduction.

§ 1. Person of the Prophet.

§ 2. Occasion and Aim of the Prophecy. (* If this were the proper place for the discussion, it might be interesting to trace the relations subsisting between tha several discourses of the Prophets of the Restoration, which bear upon the Temple, e.g., how Haggai assumes the identity of the Second Temple and the Church of Christ, while Zechariah (6:12,13) seems to contradict him by asserting that the Messiah would Himself build the Temple of Jehovah, and Malachi resolves into full harmony these seeming discords of the Prophetic lyre by predicting that Jehovah would come to his Temple, and purify the sons of Levi (3:1-3). The subject is worthy of fuller consideration. *)

§ 3. *The Book of the Prophet in Matter and Form*. The Book of the Prophet Haggai consists of five addresses delivered to the Jewish people, within a period of about four months, in the second year of Darius Hystaspes, King of Persia. The *first* discourse (chap. 1:1-11) is one of reproof, expostulation, and warning, being designed to arouse the people from their religious apathy, and, in especial, from their indifference to the condition of the Temple, which was then lying desolate. The *second* discourse (contained in the section chap. 1:12–15), after a relation of the beneficial results of the first, holds out to them, in their returning obedience, the promise of God's returning favor and of his aid in their work. (*2 Nearly all the Commentators regard chap. 1 as comprising but one discourse, thus making the whole prophecy to consist of four. The following considerations will show that the passage chap. 1:12-15 should form & separate division, us containing a distinct address. (1.) Ver. 13 seems to indicate that a new message was delivered by Jehovah to Haggai (2.) As far as ver. 11 the words of the Prophet are objurgatory, thus giving a well-defined character to the discourse. His words in ver. 13 express approval and convey encouragement, they must therefore form the subject of a distinct message. The reason of the contrast is obvious. A complete change (described in ver. 12) had been effected in the disposisson of the people. Before they had been apathetic and careless. But now the rebukes and denunciations of the Prophet had excited in them that true fear of God whose earliest fruit is repentance (comp. ver. 14). Hence he was commissioned to assure them of God's renewed favor. The brevity of the message as recorded, is accounted for on the assumption (probable upon all grounds) that Haggai, in accordance with the general usage of the Prophets, has given us a mere outline of his address. It is generally held that vers. 12-15 are intended merely to set forth the effects of the first message But it is to be remembered that the aim of the Prophet was not to write history, and that when he appears to be narrating, be is simply showing the occasions of his discourses, whose delivery was the sole object of his mission. *) The *third* discourse (chap. 2:1-9), evoked by the despondency that had begun to affect some of the people, on account of the outward inferioris, of the present temple, predicts for it a glory far transcending that of its

predecessor, since the treasures of all nations were yet to adorn the Church of the Messiah, of which it was the representative. The *fourth* discourse (chap. 2:10-19), teaches them, from the principles of the Ceremonial Law, that no amount of outward religious observance can communicate holiness, or secure acceptance with God and the restoration of his favor, the withdrawal of which had been so manifest in their late public and private distress. The *fifth* discourse assures the struggling community of their preservation in the midst of commotions which should destroy other nations, promising to its faithful rulers, represented by Zerubbabel, the special protection of their Covenant God.

These outlines of his addresses the Prophet has arranged in regular chronological order carefully indicating the dates of their respective delivery. They are presented in a style, which, though lacking the poetical qualities of many of the earlier prophecies, is yet marked in various passages by great vivacity and impressiveness, to which, among other characteristics, the frequent use of interrogation (*e.g.*, in chaps. 1:4, 9; 2:3, 12,13, 19) largely contributes. A striking peculiarity of the Prophet's style has been remarked in his habit of "uttering the main thought with concise and nervous brevity, after a long and verbose introduction" (comp. chaps. 1:2; i. 1:12; 2:5; 2:19). In addition to these more obvious characteristics, we can discern both rhetorical and grammatical peculiarities natural to the declining period of the Hebrew language and literature. Of the former class is, for example, the frequent recurrence of favorite phrases: of the latter are such anomalous constructions as are found in chaps. 1:4, 6, 8,9; 2:3, 15,16, 18, to the critical discussion of which the reader is referred for fuller explanation.

§ 4. Special Works upon Haggai or upon the Prophets of the Restoration as a whole.

Outline.

First Address. Rebuke & Expostulation of People for their Neglect of Temple. Chapter I. 1-11.

Second Address. On Repentance of People, God's Presence among Them is Promised. Chapter 1:12-15.

Third Address. Glory of Second Temple. Chapter 2:1-9.

Fourth Address. Past Calamities accounted for; & Immediate Prosperity Announced. Chapter 2:10-19.

Fifth Address. Preservation of People in Convulsions that should Destroy Surrounding Nations. Chapter 2:20-23.

ZECHARIAH. Introduction.

1. Name and Personal Relations of Zechariah.
2. Historical Background of his Prophecy.
3. Style & Form of Book.
4. Messianic Predictions.
5. Contents of Book.
6. Genuineness of Second Part.
7. Alleged Influence of Persian Theology.
8. Literature.

§ 4. Messianic Predictions. It is an old remark that Zechariah is distinguished for his insight into the moral and spiritual meaning of the Mosaic economy, and his illustration of the Apostle's statement that the law is a schoolmaster unto Christ. A great largeness and clearness of view is apparent even on a cursory inspection of his writings. His rebuke of formal fasting in ch. 7 is not nearly so eloquent as Isaiah's treatment of the same theme in the fifty-eighth chapter of his prophecies, but it is every way as

decided and vigorous. The universality of the commg dispensation is suggested again and again. It is not individuals merely, but many natione and far-off peoples who are to be joined unto the Lord The old boundaries of the covenant people are to be enlarged until they become coextensive with the limits of the habitable earth. See 2:11; 6:15; 8:20-23; 9:10; 14:9-16. The sacred inscription upon the tiara of the high priest, '**Holiness to the LORD**', which proclaimed his entire consecration to the sacerdotal function, Zechariah sees engraved hereafter even upon the bells of the horses in token of the fact that all believers are to become a royal priesthood, a holy nation, and that, to such a degree that even the most ordinary functions of life shall be discharged in a religious spirit. (See 14:20.) Again, the reconstruction of the material Temple upon its old site is so far from satisfying his enlarged views that he passes at once to the true house of God, the Temple not made with hands, the glorious structure composed of living stones, built and inhabited by the Spirit of the living God. (See 6:13; 4:6). The golden candelabrum of the Tabernacle is to him not a mere ornament however brilliant, but the resplendent type of the city of God, precious to Jehovah as the apple of his eye, and shining from afar like a city set upon a hill, the means of its illumination being provided from ever fresh and imperishable sources. (See 4:1-12.) Himself a member of the priestly order, he looks forward to the time when the patriarchal type of Melchizedek shall be realized in the combination of regal and sacerdotal functions in one person. Not even the evangelical Prophet presents this instructive and consolatory thought with the clearness and emphasis of Zechariah. (See 4:13,14; 6:13.) Yet again, the union of the highest doctrines of grace with the most stringent ethical claims is given in a manner worthy of Paul. Over and over is it asserted that the Lord has chosen Jerusalem (1:17; 2:12; 3:2), a fact which is made the sole ground of her preservation, enlargement, and defense against all foes, visible and invisible; and yet he who asserts this sees between heaven and earth the flying roll inscribed with curses against all transgressors (5:2-4), and also lays down with sharp precision the immutable laws of justice, goodness, and truth, founded upon the recognition of man's relations to his fellow-man, and their common relation to the one Maker and Father of all (7:8-10; 8:16,17). Once more, the fine conception of a joint observance of the Feast of Tabernacles by all families of the earth, represents the final issue of the world's great pilgrimage, when the race of man, having concluded its march through the wilderness of error and trial, shall gratefully record the divine goodness in the new Exodus, and keep a perpetual memorial of this distinguishing mercy (14:16).

But besides these general allusions and references to the coming dispensation, there are specific and unquestionable predictions of the one great person through whom they were to be accomplished. These are given not in a continuous succession, but, just as they were by the former Prophets, at different times, and in various relations according to the circumstances and object of the Prophet on any particular occasion. Each prediction answered a definite purpose when it was uttered, and the whole together serve admirably to supplement and complete the Messianic literature of the preexile period. These specific references are more frequent and emphatic than in any of Zechariah's predecessors except Isaiah. They are six in number.

1. The first one occurs in ch. 3:8, where Zechariah appropriates a name already used by Isaiah (4:2) and by Jeremiah (23:5; 33:15) for the same purpose –Branch. Jehovah declares that he will bring forth his servant, thus entitled, and, in close connection with this promise, asserts that the iniquity of the land will be removed in, one day.

2. In ch. 6:12,13, the same promise is resumed and enlarged. The man whose name is –Branch. He will start from a lowly origin and build the Temple of Jehovah, not the mere material structure, but the true spiritual Temple composed of living stones. Not only will He sit in majesty upon a throne, but be a priest upon his throne, uniting in Himself the two distinct offices and so securing the perfect discharge of the functions of both.

3. In ch. 9:9,10, the King reappears. His dominion is peaceful but universal, and shouts of triumph hail his coming. Yet that coming is marked by signs of lowliness and the passage presents the

same combination so often found in Isaiah, of the absence of external signs of majesty with the reality of a world-wide power and influence.

4. The next Messianic reference is found in the obscure and difficult eleventh chapter, where (vers. 12,13) the wages of the good shepherd are estimated at the contemptuous sum of thirty pieces of silver. "A goodly price," says Jehovah, with certainly not unbecoming irony, "at which I was prized of them." The New Testament (Matt. 27:9,10) leaves no doubt that here is a designed allusion to the price of the fearful treason of Judas and the subsequent disposal of the wages of unrighteousness.

5. In ch. 12:10 is a still more remarkable delineation of the suffering Messiah, and a vivid statement of the connection between his death and the kindling of an earnest and genuine repentance in those who look upon Him as one whom they have pierced. It was fulfilled at Pentecost, and has been illustrated in the effects of the preaching of the crose sorrow. ever since. The repentance thus wrought is not ineffectual, but results in forgiveness and holiness, as is shown in 13:1, which is the conclusion of the passage commencing at the tenth verse of the previous chapter.

6. The last distinct reference to the coming Saviour (13:7), is perhaps the most striking in the entire range of prophecy. In it Jehovah is represented as calling upon the sword to awake against the man who is his fellow, where we are confronted with the two mysteries; that one sustaining such a relation should be subjected to such a doom, and that the Being who calls for and causes it, is Jehovah with whom he is so intimately united. The only explanation lies in the historical statement of the Evangelist, God so loved the world that He gave his only-begotton Son. Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins.

Thus is apparent the gradual progress of the disclosure. First, Jehovah's lowly servant, Branch; then that servant as priest and king building Jehovah's Temple; thirdly, as a meek and peaceful, but universal monarch; fourthly, a Shepherd, scorned, rejected, betrayed, and (by implication) slain; fifthly, his pierced form seen by faith a means of deep and general repentance attended by pardon and conversion; and lastly, the Fellow of Jehovah smitten by Jehovah himself, at once the redeemer and the pattern of his flock.

Dr. Lange (Genesis, p. 40) finds in ch. x. 10:11 a representation of Christ as going before his returning people through the sea of sorrow, beating down the waves of the sea. But this is gained only by an arbitrary interpretation, at war with the connection, unsustained by usage and scarcely admissible even upon the theory of accommodation.

§ 5. Contents of Book. It is very obvious on even a cursory inspection, that the book consists of two parts, the former of which (chaps. 1-8) contains mention of the dates at which its various portions were communicated, while the latter (chaps. 9-14) contains no dates at all. There are other and even more important points of difference, as will presently be seen, but this one is enough to indicate the occurrence of a break in the stream of prophetic utterance; the first part having been set forth in the earlier years of Zechariah's activity, even before the completion of the Temple; the latter on the contrary having been delayed for several, possibly many years, as there is no internal indication in either its structure or its substance, that it was called forth by any particular juncture of circumstances in the condition of the people. The analogy of the Book of Isaiah suggests the opinion that the Prophet, having in the former part of his book communicated the revelations which bore immediately upon the duties and interest of his countrymen at the time, in the latter took a wider range, and set forth the future destiny of the Church in its lights and shades, in such a form as to be of equal benefit at all times and to all classes.

First Part.

This is determined by the several dates to consist of three distinct prophetic utterances.

I. Chap. i. 1-6. These verses contain an introduction in the form of a solemn admonition enforced by an appeal to the experience of the fathers, who not only felt but acknowledged that Jehovah's threatenings were not a vain thing but a formidable reality. The date is the eighth month of the second year of Darius, B. C. 515.

II. Chaps. i. 7-vi. 15. Eight Night-visions followed by an Appendix, namely :

1. Man among Myrtles, or Successful Intercession for Covenant People (ch. 1:7-17).
2. Four Horns & Four Smiths, or Adequate Defender against every Assailant (ch. 1:18-21).
3. Man with Measuring Line, or Enlargement & Security of People of God (ch. 2).
4. Joshua High Priest before Angel of Jehovah, or Forgiveness of Sin & Coming of the Branch (ch. 3).
5. Candlestick & two Olive Trees, or Positive Communication of God's Spirit & Grace (ch. 4).
6. Flying Roll, or Destroying Curse upon all Sinners (ch. 5:1-4).
7. Woman in Ephah, or Permanent Exile of Wicked (ch. 5:5-11).
8. Four Chariots, or Jehovah's Judgments upon Heathen (ch. 6:1-8).

Appendix. This Recites a Symbolical Action, the Crowning of Joshua, the High-priest, or the Functions of the Priest-King Whose name is Branch. The date of the whole series is the twenty-fourth (24th) day of the eleventh (11th) month of the second (2nd) year of Darius, B.C. 515.

III. Chaps. 7 & 8. An answer to the inquiry of the People whether they should continue to observe the annual fasts which commemorated special calamities in their former experience. The Prophet first (ch. 7) rebukes their formalism and recounts the sins and sorrows of their fathers; and then (ch. 8) promises such blessings as will change their fasts into festivals and attract even the heathen to seek their fellowship. The prophecy was uttered in the fourth () day of the ninth (9th) month of the fourth (4th) year of Darius, B.C. 517, which is the last date mentioned in the book.

Second Part.

This, as has been said, bears no date, and may have been, and probably was, delivered long after what is contained in the preceding chapters. It is divided into two oracles by the titles which head respectively chaps. 9 and 12. The general theme is the Future Destiny of the Covenant People.

I. *First Burden* (chaps. 9-11).

This seems to outline the course of God's providence toward His people as far as the time of our Saviour.

1. Judgment upon Land of Hadrach (9:1-8), or Syrian Conquests of Alexander the Great.
2. Zion's King of Peace (9:9,10). Plainly Messianic.
3. Victory over Sons of Javan (9:11-17), or the triumphs of Maccabees.
4. Further Blessings of Covenant People (ch. 10). Their gradual increase in means & numbers under native rulers.
5. Rejection of Good Shepherd (ch. 11). A striking delineation of our Lord's treatment by His own People.

II. *Second Burden* (chaps. 12-14).

This carries forward the outlook upon the future even to the time of the end.

1. Israel's Victory over Trials (12:1-9), or Triumph of Early Church over Persecuting Foes.
2. Repentance & Conversion (12:10; 13:1), or Power of Christ's Death to Awaken & Renew.
3. Fruits of Penitence (13:2-6), as shown in Abolition of False Worship & False Prophecy which Stand for all Forms of Sin.
4. Sword against Shepherd & his Flock (13:7-9), or Christ is smitten by His Father, & His People Suffer also.
5. Final Conflict & Triumph of God's Kingdom (ch. 14), or a General Survey of this Checkered Course from Beginning to End.

Outline.

Part First. Utterances for Present Time. Chapters 1-8.

I. Introduction. Chapter 1:1-6.

A. Call to Repentance (vers. 1-3).

B. Enforced by Appeal to Experience of their Fathers (vers. 4-6).

II. Night Visions. Chapters 1:7-6:15.

` Vision I. Man among Myrtles. Chapter 1:7-17.

A. Symbolical Representation of Tranquil Condition of Heathen World & Consequent Need of Divine Interference (vers. 7-11).

B. Intercession for Suffering & Desolate Judaea (vers. 12,13).

C. Assurances of Relief & Restoration (vers. 14-17).

Vision II. Four Horns & Four Smiths. Chapter 1:18-21.

A. Four Horns which scattered People of God (vers. 18,19).

B. Four Smiths which Cast Down these Horns (vers. 20,21).

Vision III. Man with a Measuring Line. Chapter 2.

A. Man with a Measuring Line, & its Meaning (vers. 1-5).

B. Further Promises (vers. 6-13).

Vision IV. Joshua High Priest before Angel of Jehovah. Chapter 3:1-10.

A. Joshua Accused by Satan, but Forgiven (vers. 1-5).

B. Promise of Protection to High Priest, & also of Coming of Branch & its Blessed Results (vers. 6-10).

Vision V. Candlestick with Two Olive Trees. Chapter 4.

A. Golden Candelabrum & its Two Oil Feeders (vers. 1-5).

B. Divine Grace the Source of Strength & Success (vers. 6-10).

C. Means by which that Grace is obtained (vers. 11-14).

Vision VI. Flying Roll. Chapter 5:1-4.

A. Large Roll Flying Over Land (vers. 1,2).

B. It Contains & Executes a Destructive Curse (vers. 3, 4).

Vision VII. Woman in Ephah. Chapter 5:5-11.

A. Prophet Sees Ephah Going Forth (vers. 5,6).

B. Woman Thrust Down in it & Shut in (vers. 7,8).

C. Ephah Carried Away to Shinar (vers. 9-11).

Vision VIII. Four Chariots . Chapter 6:1-8.

A. Four Chariots Drawn by Horses of Different Colors (vers. 1-4).

B. Explanation of their Meaning (vers. 5-8).

Crown upon Joshua's Head. Chapter 6:9-15.

A. Symbolic Action; Crowns on Joshua (vers. 9-11).

B. Its Meaning; Branch Priest & King (vers. 12-15).

III. Answer to Question Concerning Fast. Chapters 7 & 8.

1. Question Proposed: Prophets Rebuke. Chapter 7.

A. Question (vers. 1-4). B. Present Rebuke (vers. 5-7). C. Appeal to Past (vers. 8-14).

2. Blessings of Obedience. Question Answered. Chapter 8.

A. General Promises & Precepts (vers. 1-17).

B. Fasts shall become Festivals, & whole Nations be Added to Jews (vers. 18-23). Chapter 8.

Part Second. Future Destiny of Covenant People. Chapters 9-14.

A. First Burden. Chapters 9-11.

1. Judgment upon Land of Hadrach (ch. 9, vers. 1-8).

2. Zion's King of Peace (vers. 9,10).

3. Victory over Sons of Javan (vers. 11-17).

4. Further Blessings of God's People (ch. 10).
5. Israel's Rejection of Good Shepherd (ch. 11)

1. Judgment upon Land of Hadrach. Chapter 9:1-8.

A. Destructive Visitation befalls Hadrach & Damascus (ver. 1).
B. It Destroys also Hamath, Tyre, & Sidon (vers. 2-4).
C. Philistine Cities Suffer Likewise, but a Remnant is Saved (vers. 5-7)
D. Covenant People are Protected from all Harm (ver. 8).

2. Zion's King of Peace. Chapter 9:9,10.

A. Character of King (ver. 9).
B. Nature & Extent of His Kingdom (ver. 10).

3. Victory over Sons of Javan . Chapter 9:11-17.

A. Deliverance promised (vers. 11,12).
B. Name of the Foe (ver. 13).
C. Jehovah fights for His People (vers. 14,15).
D. Salvation (ver. 16).
E. General Prosperity (ver 17).

4. Further Blessings of God's People . Chapter 10.

A. God sends Blessing, but the Idols Sorrow (vers. 1,2).
B. Blessings upon Native Rulers (vers. 3-5)
C. Former Mercies restored to Judah & Ephraim (vers. 6-9).
D. Messianic Mercies (vers. 10-12).

5. Israel's Rejection of Good Shepherd. Chapter 11.

A. Poetical Introduction (vers. 1-3).
B. Flock of Slaughter (vers. 4-6).
C. Prophet Tries to be Their Shepherd (vers. 7,8).
D. He Fails (vers. 9-11).
E. He is contemptuously Rejected (vers. 12,13).
F. Result (ver. 14).
G. Worthless Shepherd Takes Charge (vers. 15,16).
H. Thus Shepherd Punished (ver. 17).

B. Second Burden. Chapters 12-14.

1. Israel's Conflict & Victory. Chapter 12:1-9.

A. Jehovah's Continuous Agency in Nature (ver. 1).
B. Jerusalem Ruinous to Her Besiegers (vers. 2-4)
C. Energy of Chiefs of Judah (vers. 5-7).
D. Promise of growing Strength to Feeble (ver. 8).
E. Final Result (ver. 9).

2. Rentance & Conversion. Chapters 12:10.-13:1.

A. Plentiful Effusion of Spirit Causes Men to Look upon Jehovah They have Pierced, & Mourn bitterly (ver. 10).
B. Greatness of Mourning (ver. 11).
C. Each Family Mourns Separately (vers. 12-14).
D. Provision for Penitents (ch. xiii. 13:1).

3. Fruits of Penitence. Chapter 13:2-6.

A. Extinction of Idols and False Prophets (ver. 2).
B. The Latter to be slain by their own Par.ents (ver. 3).
C. Other such Prophets shall be Ashamed of their Calling (ver. 4).
D. They Deny it When Charged upon Them (vers. 5, 6.)

4. Sword Awaking Against Shepherd & Flock. Chapter 13:7-9.

A. Shepherd is smitten at Jehovah's Command, & Sheep scattered, yet not hopelessly (ver. 7).

B. Excision of Two Thirds of the Flock (ver. 8).

C. Further Refinement by Sorrow with Joyful Issue (ver. 9).

5. Final INAL Conflict & Triumph of God's Kingdom. Chapter 14.

A. A great and at first successful Assault is made upon the Holy City (vers. 1,2).

B. Then God miraculously interposes, grants Escape, and after a mingled Condition of Things gives a final and glorious Deliverance (vers. 3-7).

C. A Streum of Salvation pours over the whole Land (vers. 8).

D. Enemies are chastised (vers. 12-15).

E. Remnant of Them Turn to the Lord (vers. 16-19).

F. Jerusalem becomes Thoroughly Holy (vers. 20,21).

MALACHI. Introduction.

§ 1. The Prophet Malachi.

§ 2. Analysis of the Book. Most Commentators, following Jahn in his Hebrew Bible, and Introduction to the Old Testament, divide the prophecy into six sections.

1. Chap. 1:1-6. Introduction. Expostulation of Jehovah with Israel. He proves His Distinguishing Love by Comparing Their Condition with that of Edom, & thus Refutes Their Complaint, that He has Not Loved Them.

2. Chaps. 1:6-10. Rebuke of the Priests, for Their Offering Unlawful Sacrifices, & thus Profaning God's Ordinances, for Their Perversion of Law. Prophecy of Pure & Spiritual Worship of Jehovah among Heathen.

3. Chap. 2:10-16. Rebuke of Unfaithfulness in Marriage Relation by Marrying Heather Wives, & divorcing Israelitish Wives.

4. Sending of Jehovah's Messenger to Prepare Way for Unexpected Coming of Messiah, to Judge, but Not Utterly to Destroy Israel (chaps. 2:17-3:7).

5. Rebuke of People for Withholding Legal Tithes & Offerings, & thus Defrauding God (chap. 3:7-18).

6. Prediction of Destiny of Righteous & Wicked. Exhortation to Observe Law. Another Elijah to come. Threatenings, if they do not repent & flee from Wrath to Come, of Curse of Utter Destruction upon Land. (chap. 4).

Outline.

SECTION I. CHAPTER I. 1-5. God's peculiar Love to Israel above Edom.

SECTION II. CHAPTERS I. 6-II. 10. Rebuke of the Priests.

SECTION III. Against unlawful Divorce, and Marriages with Heathen Wives. CHAPTER II. 10.16–

SECTION IV. The sending of Jehovah's Messenger. The coming of the Angel of the Covenant to judge, but not to utterly destroy Israel (Ch. ii. 17-iii. 7).

SECTION V. The People are rebuked for withholding the legal Tithes and Offerings. CHAPTER III. 7-12.

SECTION VI. The Coming of a Day of Judgment which will vindicate the Ways of God, and reward the Righteous and punish the Wicked. Elijah the Prophet. CHAPTERS III. 13-IV. 6. 13

9. Briggs-Driver-Plummer. (This Selection is still being edited.)

19..ICCHS.OT.Brg.Drv.Plm.CritExegCom.AmosHosea.Harper.NY.ChScrib.1905.
20..ICCHS.OT.Brg.Drv.Plm.CritExegCom.MicZephNahHabObadJoel.Smith.Ward.Bewer.NY.ChScrib.1911.
21.ICCHS.OT.Brg.Drv.Plm.CritExegCom.HagZechMalJonah.Mitchell.Smith.Bewer.NY.Scrib.1912.
Critical & Exegetical Commentary. v1. AmosHosea. WRHarper. ICCHS. v19.BrgDrvPlm.NY. 1905.gs
Critical & Exegetical Commentary. v2. MicZephNahHabObadJoel. SmithWardBewer. ICCHS. v20. NY. 1911.gs
Critical & Exegetical Commentary. v3. HagZechMalJonah. MitchellSmithBewer. ICCHS. v21. NY. 1912.gs

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A. FACTORS IN THE PRE-PROPHETIC MOVEMENT.

$ 1. THE PRE-PROPHETIC MOVEMENT IN GENERAL.

For a proper understanding of the place of Amos and Hosea in connection with Hebrew prophecy it is necessary to consider briefly the principal manifestations, during the two preceding centuries, of what may be called "pre-prophetism";* the basis of this movement and its chief characteristics; likewise its fundamental thought (concerning God, man, worship, life, and the future),t as wrought out in this period. In the same connection some attention must be given to Assyria, which in these times touches Israel so closely and exercises so marked an influence upon the development of Israelitish thought. I With some of the data relating to these subjects in our possession, we shall be better prepared to take up the subjects connected with Amos and Hosea, viz. in each case the personal life, the message, the public ministry ; likewise the literary form of the prophetic work,

(* The distinction between prophetism proper (i.e. written prophecy) and that out of which it sprang is important, and may be maintained by using for the latter the word "pre-prophetism." For the same reason, we may use nabhi' (pl. nebhi'im) in speaking of those (not seers) who preceded Amos. Cf. the use of the terms Nebiɨsmus and Prophetismus by R. Kraetzschmar in Prophet und Seher im Alten Israel (1901). *)

(+ In other words, the theology of these times, as it has been preserved in contemporaneous writings and in tradition. *)

(I A striking characteristic of Israel, in comparison with its sister nations, was a readiness to receive, from the outside, contributions in the form of new institutions and new thought. Much of this was bad and in time was lost; but much of it, being good, was retained. The gradual accumulation and assimilation of this outside material, under the guidance of an all-wise Providence, ultimately lifted Israel to a position of influence in world-history.*)

the versions in which it has come down to us, and the more important literature.

The spirit of pre-prophetism was always alert and aggressive. Its manifestations were frequent, strong, and of a unique character. These manifestations were factors in preparing the way for that "point in the history of prophecy at which this great religious phenomenon rises -apparently, but surely not really — on a sudden to a higher level" (Che. EB. 3855); in other words, the point at which Amos and Hosea appear upon the scene of action. Unless a better explanation of the forward step taken at this time by the so-called writing prophets can be furnished than that which Budde (Rel. 131) proposes (viz. their utter failure to impress the people by oral speech), the question is to be regarded as a problem still unsolved.

§ 2. PRE-PROPHETIC PARTICIPATION IN THE REVOLT OF JEROBOAM I.

The participation of the nebhi'im in the revolt which resulted in the disruption of the united kingdom may be assumed,t notwithstanding the late date of those portions of the narrative { in which this participation is especially described.

(* Much is gained in thinking of Amos and Hosea as together presenting a single unit of thought; for, while each is in sharp contrast with the other in temperament and in message, neither, by himself, is complete. They must both be taken to secure the whole idea. *)

(+ Kue. (Rel. I. 198 f.) says, "The revolt of the ten tribes from the royal house of David was undoubtedly countenanced by the prophets, especially by those of Ephraim " ; We. (Prol. 458), declares that they " actually suggested and promoted it"; Kit. (Hist. II. 188) says, "Jeroboam was supported in his enterprise by a prophet, Ahijah of Shiloh"; Kent (Hist. II. 20) maintains that it was supported by prophets who selected the leader. So also Gu. (GVI. 130–132), Wade (0.7. Hist. 313), Paton (Hist. 191). Cf. Che. (EB. 2406), who, though treating the narratives as unhistorical, regards it as possible that Jeroboam had friendly relations with Ahijah who lived at Shiloh, and certain that the northern prophets were on Jeroboam's side; and contra Winckler (GI. I. 159 f., II. 273) and H. P. Smith (0.T. Hist, 1903, pp. 177-80), who make no reference to prophetic influence; Sta. (GVI. I. 306 f.), who declares the narratives concerning the prophets to be without historical basis. *)

There are four stories: (1) Ahijah, I K. 1129–40, of which vs.29-31 may be early (so Kit. and Skinner); but all is considered late by Wkl. (Untersuch. 8 f.), Kamphausen, Benz., and Sta. (SBOT.); (2) Shemaiah, 1 K. 1222-24, clearly late; (3) "the man of God out of Judah"and "the old prophet at Bethel," I K. 131-32, all of which is late; (4) the visit of Jeroboam's wife to Ahijah, 1 K. 141-18, which, if early, has been thoroughly worked over by a later editor, the Hebrew text seeming to be a late recension of 8, *)

This assumption is based upon (1) the fact that the early prophets in their intense conservatism stand opposed to every advance of civilization; cf. the general policy of Elijah (p. xxxvi), the attitude of

the Judean narrative toward the beginnings of civilization in Gn. 416-24, and the opposition of Isaiah (26f. 316-26) to everything that seemed to favor luxury in life; not to speak of the representation of this same idea by the Nazirites and Rechabites who were closely associated with nebhi'ism and prophetism (p. xxxi); (2) the probability that the spirit which later actuated Elijah (as well as Amos and especially Hosea) in reference to the acknowledgment of other gods existed, at least in germ, in the minds of these earlier nebhi'im (so e.g. WRS. Proph. 48 ff.; Bu. Rel. 102); (3) the consistency of this pre-prophetic action with that of Elijah and Elisha in the conspiracy against the dynasty of Omri, as well as with the alleged conspiracy of Amos himself (Am. 710-13) against Jeroboam II., at which time the prophetic temper was at all events regarded as revolutionary; and (4) the extreme likelihood that the prophetic stories, while late, represent in the main a true tradition, since they, at least, indicate one school of later opinion, the other school, led by Hosea (cf. Ho. 84 1311) regarding the revolt or schism as a great blunder.

The effect of the disruption, in so far as the pre-prophetic movement is concerned, appears (1) in the fact that this movement takes place in the North, rather than under the Davidic dynasty in the South,* for until the last twenty years or so before the end of the Northern kingdom (721 B.C.) Judah produced little or nothing except the Judean narrative (p. lxix). This was true in part, because (2) a much greater liberty existed in the North, as a consequence of the failure of the Solomonic rʿgime to 'maintain in Israel the obligations which it succeeded in imposing upon Judah; and with this liberty, there was possible also (3) a far greater simplicity of life than in the South; there existed, in fact, a more democratic atmosphere, the extreme class distinctions being less emphasized ; †while (4) there was less interference from outside influence than would have been felt under a continuation of the Solomonic policy; likewise, (5) the disruption,

(* Che. (EB. 3863), after making the words “Gilgal," “ Carmel,” “ Ephraim," “Jordan," " Ramoth-gilead," etc. (as they occur in the narrative), corruptions of the all-pervading Jerahmeel of North Arabia, and after assigning the homes of Elijah and Elisha, as well as of Amos, to this region, says, “We cannot therefore be certain that there were any settlements of prophets in Northern Israel."*)

*)† Meinhold (p. 25) suggests that Yahweh was the champion of every Israelite against the despotism of Solomon, and that the nabhi', therefore, as in later times the prophet, took the side of the deity against the despot. *)

in spite of the calves of Jeroboam, contributed very largely toward preparing the way for that ultimate separation of Yahweh from a place among the gods of the nations, and his elevation into the god of the heavens.* The revolt, in a word, was in some slight sense an anticipation of the later and more radical steps taken by Elijah and Elisha.

§ 3. THE PRE-PROPHETIC MANIFESTATION UNDER ELIJAH'S LEADERSHIP.

1. Prophetic interference in the affairs of state took place under Elijah's leadership in the days of Ahab (ca. 875-850 B.c.). In estimating the importance of this very notable and unique manifestation of the pre-prophetic spirit, account must first be taken of the different strata of material preserved. On this point students are practically agreed.

Certain stories come from about 800 B.C., i.e. from within fifty years or so of Elijah's own times, viz. (a) the early trouble with Ahab and the drought; the contest on Carmel; and the visit to Horeb (1 K. 172–183 a. 5-30 18326–199a. 11 6-21); (b) the story of Naboth's vineyard (1 K. 211-20 a. 27); (c) Elijah's encounter with Ahaziah's messengers (2 K. 11-4.5-8). From a period twenty-five to fifty years later comes the account of Elijah's last days with Elisha and his translation (2 K. 21-25). To a much later time belong

the story of Elijah's treatment of the companies sent out by Ahaziah (2 K. 19-18) and certain additions to the early stories (e.g. i K. 1836. 4. 31. 32 a 1996-11 a 219 b. 26. 28 f.; Benzinger makes 2 K. 13-8 also late, and Kamphausen the entire account, 2 K. 11-18). So substantially Kit., Benz., Kamphausen, Burney, and Skinner ; but Sta. (SBOT.) calls all the Elijah and Elisha material late except 1 K. 1831-32 a 1996. 10. 11 a. c. 2120 6. 21 f. 24 2 K. 21 a. 258 (cf. GVI. I 522, note); Meinhold (pp. 17-21) places the stories about 750 B.C. on the ground that such legends could not have developed in fifty years; and Todd (Politics and Religion in Ancient Isr. (1904), 195 ff.) minimizes Elijah's significance and makes the entire Baal-story an allegory coming from Manasseh's times.

2. In the interpretation of these stories, the earlier, as well as the later, must be acknowledged to show two tendencies of a decided character. The narrator's point of view is one strongly biassed by the attitude toward Baalism which prevailed in the times succeeding Jehu. The picture of Ahab and his relation to Baalism is greatly overdrawn, a very large legendary element having entered into it. * Besides this, Elijah, called nabhi', or prophet, only once in the entire narrative (viz. 1 K. 1822 where no other designation could have been employed), is everywhere (especially in 1 K. 198-24 2 K. 1 212 28) represented as possessed of magical powers.f

3. But after making full allowance for these elements, we may feel confident that Elijah represents a true historical character of a remarkable type, and that a proof of his greatness is this very “stupendous and superhuman" image of him here sketched. I We are not compelled to choose between the two extreme views, according to one of which, the prophet Elijah, while above the level of the nebhi'im of his time, is presented in greatly magnified form, the prophets of this period having had no such prominence as the narratives assign to them ; $ while the other treats him as a Titanic character creating a new epoch in Israel's history, to be placed side by side with Moses himself. || His proper place may be determined by observing certain secondary points in connection with his contest with Ahab regarding Baalism, and with Ahab's relations to Naboth, and all of this must be studied in the light of the issue of the whole matter as it appears in the case of Jehu under Elisha's ministry.

Among other points, outside of the two main stories, the following should not be overlooked: (1) Elijah (v.s.) is not called nabhi', because even at this time he is recognized as something different. He may not, however, be placed in the class of the writing prophets, because, unlike them, he has left
nothing in written form; and unlike them, he is closely associated with man. ticism and magic. On the other hand, the facts seem make him both seer and nabhi'. Witness the point already suggested in reference to manticism and magic, and, in addition, the fact of his close relationship with the societies of nebhi'im, and his apparent leadership among them, his farewell visit to the various headquarters of these societies, their strong interest in the occasion and the manner of his final departure; and, still further, those great characteristics of sturdiness, strength, and courage which bespeak for him a place side by side with the seers of the past, viz. Moses, Joshua, Samuel. (2) The suddenness of his appearances and disappearances, so frequently a subject of comment (1 K. 172 187 ff. 2 K. 216), is to be attributed to the lacunae of the narrative, rather than to any effort upon the part of the writer to cultivate an atmosphere of mystery.

(* This is the unanimous voice of critical opinion; cf. e.g. Kue. Einl. § 25; Kit. Hist. II. 267; Addis, art. " Elijah,” EB.; We. Prol. 292 f.; Co. Proph. 29; Che. EB. 3859 f.; Meinhold; Sm. Rel.2 175 ff.; H. P. Smith, O. T. Hist. 188; K. DB. V. 655. *)

)† This is in accordance with the earlier conceptions of nebhi'ism which Israel held in common with other nations; cf. the power of Moses with his magician's staff (Ex. 42 ff. 720 923, etc.), that of Joshua and his spear" (Jos. 18. 20), and the use of the arrow in divining referred to in 2 K. 1315 ff. See K. DB. V. 650 f.; Sm. Rel.2 154; Kit. Hist. II. 266 f.; Che, EB. 3856 f. *)

(3) The impression of a magical personality (cf. the story of Samuel and the witch of Endor) is conveyed, not only in the miraculous power ascribed to him in general, but also in his special power

over dew and rain (1 K. 172 181. 41-45), the deference paid to him by Obadiah (1 K. 187 ff.), the use of an extra quantity of water to prevent suspicion (1833 ff.), the physical performance in connection with his premonition of rain (1842-45), the ecstatic condition in which he ran five hours from Carmel to Jezreel (1846), the magical power ascribed to his mantle (1919, cf. 2 K. 28. 13 ff.), which Elisha may not resist, and with which the waters are divided ; and especially in the account of his marvellous translation by means of a chariot and horses of fire (2 K. 211.), a later expression of the feeling that his activity was enduring, and that his fellowship with God was "so close that its interruption seemed inconceivable" (K. DB. V. 655). In close connection with all this is (4) the strongly pronounced nomadic spirit, which, naturally, stands opposed to everything that indicates progress in civilization. This spirit appears in the simplicity of his food and dress (1 K. 196. 18 2 K. 18), in his isolation from his fellows, and in his opposition to the religious policy of Ahab (v.1.). Perhaps this furnishes the explanation, also, of the sudden character of his appearances and disappearances (v.s.): it is surely in accord with this that he is represented as living by the brook Cherith, which flows into the Jordan (1 K. 172-7); sojourning outside of his own country at Zarephath in Phoenicia (1 K. 178 ff.); paying a visit to Horeb, after a journey of forty days and forty nights (1 K. 195-8); and moving about from place to place (2 K. 1, 2); cf. the nomadic character of the Rechabites (p. lii), who arose about this time (v.2.). (5) Not a little light is thrown upon the story of pre-prophetism by the two incidents in Elijah's life, in connection with which he left his native land and visited foreign countries. The earlier sojourn in Phoenicia, at Zarephath, together with the nature of the work performed, indicates, on his part, not only the nomadic tendency (in this case encouraged, doubtless, by fear of Ahab), but also an attitude toward non-Israelites which is broad and liberal, in spite of the narrow and intense zeal ordinarily attributed to him ; and besides, a leniency which meant that the hatred shown in connection with Baalism was not against that religion in itself, but only against its encroachment upon the realm of Yahweh (Sm. Rel? 178; Co. Proph, 31), who had now become recognized as, indeed, the god of the land of Israel, although not god also of Phoenicia. The visit to Horeb (1 K, 198 ff.), while illustrative of many elements in the prophet's character (e.g. the longing for solitude characteristic of the nomad, and a deep spiritual nature, as well as a tendency to deep despondency), also calls attention to the prophet's idea of Yahweh's original home and dwelling-place, i.e. the place in which one can most easily secure his oracle ; and is better understood in the light of Ju. 56 (cf. also Dt. 332 Hb. 33 Ps. 688). This journey, although undertaken in a fit of discouragement, and because of Jezebel's inimical attitude, cannot be easily explained on any other supposition than that the nabhi', in accordance with the general conviction, makes this pilgrimage, in the fashion of all ages, to a place regarded as sacred from the oldest times, because there Yahweh had dwelt in the beginning (Bu. Rel. 18; K. DB. V. 626 f.; Barton, Semitic Origins, 277 ; Sta. GVI, I. 130 ff.).

(6) The chief elements in certain situations described in the Elijah-stories had already been anticipated in earlier history, e.g. Solomon had erected sanctuaries for his foreign wives (1 K. 117f.) just as Aħab does for Jezebel (v.i.), and probably this constituted one of the charges in the prophetic indictment of that monarch. Even earlier, Nathan had taken precisely the same stand against the abuse of royal power (2 S. 121-15) as that taken by Elijah in the case of Ahab. Still further, the thought of Yahweh's using Syria (1 K. 1915-17) in order to punish Israel for wrong-doing, does not, of itself, imply that Yahweh is other than a national god, as is clear from the presence of this same conception not only in earlier Israelitish times (Nu. 1440 ff. [J, E] Jos. 7 [J]), but also among other nations (cf. the part played by the gods in the fall of Babylon in the Cyrus Cylinder,* and the representations concerning Yahweh's power at the time of the Exodus [J, E], and in the confusion of tongues at Babel (in J]; cf. Meinhold, 30 f.). On the further bearing of this, v.i. (7) Much turns upon the exact meaning assigned to the utterances concerning Yahweh and the Baalim in i K. 1824. 27. 37. 39 (Sm. Rel.? 178), v.i.

(* * The words of Sennacherib's general (2 K. 1825 = Is. 3610) might also be cited, were it not probable that they represent a later Israelitish view rather than the thought of the Assyrian (cf. Sta.,

Benz., Marti, Duhm, in loc.). It is hardly likely that the haughty Assyrian would represent himself as acting in obedience to the command of the god of a small, despised people. *)

4. The uncertainty of the facts in the story of Elijah's struggle with Ahab and the priests of Baal explains, if it does not justify, the varying interpretations which have been founded upon them. We may consider here those points which relate to the form of
the story, the actual facts as nearly as they can be determined, and the problems raised by these facts. But since Elijah's contest is only part (or perhaps the beginning) of the great struggle which was closed, under the direction of Elisha, by Jehu, we shall state the problems and reserve a decision upon them until the additional help has been gained which is furnished by the events of Elisha's career and a consideration of the actual denouement (pp. xlviii f.).

(1) Reference has been made to the date of the material (v.s.), as well as to its prejudiced character. We cannot fail to note also its fragmentary form, e.g. its failure to furnish any introduction to the story of the challenge, from which an adequate knowledge of the events leading up to it may be obtained; the lack, also, of the end of the story, in which one might have expected to find out how Elijah executed the commission given him at Horeb, for surely 1 K. 1919. 20 cannot be accepted as a fitting conclusion; and, still further, the absence of anything that will throw light on the fulfilment of the prediction in 1 K. 1917. Perhaps the story of Naboth was intended, as Wellhausen suggests, to be the beginning of the judgment which overtook the worshippers of Baal. (2) The facts in the story itself are not always mutually consistent, and the statement throughout bears evidence of being too strongly colored against Ahab. The formal charge in 1 K, 1630-33 represents him as being actually the greatest sinner that has yet occupied Israel's throne. But every accusation made, except that of building an altar in the house of Baal (v.32), comes from the Deuteronomic period, nearly two and a half centuries later, when the official spirit had altogether changed. Was the extension of this courtesy to his wife worse than the similar act of Solomon ? And then, we may not think that Ahab had altogether forsaken Yahweh, or that Yahwism was in so bad a state, when we learn that of Ahab's children, three (1 K. 2240 2 K. 31 818. 26) were given names containing the word Yahweh as one element; that Ahab is able to find four hundred Yahweh prophets in one place, when there is occasion for their service (1 K. 226); and that the number of those who had not bowed the knee to Baal was seven thousand, while, on the other hand, all of the Bail adherents are able a little later to be accommodated in one house (2 K. 1921. 23). If, now, we add to this the statement of Jehu that Ahab served Baal only a little (2 K. 1018), and the evidence that Jezebel was, indeed, a malicious and vindictive woman, we may well suppose not only that the situation was less serious than it is represented, but also that Jezebel, rather than Ahab, was the chief sinner. Ahab, following the policy of David and Solomon, sought to strengthen his throne and benefit the nation by alliance with outside powers, and did not appreciate the full meaning of the struggle as it presented itself to Elijah. He regarded the question as one in which the royal authority was involved, and, encouraged doubtless by the Tyrian influence, acted accordingly (WRS. Proph. 76 ff.). But, on the other hand, Jezebel was zealous and persistent in her efforts to build up the Baal-party, for political as well as for religious purposes. The Tyrian Baal-worship threatened to a greater or less degree the Israelitish Yahweh-worship. (3) But these facts, even in this simpler and less sensational form, represent a contest. What was the point at issue ?

The question, in general, is this : Does Elijah here draw the line between the spiritual Israel (i.e. the seven thousand), and Israel of the flesh, who, though of the nation, are not members of the elect, known later as “the remnant"?* Are the spiritual and the worldly here for the first time brought into conflict?t Does Elijah, then, give evidence of a conception of God higher than any that has yet been held? Or, on the other hand, shall we throw out this entire narrative of the Baal-struggle as absolutely

unhistorical ; # and understanding that it had its origin a century or a century and a half later than was indicated above, regard it as consequently the expression of a time not earlier than that of Amos and Hosea ? In either case may we suppose that, after all, Elijah's position is nothing more than Ahijah might have taken against Solomon, the fact being that the struggle is on behalf of the old idea, viz. an undefiled cultus, through a correct performance of which Yahweh's demands are satisfied, § and not in behalf of the new idea, emphasized by the writing prophets, that Yahweh's religion was something other than a cult? Does Elijah represent Yahweh as about to bring great punishment on Israel, through Syria, because of failure to observe a pure cult, or because of ethical shortcomings? This is the question at issue. The answer to it is of great concern in determining the value of the contribution of Amos and Hosea.

5. The Naboth story is perhaps more significant than anything else connected with the life of Elijah, for here there is spoken the condemnation of governmental unrighteousness which receives so large a notice from later prophets.

Some difficulties exist, likewise, in the form, as it is given us, of this story (1 K. 21). It is easy to see that it interrupts the connection of chaps. 20 and 22. If to this we add that in 6 it immediately follows chap. 19, and that it has many points of affinity with the narrative in chaps. 17, 19 (e.g. the representation of Ahab as a weak man controlled by Jezebel; also the appar. ent dependence of 2120a upon 1817), sustaining no relation to chaps. 20, 22, we have a fairly strong case for the order given in 6 (v.s.). But now, if we put together the fact that Elijah is being introduced again by the same writer after his successor has been appointed (1 K. 1915-21); the fact that the murder of Naboth contributed more largely to the ruin of Ahab's house than did his religious policy (Ew. Hist. IV.71, 107; Co. Proph. 31 ff.; Skinner, 255); and the better understanding gained of the Carmel episode if we suppose the murder of Naboth to have preceded it, and to have excited the feeling of the people against Ahab (Skinner, 255; WRS. EB. 2670), - we are compelled to assume either that chap. 21 originally stood between vs. 18 and 19 of chap. 19, or that it is an independent document (cf. its resemblance to 142-16, and the view of Burney that it belongs to the same source as 2 K. 9*.(1028–

Keeping in mind the difficulties which the form of the story presents, we may note in reference to its content: (a) that the main point, rebuke of the king for an outrageous act, is the same as that found in the Nathan-David story (v.s.), and forms one of the principal topics in the discourses of Amos and Hosea; (6) that, after all, Ahab's act was not an unusual thing for an oriental monarch (v.s.) ; but, in this case, the ancient spirit of freedom is again aroused (as in the days of the disruption) against a personal despotism; (c) that it was this crime (v.s.), rather than Ahab's defence of Baalism, that cost him his throne, a significant fact in the history of national ethics and of a true conception of religion. In this same connection we may observe further : (a) the thing which Yahweh is here represented as doing is something quite unusual; the threat that Ahab's house is to be destroyed by a foreign power, viz. Syria, plainly makes Yahweh something other than a merely national god (v.1.); (b) the Naboth-story is to receive practically the same interpretation, whether we suppose it to have preceded the Carmel event, and to be closely connected therewith (furnishing, in fact, the basis of that popular uprising), or to have followed it and been entirely independent of it. In either case it is a cry for justice to those oppressed. Upon the whole, something tangible is gained if the two stories are joined together; (c) with both stories there may be connected logically the opening message of Elijah to Ahab (1 K. 171) containing the threat of drought; for, after all, this is the question at issue ; Who grants rain? Who is God? Yahweh or Baal? The chief purpose of this threat was to demonstrate that the God, whose servant is Elijah, is the sole ruler of nature, against whose will no power in heaven or earth can prevail" (Skinner). This, in brief, was Elijah's great message (v.s.).

(* * To this may still be added the lack of harmony between chap. 21 and 2 K. 9; cf. the position of Naboth's "field" in 2 K. 916 tf., a little way from Jezreel, and Naboth's "vineyard" close to Ahab's

palace (in Samaria ?), 1 K. 2118, and the variants of 6 in v.1; the visit of Ahab to his ill-gotten prize on the day after the murder in 2 K. 926, but apparently on the same day in 1 K. 21; also, the words of Jehu in 2 K. 926 tell us a fact not in 1 K. 2111-16, viz. that Naboth's sons were killed. On the basis of these and other facts chap. 21 is assigned to an independent source, as an appendix to chaps. 17-1921, by Kue. Einl. III. 78; Meinhold, 12 ff.; Gunkel, Preussische Jahrb. XXVII. (1897), 18 ff.; Skinner; but cf. We. Hex. 283 ff.; WRS., art. "Kings," EB. 2670; Kit, 159-162; Benz. in loc. *)

§ 4. PRE-PROPHETIC INFLUENCES IN THE TIME OF Elisha.

1. Close coɤperation of the prophet with the government, a conspiracy against the government and its overthrow by the instigation of the prophet, — all this took place in the days of Elisha (ca. 850-800 B.C.). In this we have the completion of the work initiated by Elijah.

The portions of 2 K. concerned with the life of Elisha may be classified: (1) 22-25 42623 g1-15 1314-2), a series of early prophetic narratives of a personal or biographical character, loosely strung together and laying special emphasis on Elisha's activity as a wonder-worker (to be designated by the symbol E"); (2) 34-27 624-7791-6. 11-28. 30_1027, a different collection of early prophetic narratives giving special attention to Elisha's influence in affairs of state and in the campaigns against Syria and other nations (EP); (3) 31-3 718–20 g16-24. 26-29 97-10 10-31. 32-36, a series of later additions chiefly from the pen of the Deuteronomic compiler of Kings. Cf. the comm. of Kit., Benz., Burney, Skinner; and Kue. Einl. III. 80 ff.; We. Her. 286–90; Addis, art. " Elisha," EB.; Dr. LOT. 196 f.; WRS. and K., art. "Kings," EB.

This material presents some of the characteristics named above, notably, eg. (a) the magical element (strikingly similar, and even stronger), but there is little or no basis for the opinion (H. P. Smith, 0, T. Hist., p. 194, and others; cf. contra, Addis, EB. 1276; Strachan, art. " Elijah," DB.; and the comm. of Kit., Benz., and Skinner) that the Elisha-memoirs are in large part a duplication of those of Elijah, and consequently unhistorical. (6) The lack of chronological order, as well as of chronological indication; and the result of this is to create a wrong impression of Elisha's career (cf. Addis, EB. 1276;

Strachan, DB. I. 694; Benz. 129; Kit. 185); for who really gathers from the narrative that Elisha lived forty-five years after the revolt of Jehu? A true conception of the case is prevented by the placing of this story at the end, with all the anecdotes but one preceding.

2. The following points, although of secondary interest, may not be ignored :

(1) The first meeting, at which the call was extended (by Elijah, it would seem, rather than by Yahweh himself),* took place at the home of Elisha's family (which must have possessed substance; and consequently Elisha, like Amos, was not an ordinary nabhi'), some time after Elijah's visit to Horeb, t. perhaps six or seven years before Elijah's final disappearance, I in all a dozen years or so before the great revolution which unseated the dynasty of Omri. Elisha differed greatly from Elijah in appearance (cf. the phrase hairy man, 2 K. 18 (unless with Kittel, Benzinger, and Skinner, we refer this to the hairy mantle], with the epithet bald-head, 2 K. 228) and in dress (cf. the mantle, i K. 1919, which Elisha does not seem to have worn in later life; note d'ua, 2 K. 429). He used a staff, which, with the mantle, served him in his work as a magician. In a true sense he was a successor, since he it was who gave political effect to Elijah's teaching, $ or, in other words, faithfully and resolutely carried out the policy of annihilating Baal and all that belonged to Baal, which was Elijah's great legacy to the nation. || In this

case there is no exegetical nor historical sense in calling Elisha a "demagogue, conspirator, revolutionist, and agitator " (Co. Proph. 33); the phrase "father and guide of the Northern kingdom" (Addis, EB. 1276) seems more appropriate (p. xliv). (2) The story of the separation is late, and exhibits some peculiarities, two or three of which deserve mention ; eg. how comes it that Elijah, who has always lived a solitary life, now sustains close personal relations with the pro. phetic societies? Perhaps he sees fit to change his habits now that the end is coming (Ew. Hist. IV. 80); or does this document present a different conception of Elijah (Skinner)? It is, rather, Elijah's emphatic way of introducing his successor, to whom he intrusts a task so terrible in its seriousness. The passage, therefore, has closer connection with the " Elisha-stories" than with the " Elijah-stories." The "double portion" (29) is not the portion of the first-born, Dt. 2117 (Thenius, Benz., Kit., Skinner, in loc.; and Addis, EB. 1277); nor may we follow the literalizing view of Sirach (that Elisha performed twice as many miracles as did Elijah); but rather it expresses Elisha's desire that, having an even larger enduement of the divine spirit than his master, he may be able to carry the struggle of Yahweh begun by

Elijah to a successful issue (Maybaum, Proph. 76). On the purpose of the picture, as a whole, v.s., p. xxxvi. (3) The fact that Elisha's habits were those of an agriculturalist at first, and later of a city dweller (in Jericho, 2 K, 218, Samaria, 682, Dothan, 613, Shunem, 410, Damascus, 87), plays an important part in contrast with Elijah's nomadic manner of life (p. xxxvi). It is not enough to observe simply that here, as frequently, those are associated who differ greatly from each other (e.g. Amos and Hosea, Isaiah and Micah); or that one kind of mind is needed for initiation, another for final execution. The case is incomplete, unless we realize the full significance, in this long ministry of, perhaps, fifty years, of Elisha's "easy familiarity" and gentle manners, not only when he is sought out by kings (2 K. 621 1314), but also when he is visited on new moon or Sabbath (2 K. 422 ff.) by the people who trust him implicitly. Was this demagoguery? Then Jesus also must have been a demagogue. Elijah's whole career was a protest against civilization. Not so Elisha's; but rather an example of wise and effective adjustment, in spite of his strict religious views, to the new environment created by Ahab. This suggests (4) other points of character which come out in connection with some of the smaller events, such as the remarkable spirit of toleration (cf. Elijah during his residence in Zarephath) in the advice given Naaman the Syrian (Strachan, DB. I. 694); of humaneness, in his attitude toward the Syrian captives (622); of intense love for Israel, in his reply to Hazael's question, Why does my lord weep? (811-13); * of widely recognized sympathy, as shown by the coming to him of widows and orphans (41); of the tremendous energy and fruitfulness of his work, if we may accept the estimate placed in the mouth of king Joash (1314), for had he not been more to Israel than its chariots and horsemen?t It will be noted that the data suggestive of these elements in Elisha's character lie, for the most part, outside of the field of his political activity, and the circumstances connected with the revolution, on which v.i.

3. Nothing in prophecy, or indeed in the entire Old Testament scripture, is more suggestive of wonderland than the stories which recount Elisha's miracles. This idealization finds explanation in more than a single way; e.g. the writer thus makes expression of the profound feeling of love and esteem entertained by the people for Elisha, as well as of an equally profound belief in the love of Yahweh for his people, a love exhibited in the beneficent activity of the great representative, Elisha. Whether emphasis is to be placed upon the first or the second of these ideas will be determined by one's final estimate of Elisha's work as a whole.

We cannot fail to make three comparisons: (1) Of these miracles with those of Elijah (v.s. p. xxxvi); but here we should regard Elisha's miracles neither, on the one hand, as grotesque and vulgar in so far as they are not pure imitation, and as altogether lacking in sanctification and grandeur,* nor, on the other, as something altogether ideal and above criticism of any sort.f (2) Of Elisha's relation to Samaria during the Syrian wars, with Isaiah's relation to Jerusalem in 701 B.C. during Sennacherib's invasion; but in making this comparison, we must remember that a century and a half full of good teaching for Israel has

elapsed, and that while Elisha, as a matter of course, appears to less advantage than does Isaiah, it may well be questioned whether, upon the whole, the latter event was more critical than the former, and whether, likewise, the doctrine of Zion's inviolability established in connection with Isaiah's preaching in 701 B.C. was not far more injurious to the Israel of the future, both ethically and politically, than the severe and, indeed, terrible measures apparently sanctioned by Elisha in the uprooting of Baalism, (3) Of Elisha's miracles with those of Jesus Christ; were they not of the same general character? Omitting the treatment of the children slain by bears, do they not represent the single idea of beneficence, that is, love ? From no other source does prophecy receive a contribution which so definitely represents or anticipates the Christlike element (Addis, EB. 1277). Surely this thought of love is a new idea in Israel's religion. But is it just to attribute it to Elisha ? His life and work furnished the conception. Even if the stories are very late, and even if little historical fact may be found in them, they, at all events, reproduced Elisha's character as it appeared to the people of his own times and of those that followed.

Much in these miracles relates to the pre-prophetic societies (8 5). Elisha was strengthening and developing these societies for purposes of propaganda (Che. EB. 3863). These societies were capable of exercising great influence on Israel. This method of warfare was more diplomatic than that of Elijah. It does not mean, however, that Elisha lacked courage (2 K. 3134.). It is probable that in view of his feeling toward Joram, he did not use his house in Samaria to any great extent until after Jehu's accession, but lived much of the time with the societies. This work was to have great significance in the further development of prophecy.

4. The political activity of Elisha is full of interesting problems. (1) Pre-prophetism, acting through him, now controlled the state. He was not merely an adviser like Isaiah. He was himself an active participant in the affairs of administration, "a decisive power in court and camp" (Addis, EB. 1277). In this he followed the example of all his predecessors. The time had not yet quite come for the introduction of a new policy, viz. that of non-interference except in so far as moral suasion might exert an influence. (2) His relations with foreign kings and potentates are of a remarkable nature. They seek him out. His reputation must have been widespread. Meinhold is right in pointing out that Wellhausen underestimates the influence of the prophets in these times. It is quite inconceivable how certain writers * count Elisha as of so small a value to Israelitish thought. Greater justice is shown him by others.f

(3) The account of the Moabite campaign of the king of Israel (2 K. 34-27) with his vassal kings of Judah and Edom possesses for us a larger interest even than that which its relation to the well-known Mesha inscription (a voucher for the historicity of this story) occasions, I because, being evidently from the series of political stories (p. xli), it assigns to Elisha an important rפle as political adviser, and, besides, refers to certain facts in connection with the prophet which aid us in formulating our estimate of him. We observe (a) the custom of making inquiry of the nebhi'im concerning war (cf. i K. 226 ff.), and when we recall the times of Saul and the beginning of the work of the nebhi'im, we find ground for the supposition that the primary aim of these dervishes was to awaken the spirit of the nation for purposes of war (Schwally, Semitische Kriegsaltert□mer, I. (1901), 103 ff.; K. DB. V. 653); but (6) Elisha being discovered in the camp, the mere mention of his relation to Elijah (as the pourer of water on the hands = servitor) gives him standing in the eyes of the king of Judah, who in i K. 22 seems not to have known the Northern prophets. There is to be noted next (c) the statement of the king of Israel (v.13) which implies that the kings, in this case as in i K. 22, have undertaken this expedition by prophetic advice for which Yahweh was responsible; but (d) Elisha, following Elijah's policy, will have no dealings with the king of Israel (whichever king it was) $; for the sake, however, of Judah's king he will speak. But he cannot speak except in trance, and so (c) as was his custom (7971, and it used to be, is frequentative), he asks for a musician (v.15) in order by the influence of music to excite himself into the ecstatic condition. This act,

attested by I S. 106, alluded to frequently in Arabian literature (WRS. Proph. 392), and recognized to-day as a powerful incentive to religious emotion (cf. the influence of music on Saul's evil spirit, 1 S. 1616), seems to bear witness to three things : that Elisha (contra Elijah) is in close companionship with the nebhi'im; that, while the spirit of Yahweh takes hold of Elijah spontaneously, artificial means are resorted to in Elisha's case; and that consequently he belongs rather with those that preceded him in the prophetic work (i.e. a lower order) than with those who followed (i.e. Amos and Hosea). The first of these all will accept; but are the other inferences strictly legitimate ? May not this act in his case have been merely the conventional way of announcing the oracle? Is it really any more derogatory to his standing as a prophet than the ecstatic visions of Amos or Isaiah or Jeremiah or Ezekiel (v.2.)? The method adopted to secure water (vs. 16–19) was adapted to the possibilities of the locality (known for its sand-pits); cf. the plagues of Egypt. (8) The evident recognition (326. 27) of the efficacy of the sacrifice of the king's own son to Chemosh is of interest in fixing the theological point of view of the writer.

(4) Evidence of Elisha's political activity is seen, still further, in the stories of the healing of Naaman (51-19), of the entrapping of the Syrians in Samaria (68-23), of the siege of Samaria by Ben-hadad (624-72)), with each of which important difficulties are connected ; * but, in general, they show the high esteem in which Elisha was held by all classes of men, his international as well as national reputation, his almost unlimited influence at home and abroad, and, at the same time, the great breadth of his mind, and his entire devotion to the nation's God, Yahweh. We may not go so far as to infer that Elisha's international greatness and his international relations furnished the basis for the idea of an international god, which, in turn, prepared the way for Amcs's position taken in chaps. I and 2; yet the high character of his work must be recognized.

5. The great revolution instigated by Elisha and executed by Jehu, described in 2 K. 9, 10, is one of the most important events in Israel's history; this importance relates to the political situation, but also, and especially, to the history of the pre-prophetic movement, the relation, in that movement, of both Elijah and Elisha to the history of Israel's religion. This revolution placed on the throne the dynasty under which Amos and Hosea (in part) did their work. That Omri's dynasty had greatly strengthened Israel at home and abroad is universally acknowledged. †That seed was sown in this revolution, which in the end proved Israel's ruin, has not been denied since Hosea (14) first announced it. We may call Jehu ambitious and bloodthirsty, and, since he undoubtedly believed himself to be acting for and in the name of Yahweh, a fanatic.* Sacred history fails to furnish a more ghastly series of official murders, beginning with the shooting of Jehoram in his chariot, and closing with the horrible blood-bath of the Baal-worshippers in the temple. But there was prophetic precedent for the revolution, and the total destruction of the royal house, when dethroned, has been the regular routine in all Oriental revolutions.t Although by the revolution there was gained a destruction of the Baal cult, and although it was strictly in accord with Oriental policy, from the political point of view it was a blunder. $

It is more difficult to reach a decision as to the meaning of this event in connection with the pre-prophetic movement, and of the rפle played by the individual prophets. Apparently no great fault has ever been found with Elijah because of his share in it, and yet it was he who conceived and initiated the movement, indicated the exact lines of its execution, and selected specifically the agents who were to complete its execution. On whom, then, rests the responsibility? If one may judge Elijah's character by the impression which it produced upon his contemporaries and upon those immediately following him, he himself would have done, in detail, just what Jehu did; for did he not (1 K. 1840) actually slay the prophets of Baal (four hundred and fifty)? Did he not foretell the awful events which were to rid Israel of Baalism (1916-18) ? $

On the other hand, severe criticism has been meted out to
Bu. (Rel. 122), concerning the reason for the prophets' support of Jehu, says: "There can be no doubt that the reason why Jehu was made the candidate of the prophets for succession to the throne was that he was known as a zealot for the pure worship of Yahweh. For this reason alone we might be sure that he and his successors were unremitting in their zealous endeavor to maintain the worship of Yahweh in Israel pure and uncontaminated. This inference is fully confirmed if we may trust the popular tales of the Second Book of Kings — by the fact that for full two generations the prophet is found firmly established alongside the king, as the bulwark of the throne." Cf. also K. DB. V. 653.

Elisha, who, it is maintained, is scarcely to be justified for his participation in the deeds of Jehu, even from the point of view of his own times.* It is suggested that he was entirely deceived as to Jehu's character; †or, in any event, though meaning well, lived on that lower plane of religious life which, as in the case of the patriarchs, did not forbid intrigue and bloodshed. I Now, in making our estimate of Elisha, let us recall (a) the lack of any word of disapproval from the pen of the narrators; (6) the wonderfully beautiful character portrayed by these writers, in which the features especially emphasized are humaneness, tenderness, compassion, and love, - the very opposite of those ascribed to Elijah (who can imagine Elisha as suggesting or favoring the policy of Jehu, except under the constraint of a controlling religious conviction?); (c) the strangely solemn circumstances of his appointment to office, and of his reception of Elijah's legacy; (d) the opinion of Joash, when Elisha's life is just
closing, a strong testimony in favor of its magnificent value, while the estimate of Hosea is to be treated as we treat the anachronist¤c utterances of other prophets whose judgments concerning earlier events are determined by the sympathies and antipathies of a later age.

With these points in mind, the question briefly stated is this: Was the religious crisis one of sufficient magnitude to justify the revolution? We do not wish, in any sense, to justify the intrigue and bloodshed connected with the revolution.

6. It remains to present, in the form of propositions, the answers to the questions that have thus far been raised (cf. pp. xxxviii ff. and xliv f.), all of which pei tain to the significance of the revolution in connection with the progress of Israel's religion.

(1) The contest, initiated by Elijah and completed by Jehu under Elisha's direction, was one for which the higher prophetism of the period (860 to 800 B.C.) was responsible. It signified for pre-prophetism a great victory, and lifted it higher than it had before reached.

(2) The contest was a struggle, not so much with the old Canaanitish Baalism, which had largely disappeared, but with Phoenician Baalism, a new form of syncretism which, in view of all the circumstances, involved far greater danger to the interests of the Yahweh-religion (v.s.).*

(3) The point at issue was nothing more nor less than that of Yahweh's existence; it was not simply that of giving him a lower place, but rather of his complete rejection; †for if Baalism had conquered, Yahwism would sooner or later have disappeared, just as Baalism disappeared after the victory of Yahwism.

(4) The conception of Yahweh which the prophets represent is higher than that of the past. For them he is, to be sure, a national God, but he sustains relations also to other nations, and exercises over them a large controlling influence. This is moving in the direction of an international God, although it has not reached that point.

(5) The religion for which they contend is something other than a cult such as had existed in the past, but with its corruption eliminated. It may be elected or rejected. It is one which makes ethical demands. Its ideal life for men is that of sympathy and love.
(6) The distinction is now for the first time drawn (though very vaguely) between the spiritual and the worldly, in other words between a true spiritual religion and nature-worship.

The content of these propositions prepares the way for an examination of other pre-prophetic influences which antedated the work of Anios and Hosea; but before it receives a final formulation it requires a consideration of the other influences.

§ 5. THE PRE-PROPHETIC SOCIETIES.

Jehu etism d for : had

1. The pre-prophetic societies constitute a phase in the development of pre-prophetism which bears closely on later prophecy. Omitting many points which do not stand in close relationship with the later development, the following may be regarded as the essential
features for our immediate purpose, viz. (1) the numbers of the nebhi'im, including the closely related sects of the Nazirites and Rechabites ; (2) the general purpose, character, and
habits of these associations; and (3) the question of their origin, their external and internal relations, and their place in history and prophecy.*

2. That these societies represented a large movement (whether patriotic, or religious, or both) is clear from the great numbers of nebhi'im referred to (viz. the one hundred hidden by Obadiah, 1 K. 183; the four hundred in conference with Ahab, i K. 22® ; the fifty or more residing at Jericho, 2 K. 27.16), as well as the citation of some by name,f among whom we must select Micaiah ben Imlah for special mention, since a true estimate will place him side by side with Elijah and Elisha, and, in some respects, above both. These numbers signify not only deep interest in Yahweh-worship, but also an intense excitement because this worship was in danger from the Baalism of Tyre.

The failure of EP, which describes the public activity of the nebhi'im, to make any definite reference to the societies (but cf. 2 K. 91= EP, and 1 K. 2035, probably late), as well as the silence of Eb concerning any public activity on their part, is not to be interpreted either as destroying the value of the representations made in each (for the narratives need not be taken as mutually exclusive), nor as giving special weight to the opinion that the life of the societies was exclusively retired and devoted to worship and meditation, or, on the other hand, that it was largely public. As a matter of fact, it was both, the two narratives presenting different phases of the life of the nebhi'im.

From the lack of any mention of the societies between the days of Samuel and those of Elijah and Elisha, a period of more than one hundred and fifty years, we may not assume that with the passing of the Philistine struggle they had died out and were later revived by Elijah. Against this may be urged, not only the numbers just mentioned, but also the standing which they had in Ahab's time as an order that must be consulted (1 K. 226 f.).
This silence may be accidental, or it may be due to the fragmentary and incomplete character of the narratives as they have come down. So few are the names of preɔxilic writing prophets preserved in the historical narratives (Isaiah alone, and in Je. 26186, Micah) * that, but for the preservation of their utterances, one might deny their very existence.

In addition to the many nebhi'im, named and unnamed, and the societies which are so marked a feature of the times, cognizance must be taken of two sects, perhaps orders, viz. the Nazirites and

Rechabites, the members of which, while not reckoned as nebhi'im, share to some extent their ideas and their work as servants of Yahweh.

The Nazirites (pp. 56 f.), rarely mentioned, were individuals especially consecrated to Yahweh, the consecration taking the form of a vow or dedi. cation in which some restriction was assumed (e.g. in the case of Samson, his unshorn hair, the possession of which secured to him Yahweh's spirit; note also the obligation placed upon his mother, during pregnancy, in reference to wine and unclean food). We are not here interested in the later codification (Nu. 62-8. 13. 21), but two things seem very suggestive : (a) the fact that Samson's Nazirate involved exhibitions of great strength against Israel's enemies, and was, in fact, a vow of abstinence solely for warlike purposes. t Was this perhaps the motive that led also to the organization of the bands of nebhiim (v.i.)? (6) The reference of Amos (211 f.) to Nazirites, in parallelism with prophets, who had been caused to drink wine, a sin as great as that which was committed in forbidding the prophets to prophesy. From this we must infer that the prohibition of wine (which was regarded by all nomadic tribes as a luxury belonging to agricultural life, and was, like sensuality, a part of the routine of Baal-worship $), as well as that of cutting the hair was, at one time or another, the restriction assumed in the consecration; but further, that this service was one which, like the prophetic service, received Yahweh's approbation and was worthy of being cited along with it. Whether, now, this abstinence represented merely a service in war, uninterrupted by periods in which one yields himself to pleasure, that is, an absolutely unbroken service, || or rather (as with the Rechabites, v.i.) a sworn protest against Baalism (wine being a special product of Baal's land), the general meaning is the same ; for in both cases the purpose is protest, that is, consecration to war.
Another society or sect which seems to have been prominent in these times was that of the Rechabites, who appear and disappear in Israelitish history almost mysteriously. Assuming * that the Jehonadab whom Jehu took up into his chariot and thus joined with himself in his bloody work for Yahweh (2 K. 1015f.) was the Jonadab cited in Jeremiah, chap. 35, as the ancestor of the Rechabites, who prohibited to his descendants the drinking of wine, we may make three assertions : (a) in Elisha's times a sect or family or perhaps order existed, pledged not to drink wine (the symbol of a corrupted civilization), not to engage in agriculture or in the building of homes (that is, pledged to the primitive nomadic life); (6) this pledge was made in the service of Yahweh (cf. the names of those whom Jeremiah brought into a chamber of the temple, all of which end with Yah, and also Jeremiah's closing words, viz. that for Yahweh's service there shall always be sons of Jonadab); (c) the life of this society was a protest against luxury, intemperance, and idolatry, and against the Canaanitish civilization of the times; and was a reaction toward the primitive simplicity of Israel. We may leave unsettled the question whether this order was founded on the model of the Kenites + (cf. i Ch. 255, Ju. 116, 1 S. 156), or was really a family descended from them. "They represented in either case a type of anchor□tism" (Kautzsch) which was closely related in form, and especially in spirit, to that of the nebhi'im and the Nazirites, the three together constituting a comparatively new and extraordinary propaganda for the old-fashioned idea of Yahweh as the god of the desert, and of storm and battle, an idea which carried with it simplicity both of life and of cult.

3. A few points relating to the general character and the habits of these prophetic associations deserve consideration.

(1) While in Samuel's time these societies were bands of men. roving from place to place (probably in order to draw others into their association by the contagion of their enthusiasm), in Elisha's time, they had adopted, more or less fully, a settled mode of life, their residences being at great sanctuaries like Gilgal (2 K. 438), Bethel (2 K. 29), or at political centres like Samaria, bands of fifty or more living together (2 K. 2?), and sometimes at a common table (2 K. 438), while some among them were married (2 K. 42).

(2) Samuel, although a prominent adviser, was probably never really a head (notwithstanding 1 S. 1929), and surely never lived with them (1 S. 1918), unless Naioth means "dwellings";* while it was a common custom for them to sit before (2 K.4%, cf. 61) Elisha, as disciples before a master.

(3) These associations have been improperly termed "schools" | since the members are already engaged in public work, and some of them are married, while no phrase occurs which would justify the use of the word. Moreover, the idiom of the title, sons of the nebhi'im, together with Semitic usage, requires the conception of guilds or corporations. Nevertheless, we are warranted in supposing that instruction was imparted (cf. 2 K. 438 64); and probably the prophetic technique and nomenclature which Amos found in existence had its origin among them. I

(4) The members of the association did not prophesy as individuals, but jointly in a body, and in their processions (1 S. 10") they were, in fact, conducting a kind of public worship at the various high places or sanctuaries (cf. Is. 3029).

(5) The ecstasy (1 S. 1918-24) was the physical and psychological condition & in which they performed their service, "the hand of Yahweh" (1 K. 1844 2 K. 315) being upon them; and this "holy frenzy," which was frequently induced by music (cf. especially the case of Elisha), passed, according to E (Nu. 1117. 25 f.), in part, from Moses to the seventy elders, and lifted them into the condition of ecstasy. Still further, it may be inferred from i K. 2041 that the nebhi'im bore a peculiar mark, which distinguished their service.

(6) In Samuel's time this uprising had its occasion in the Philistine crisis, when Israel's existence was threatened, and the result was "a national religious enthusiasm," which again came forward, perhaps more strongly, in the crisis of the Tyrian Baalism in the times of Elijah and Elisha. These national disasters are the expression of Yahweh's anger; hence the reaction in the form of patriotic spirit, in other words, the spirit of battle.

(7) That Saul is thought to be insane, Elisha's messenger "mad" (2 K. 91); that the word 947, to prophesy, means literally to drop (sc. foam), i.e. to foam at the mouth; and that the insane were looked upon in all Semitic antiquity with respect and awe as being controlled by demons (cf., 6.g., David at the court of Achish, I S. 212 f), — all point to the presence of a large element of superstition upon the subject of prophecy, and also show its emotional and ecstatic character. With these facts before us, we may conclude in general that the spirit of these associations, while intense and upon the whole correct, was nevertheless as narrow as it was intense, as crude as it was correct; and that it partook largely of the spirit of the four hundred and fifty Baal-prophets, an association of very similar nature (v.1.).

4. The questions of their origin, their external and internal relations, are of great interest. (1) Concerning the origin we actually know little, but certain points may be grouped for consideration: The character of ancient Semitic life (v. e.g. WRS. Sem.; We. SV. III.; Barton, Sketch of Semitic Origins; Lagrange, ʽtudes sur les religions sꞏmitiques), especially as seen in its purest form in Arabia,* was but slightly changed in these early days of Israel; and Palestine, like Arabia, with its desert life, its compulsory fasts " in which the soul easily detaches itself and hunger lends the mind a curious passion, mixed of resignation and hot anger" [GAS. HG. 29; cf. Schultz, Theol. I. 102 ff.]), its habit of continuous war, its uniformity of religious life (growing out of the exclusive attention to a tribal god), was well fitted to produce and develop fanaticism, as is shown by every century of past history, and by the presence to-day in the Mohammedan world of the dancing and howling dervishes, who, by a peculiar life and in strange ecstatic cries, seek to secure and to express their religious exaltation. Amid such surroundings the religious feeling, if at all awakened, becomes intense, and tends to an "entire self-surrender," which finds concrete expression in a frenzied state, that sometimes involves self-mutilation, human sacrifice, and the tribute of maidens (Schultz, Theol. I. 104).

(2) The presence of Baal-prophets among the Tyrians, together with the facts that most of the growth Israel's ritual (and especially that of mantic and sorcery) came from the Canaanites, and that the

idea of prophets or nebhi'im first appeared at this time, leads us to suppose that the pre-prophetic societies also were originally Canaanitish.* The occurrence of the word nabhi' in Phoenician, as well as in the Assyrian Nebo (= Hermes), points in the same direction. The Israelites, observing the prophesying (that is, the transport and frenzy) of the Canaanitish worshippers, adopted it, as they adopted many other rites (cf. the view that Yahweh himself was a Canaanitish god adopted by Israel ; so Land, Th T. II. 160 ff.; Wkl. Babel-Bibel und BibelBabel; but v. Kue. Rel. I. 398 ff.; Kɣ. Neue kirchl. Zeitschrift, XIII. 828–883). This, of course, implies merely that the external form, as in the case of circumcision, was taken by the Israelites, for within a short time it was spirit. ualized. The connection of all this with the spirit of war developed by the Philistine oppression has already been noted. Cf. 1 S. 105, in which Saul is represented as entering into the state of frenzy at the very place in which the garrison (so AV., RV.), or pillar (so G, Thenius, Dr., Kit.; K. DB. V. 653), or administration (so H. P. Smith, BDB.) of the Philistines was placed.

(3) While in the earliest times, priest, seer, and nabhi' were one, they now begin to differentiate. But, until later, the relation of priest and prophet was very close, as, in these early days, was that of priest and seer (cf. Samuel, and the Arabic kɑhin, denoting seer, or soothsayer, probably, in early times, one in charge of a shrine). In later days, when there seems to have been antagonism between priest and prophet, this difference existed, not so much between the two orders, as between the priestly order and individual prophets who had risen above their fellows, and represented the prophetic order in general as being on the same low level with the priests (cf. WRS. Proph. 85, 105 ff.). In Isaiah's time a priest (82) was selected to witness concerning a prophecy, while Jeremiah, Ezekiel, and other prophets of later times were themselves priests. It is probable, therefore, that in the early times the nebhi'im were closely associated with the priests (McCurdy, HPM. § 488, note), as was true of the priests and prophets of Baal, and in Judah ; cf. Je. 201. 2 with 2926 Lam. 22) (v.i.). The bearing of this upon the attitude of Amos and Hosea is significant ; cf. Am. 710-17 Ho. 44-9 51 69.

(4) The unity, or joint action, of the nebhi'im has been mentioned (v.s.). This was an essential element in their strength. Elijah and especially Elisha seem to have worked harmoniously with the various societies, although they stood far above them. In Elisha's own days, however, there lived a man who stood above and against his fellow-nebhi'im, and to whom the word prophet in its later and higher usage might well be given. This was Micaiah ben Imlah, whose story is told in 1 K. 228 ff. (EP). The essential point for us in this story is neither (a) the large number of prophets living at the time,* nor (6) the fact that the word of Yahweh is called for through the body of prophets as if it were a matter of regular routine; nor (c) the fact that their advice is asked in reference to a matter of war, and that they return a unanimous. These things are interesting, but they do not constitute the essential element, which is (d) that Micaiah (who not infrequently prophesied in opposition to the king's wishes, and was for that reason obnoxious to him), when sent for, delivers a message which is remarkable in the history of preprophetism. The position taken by Micaiah in opposition to the others deserves notice, since he is the first to break the unity which had thus far existed, " a cleavage in the ranks of the prophetic body, which runs through the whole subsequent history of the movement" (Skinner, in loc.). The significance of this cleavage is enhanced by certain features in the narrative, viz. the attitude of the king (already mentioned) (v.8); the earnest effort made by the messenger to bring Micaiah into harmony with those who have already spoken (v.13); the symbolical action of Zedekiah to corroborate and support the prediction of the four hundred (v.11); the statement of Micaiah that he will speak what Yahweh has sent to him (v.14); and his first utterance, which, after all, is identical with that already given, and promises success (v.15). This was probably a piece of irony, and was so recognized by Ahab. When adjured to speak the whole truth, and with the background thus indicated, he
announces two visions, the first, a prediction of Ahab's death, and without special interest; the second, a vision in which (a) he distinguishes between Yahweh on the one hand, and on the other a spirit,

evidently recognized as a superhuman power, which produces the prophetic ecstasy; (B) he clearly recognizes the independence of this agent, but this spirit, we are told, becomes a lying spirit in the mouths of the nebhi'im, and thus deceives them; () he thus makes two strange repr'sentations, viz, that he, Micaiah, rather than the spirit, knows the will of Yahweh; and further, that the falsehood which the four hundred have just spoken is to be charged, not "to the imperfection of its human medium," but to the superhuman agent acting with Yahweh's approval (K. DB. V. 656; Che. EB. 3859). In all this, however, it is to be understood that (8) he takes a position far above the ordinary nebhi'im, that knowledge comes to him which they do not share; in other words, that there are grades, or ranks, in the order, some higher and others lower. These "lower" or "false" prophets are thus pointed out even at this early time, although they are still understood to be made use of by Yahweh (Volz, EB. 3874 f.). They have been called " prophets of a narrow range of vision" (Volz), "the belated representatives of an earlier stage of
prophetic development," who "had closed their minds against the deepening of the idea of God to an unconditionally ethical conception, and were thus no longer able to penetrate into the depths of his counsel " (Bu. Rel. 131). We are immediately concerned with the bearing of this on the actual condition of the nebhi'im in the days of Elisha, and on Elisha himself (for if he occupies a high place, one, for example, side by side with Micaiah, how can he, nevertheless, work harmoniously with the rest ?), and on the nebhi'im of Amos's day. It is not quite fair to say that "under the protection of Jehu's dynasty prophecy so-called sank to depths of hypocrisy and formalism" (WRS.). A better statement would be that at this time pre-prophetism continued to occupy the low place which it had always occupied, save when some great personality like Elijah, or Elisha, or Micaiah was raised up; or, better still, let us distinguish between prophecy, for which these great souls stood, and manticism (i.e. the nebhi'ismus), which is all that the others yet knew or cared for (Davidson, 0. T. Proph. 111 ff.; Kue. Rel. I. 196–7). Amos plainly shows his estimate of this crowd of nebhi'im, when he maintains very forcibly that he is not one of them, and his words perhaps imply that it is no great honor to be regarded as cne of their number (but v.i.).

5. It remains only to note the stages of this development and to indicate its place in the history of the pre-Amos time. Starting on the Israelitish side with seers (who are closely akin to priests), and on the Canaanitish side with nebhi'im (or dervishes), we see the two classes gradually growing together. From among them, or in close association with them, there arise from time to time certain great characters who share their peculiarities and adopt their methods, but at the same time reach far above them in their knowledge of the divine will. These men, not yet prophets in the technical sense, are the forerunners of the prophets, the connecting link between the old and the new, which begins with the writing prophets. This is their place in the development. What did these societies of nebhi'im do for the people among whom they lived? What influence did they exercise upon them?

It is certainly unjust to characterize them as "hotbeds of sedition" and to limit their activity almost entirely to the sphere of politics (HPS. O. T. Hist. 193), or to consider them "a species of begging friars," with but little influence among the people (Co. Proph. 13). It is with a truer appreciation of their services that Cheyne (EB. 3857 f.) declares them to have been "a recognized sacred element in society, the tendency of which was to bind classes together by a regard for the highest moral and religious traditions." Compare also the view of Kittel (Hist. II, 266), that their chief interest was the "fostering of religious thought," and that, as compared with the priests, they were "the soul, the latter the hand and arm, of religion"; the opinion of Marti (Rel. 81 f.), that in times of peace they had little influence, but in national crises were invaluable in kindling a spirit of patriotism and devotion to Yahweh; the estimate of Wellhausen (Prol. 461; similarly, WRS. Proph. 85 ff.), that they were not of "first-rate importance," historical influence having been exercised only by exceptional individuals among them, who rose above their level and sometimes opposed them, though always using them as a base of operations.

They constituted one of Israel's greatest institutions, which, like many others, came by adoption from the outside. But in its coming it was purified and spiritualized, and itself gave rise directly to an influence perhaps the most distinctive and the most elevating ever exerted on Israelitish life and thought.

$ 6. THE OLDER AND YOUNGER DECALOGUES. Two important documents known as decalogues were formulated, and probably promulgated, in the pre-prophetic period. These decalogues now form a part of the Judaean and Ephraimitic narratives, and might be considered in connection with those documents ; but they were originally independent of them, and their especial importance warrants a separate treatment. It is essential to ask : What was their origin? What was their message to the times in which they were published? What prophetic element do they contain? What is their relation to prophecy in general? We may not suppose that these, with the Book of the Covenant ($ 7), are the only laws of this early period that have been handed down; others are probably to be found in Deuteronomy and in the Holiness Code ; but these will be sufficient for the purpose we have in mind.

1. The older decalogue,* found in Ex. 3412-26, consists, as reconstructed,□ of ten regulations. These deal with the worship of other gods, the making of molten images, the observance of three feasts and the sabbath, the offering of firstlings and first-fruits, and the avoidance of certain rites commonly practised in non-Israelitish religions.

This code, as well as the chapter of which it is a part, belongs to the Judaean narrative, but fits in badly with what precedes and follows it. It would seem to follow logically J's introduction to the Sinaitic Covenant (Ex. 1920-22. 25), for one would scarcely expect new legislation to be given after orders had been received (cf. Ex. 3234 331-3) to leave Horeb. In Ex. 3428 it is called the ten words, and so naturally constitutes J's decalogue, corresponding to that of E in Ex. 20 and Dt. 5. (The discovery of this decalogue was made by Goethe in Zwei wichtige bisher unerɤrterte Fragen, 1773 A.D.) While there may be some doubt whether this decalogue was a part of J from the beginning or found its present place in J at the hand of the editor who much later joined J and E, no one disputes its very primitive character, and, consequently, its early age. Arising in connection with some Judaean sanctuary (GFM. EB. 1446), it represents a ritual of worship which is not only of an early age, but also indicative of a national religion. The very fact that it is so strongly ritualistic shows the preprophetic age ; and this is further attested by the pains taken to forbid certain rites (e.g. seething of a kid in its mother's milk) which were common in non-Israelitish religions. It is, as Moore (EB. 1446) says, the earliest attempt with which we are acquainted to embody in a series of brief injunctions, formulated as divine commands, the essential observances of the religion of Yahweh." But, on the other hand, it had its origin after the conquest of Palestine, because the background is agricultural throughout.

The message of the Judaean decalogue might thus be expressed : "Worship Yahweh, and Yahweh alone, without images (such as Northern Israel uses); let the worship be simple and in accord with the old usage; forbear to introduce the practices of your Canaanitish neighbors."

This message, notwithstanding its extremely ritualistic content, shows a perfect consistency with the pre-prophetic thought of 775-50 B.C.; for in three of the ten injunctions (viz. "Thou shalt worship no other gods," "Thou shalt make thee no molten gods," "Thou shalt not seethe a kid," etc.) we have representations exactly in accord with the prevailing thought of the pre-prophetic reformers, while the other injunctions emphasize the simplicity of Yahweh's requirements in contrast with the elaborate and sensuous ritual of Baalism.

The earlier decalogue thus connects itself with the pre-prophetic movement as it has thus far found expression, and prepares the way for a higher expression later on. At the same time it was not

instituted as a measure of reform, but rather as the codification of existing practice. The publication, however, was not simply for the sake of providing a law-book; it was rather an expression of the general prophetic (sometimes called historical) spirit illustrated by J (cf. Gray, EB. 2732).

2. The younger decalogue, found in two forms, viz., Ex. 20 (E) and Dt. 5 (D), presents a much larger field for conjecture and consideration.* This code consisted originally of ten injunctions, positive and negative, covering the relation of man to God and to his fellow-men.

In Ex. 1934. 9-19 we find, in a passage ascribed to E, the preparations leading up to the giving of the laws, and in 243-8 occurs the ratification of the same. The intervening chapters contain two important pieces of legislation, the decalogue (chap. 20) and the Book of the Covenant (chaps. 21-23).* In spite of the appropriateness of the present order (i.e. a body of general and fundamental principles, followed by a series of detailed laws dealing with the life of Israel in all its aspects), we are compelled to believe that the two codes have no direct relationship to each other, because (1) no such relationship is recognized in the historical part of the material ; (2) chap. 2018–26 contains no reference to CC; (3) chap. 24 shows no evidence for connecting the two ; (4) chaps. 32–34 make no mention of CC; (5) Dt., while it adopts the decalogue as the basis of its code, shows no acquaintance with any other law given at Horeb; (6) Jos. 24 makes no reference to any other law. In view of these facts, it may be concluded that E's original Horeb legislation was not CC, but the (later) decalogue.

But we are confronted with two or three important questions : (1) Is there other E material which could possibly have been connected with the Horeb legislation? (2) Is the decalogue in its present form (either Ex. 20 or Dt. 5) the original? (3) How?

That this decalogue was not an original constituent of the E narrative is held by Sta., Co., Carpenter and Battersby, who assign it to a Judaean recension of E; by Stהrk (Deuteronomium), who finds the original decalogue of E scattered through the Book of the Covenant; by Kue., We. (SV. I. 68), Meissner (Der Dekalog). Bהntsch, Sm. (Rel.2 273), Marti (Rel. 174), Addis (EB. 1050), and Matthes (ZAW. XXIV. 17-41), who assign it to the seventh century. Holzinger (Exod., in loc.) places it in the latter half of the eighth century.

(1) It is probably true * that there was an earlier legislation (E") of which only fragments now exist, viz. the account of the tent of meeting (337-11), with, perhaps, an account of the construction of the tent (for which P's elaborate description was substituted), and of the ark for which the tent was made, together with the ritual found in 2024-26. It will be noted that this earlier legislation of E, according to this hypothesis, was supplanted, partly by P's material concerning the ark and the tent, partly by the decalogue (and the story of the golden calf, Ex. 32, which may be called E2), leaving certain fragments only (v.s.).

(2) The present form of the decalogue gives evidence of considerable expansion from the original ten words, e.g. the very striking differences in the two versions as given in Ex. and Dt., the great difference in the length of the injunctions, and the internal character of the material itself. The original ten words, stripped of all these later additions, were probably as follows:

islation,

3). In eral and rith the o codes nship is ains no e two;

1. Thou shalt have no other gods beside me.
2. Thou shalt not make for thyself any graven image.

3. Thou shalt not utter the name of thy God for an evil purpose.
4. Remember the sabbath day to sanctify it.
5. Honor thy father and thy mother.
6. Thou shalt do no murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house.

(3) How early, then, is the younger decalogue ? (a) It cannot †come from the times of Moses, for tradition regards Ex. 34 as "the ten words "; it is known to CC; it is in a measure inconsistent with the ritualistic religion of the pre-prophetic time. (6) Is it then as late as the days of Manasseh (cf. Mi. 66-8), † and if so, is it the product of the ripest prophetic thought? The answer turns upon the fulness of interpretation given to the several commandments, the turning-point in the whole matter being the specific prohibition of the use of images in the second commandment, and the alleged highly developed ethical system underlying the whole. The former, it is claimed, cannot be earlier than the eighth century, for until this time there seems to have been no knowledge of such a prohibition. The latter must, it is thought, represent the result of the prophetic teaching at least down to and including Isaiah. The question, therefore, of the prophetic character of the decalogue and of its relation to prophecy depends wholly on the date, and this on the degree of ethical development which it is found to contain.

(c) We may not accept Eerdmans's suggestion (Th7. XXXVII. 18 ff., made with a view to placing the original as early as Moses) that some other commandment originally stood in the place of what is now the second (the present second belonging to the seventh century), or that in the original form there were seven instead of ten; but the principle underlying this suggestion, which has been accepted by Kautzsch (DB. V. 633"), is sound and is to be allowed a controlling place in our decision; viz. that the commands and prohibitions of the decalogue " have not an absolute, but a relative scope" (K.). This means that the ethical conceptions which are connected with the decalogue in our modern times have been read into it, and were not originally so understood. The earlier thought was one not of morals but of rights. Eerdmans goes still further and limits the application of the commandments, e.g. the killing to one's countrymen, and the coveting to the appropriation of property that was ownerless. Nor is Wildeboer's criticism (Th St., 1903, 109– 118) of this valid when he says that thus the deeper moral sense of the decalogue is degraded.

(d) Concerning the second commandment in particular, it may be said in passing : Its close association with the chapter on the Northern calves (Ex. 32) has some significance. The fact that the central sanctuary in the times of Eli, David, and Solomon seems to have had no image indicates the presence of a strong sentiment opposed to image-worship, if not an actual prohibition. The non-observance of such a prohibition in Northern Israel is no evidence of the non-existence of the law. Account must also be taken of the sentiment in the South (as represented by Isaiah in his early ministry), which must have existed some time before Isaiah. The presence of a similar law in the older decalogue of J supports the early origin of the prohibition.

Upon the whole we shall be justified in assigning the formulation of the younger decalogue in its original form, even with the second commandment, to a period not much later than 750 B.C., the arguments for a still later date * not being convincing.f

The message of this younger decalogue to its times was threefold: (1) Acknowledge (cf. in the older, worship) no other god, and follow not other religions in making images, or in using the divine

name for purposes of sorcery; but observe the sabbath (as representing Yahweh's ordinances), and pay respect to Yahweh's representatives. These are Yahweh's rights ; do not do violence to them. (2) Do not do violence to the rights of your neighbor, as they relate to his person, his wife, his property, or his reputation. Still further, (3) do not even think of doing violence to any of your neighbor's rights.

The younger decalogue thus harmonizes completely with the growth of the prophetic thought as thus far (760 B.C.) developed. With the higher conception of God (v.i.) a more rigid adherence to him is demanded, and a more concrete separation from the ritual customs which had been in vogue.

Still further, sorcery must be banished. While as a corollary it follows that the institutions of Yahweh in their simplicity must be observed; and respect will be shown Yahweh by honoring those who, in his place, have power of life and death.* The prophetic element, in the first table, is clearly seen in the first, second, and third commandments ; but did the prophets really advocate the observance of institutions? Yes; for (1) they could not do away with all institutions, and in the very act of rooting out the Baal ritual, they must fall back on something, and besides (2) their connection with ritual is seen in J's including the earlier decalogue, in E's including another decalogue, in D's including an enlarged code of ritual. As to the fifth commandment, while we are unable to distinguish the extent to which the spirit of ancestor-worship still influences opinion, it can hardly be supposed that all trace of it has yet disappeared.

The original obligation in the fourth commandment was not that which P or D later inserted) to treat the Sabbath as Yahweh's property, and therefore not put it to the profane uses which had formerly been customary in connection with the heathen cult †(cf. Am. 85 Ho. 211).

*)† The need of such a law and the prophetic character of it at once become apparent, if the supposition be correct that the sabbath was taken over' from the Canaanites, who had themselves gotten it from Babylonia (so Reu. Gesch.d. Alt. Test. $71, Anm.; Sm. Rel.2 160; Now. Arch. I. 144; Benz. Arch, 202, 465; Holzinger, Exodus, 73). The task of prophecy was to purify it from its Canaanitish associa *)

In the commandments of the second table the case is even clearer. With the examples of David and Solomon and Ahab, in connection with whom the prophets have actually said the same things that are found in the sixth, seventh, eighth, and ninth commandments, it is easy to see that a prophetic redaction after Elijah must contain just these points (v.s. as to meaning of each). The important step forward which the tenth commandment contains, viz. not to think of violating one's neighbor's rights, is noticeable, but, after all, in harmony with the active intellectual effort of the times which produced the philosophical work of J and E (v.1.).

(6) With this understanding of the message, and of the prophetic element in it, we can discover its close connection with the pre-prophetic movement. Its formulation can be ascribed to the intense religious feeling which is just beginning to recognize the rights of Yahweh and of men; it is in a sense the product of prophetic thought, but, more strictly, that of pre-prophetic thought.

§ 7. THE BOOK OF THE COVENANT.

The Book of the Covenant (=CC), to which reference has already been made, was promulgated, substantially in its present form, with prophetic sanction, as early as 800 B.C., or half a century before

Amos and Hosea. We may ask, as before, as to its origin and marks of date, its message, the prophetic element in the message, and its relation to the pre-prophetic movement.

This book (Ex. 21-23) contains two kinds of material. The first part (212-221) is a series of "hypothetical instructions, based presumably on precedent" (Gray, EB. 2734); in a single word, judgments (cf. Ex. 211, 24*, Nu. 3524), or judicial decisions ; regulations, seemingly intended for the use of judges, and dealing with questions of civil and criminal law.* The second part (2218–2319) is a series (with some interruptions, e.g. 2222-27 234 f. 98. 13. 156. 17. 199) of precepts relating to life and worship,* evidently other than legal in character; regulations of a moral and religious character, having especially to do with the deity and worship.

(* The following subjects are treated in this portion : (I) Regulations regarding slaves, 212-11; (2) personal injuries, 2112-27; (3) injuries and damages in connection with cattle, 2128–36 ; (4) theft, 221-4; (5) damages to crops, 225-6; (6) breaches of trust, 227-15; (7) seduction, 2216 f. *)

2. An examination of the material scon discloses that (a) the original form of this material has suffered both in the way of mutilation and in actual loss, 1 for all of which full allowance must be made; while (6) a considerable amount of new material, joined with the original text, must be set aside (v.s.) if we are to reconstruct the original document or documents; still further, (c) the laws on ritual (2314-19) are practically identical, even verbally, with 3418-26 (the earlier decalogue), and belonged originally in chap. 34, whence they have been transferred by an editor; § (d) the second part (2218–2319) is more diverse in character than the first, and is itself plainly a compilation of different elements, || some of which betoken a Deuteronomic origin; (c) the narrative (2320-33), which in its present form is late, contains old material that originally stood in close connection with CC, viz. vs.21-22. 25. 26, and especially vs.28-31; 1 (1) the regulations in 2023-26 have no connection with the preceding decalogue (vs.1-17), and should be taken ** with the "words" (cf. 2228-31).

(* The chief subjects of this portion are: (1) three precepts on sorcery, bestiality, and worship of foreign gods, 2218-20; (2) humanitarian laws, 2221; (3) reverence and offerings, 2228-31; (4) testimony, 231-3; (5) impartial administration of justice, 236-9; (6) Sabbath and sabbatical year, 2310-13; (7) feasts and offerings, 2314-19. . *)

3. CC, with such modifications as are involved in the preceding (cf. 2), now suggests two series of questions : (1) Did the author of the judgments also collect the precepts? or is CC, as we have it, a growth? Various schemes of reconstruction have been proposed,ft of which G. F. Moore's is,

Sta. (GVI. I. 636) recognizes two divisions, viz. "words " and "judgments," questions whether they originally had any connection with each other, and suggests that the words originally all stood together under their own superscription; and that when the latter was dropped the present confusion arose. Rothstein (Bundesbuch, 1888) regards CC as an expansion of the decalogue and attempts by a series of violent transpositions, resulting in worse confusion than that which now exists, to rearrange its contents in an order corresponding to that of the subject matter in the decalogue. Stнrk (Deuteronomium, 1894, 32 ff.) finds three strata of laws: (1) six laws, somewhat later than the J decalogue, viz. 2112. 15–19; (2) the "judgments" of

perhaps, the simplest, viz. there existed originally (a) a book of judgments; to this was added (6) the "main stock" of 2218–2313, i.e. the Horeb legislation of E; then (c) the ritual 2314-19 (taken from J, 3424 ff.) was attached, probably by the editor who (d) wrote the closing story (2320-33). In this case the substance of CC is as early as E (v.s.).

(2) Some suppose that CC formed a part of the original E; * in this case CC would be: (a) the law given at Horeb as the basis of the Sinaitic Covenant (but we have both what may fairly be regarded as the original basis (El), as well as the decalogue substituted (v.s.) for the original); or (6) a continuation of

the decalogue (Ex. 201-17) and so a part of the Sinaitic Covenant (v.s.); or (c) the document which led up to the renewal of the covenant and so was connected with Moses' parting words in the plains of Moabt; or (d) the "statute and ordinance" of Jos. 2425-27, thus representing the law given as the basis of the covenant made at that time, whence it was removed by RD to its present position. I But no one of these suggestions is free from difficulties, although the consideration in favor of the proposition is important, viz. the general similarity of CC to E.

It seems upon the whole easier to believe that CC was a separate book from E, $ inserted in E by the editor who was himself the compiler of CC. 212-2216, from a later date than the preceding; and (3) a group of ethical and religious laws, a sort of programme of the prophetic activity, viz. 2024 ff. 2217. 20. 24 f. 27 f. 231-3. 6f. 10-12. 14. Bertheau (Sieben Gruppen Mosaischer Gesetze, 1840) first arranged CC in decades, viz. (1) 203–17; (2) 212-11, (3) 2112-27, (4) 2128_2216, (5) 2217-30, (6) 231-8, (7) 2314-19; this involved the treatment of 2022-26 as four introductory commands, 239–13 as an interpolation, and 2326–33 as a closing decalogue of promises. Briggs (Hex. 211-232) includes in the original CC only four pentades and one decalogue of "words," viz. 2023-26 2227-29 231-3 236-9 2310–19. This was enlarged by the addition of two pentades, three decalogues, and a triplet of "judgments," viz. 212-11 2118-25 2126-36 2137–223 224 f. 226-16. The remaining laws are later insertions showing traces of Deuteronomic redaction. Paton (JBL. XII. 79-93), by supposing Ex. 34 to contain another recension of CC, from which he supplements defective decalogues in CC, by considering 2122-25 221 f. 11 234 f. 9. 13. 14. 15c as later additions, and by restoring two pentades from Dt. 22, obtains an original CC consisting of ten decalogues, each being symmetrically divided into two pentades. The material in this case may have had its origin as follows (v.s.)*: (a) Ex. 2314 ff. = = 34 (I); (6) the judgments may have been a part of E standing after chap. 18, which itself originally stood later in the narrative; (c) the precepts, now somewhat obscured in 2218 ff. 23, were probably that part of the Horeb legislation (El) for which the decalogue (v.s.) was substituted.

It is to be observed that all of these various hypotheses agree in assigning to the substance of CC and in large measure to the form which we now have, an age contemporaneous with or preceding that of E (v.i.). CC embodies "the consuetudinary law of the early monarchy." †

4. The presence of CC in E (or JE) is due to a religious purpose on the part of the author or editor ; this purpose, however, partakes of the historical spirit rather than of the legal or reformatory spirit. In other words, no effort was being made, as later in the case of the Deuteronomic code or the Levitical code, to gain recognition from the people for a new legislation. This appears, not only from the small proportion of the whole of E which CC constitutes, but also from the fact that its laws are based on longestablished usage, or codify moral precepts which had already been taught; the presence of CC indicates also, from the point of view of E (or the editor), a complete harmony of thought between the content of CC and the material of E; the message of CC, therefore, becomes a part of the larger message of E, and receives interpretation from the latter.

The regulations ("judgments" and "precepts ") are entirely consistent (1) in treating the deity as the direct and exclusive source of judgment and authority ; (2) in recognizing that a time has now come in the affairs of the nation when the rights of the community are to be considered, with a view to restricting the action of individuals in so far as they are injurious to the community (cf. the decalogue); (3) in continuing to accept certain principles which have long prevailed in Semitic life, e.g. (a) that of retaliation, which included the lex talionis, (6) that of blood revenge, and money compensation for injuries committed, there being no punishment by way of degradation ; (4) in having as a basis on which everything rests the agricultural form of life.

The regulations, as already indicated, (a) when studied from the point of view of worship, represent the customs of the past * in their cornparative purity and simplicity, but at the same time emphasize the restriction of such worship to Yahweh (monolatry); nothing new is here presented; (b) when considered from the point of view of ethics, emphasize two or three important points, viz. the setting apart of the sabbath as a day of rest, the giving to the poor of the produce of the land during one year in seven, the distinction between murder and manslaughter, the securing of justice to the foreigner, the restoration of ox or ass to one's enemy, the urgency against oppression and maladministration of office.

In general, then, the message was one of an elevating character in its moral attitude, advocating, as it does, absolute "rectitude and impartiality" in methods of administration; mildness, protection and relief from severe life for the poor, the foreigner, and the slave; a generous attitude even toward one's enemy (2346).

5. The prophetic element is manifest; so manifest, indeed, that many have regarded CC as the result of the later prophetic work. It is more correct, however, after making proper allowances for the Deuteronomic additions, to regard this as the expression of that religious and ethical development which had its source and strength in the movement of the times of Elijah and Elisha, and of J and E, and, therefore, as preparatory to the period of prophecy beginning with Amos and Hosea. $ This view is to be accepted because of (1) the marked
linguistic and phraseological affinity of CC to E; (2) the large proportion of the code given to the treatment of secular matters (cf. the similar nature of the Code of Hammurabi), a sign of a comparatively early date; * (3) the primitive character of many of the regulations and ideas, e.g. "the conception of God as the immediate source of judgment " (Driver); the principle of retaliation and the law of blood revenge, ideas still dominant among the Bedouin; the more primitive tone of 22% as compared with 340; and the conception of woman which appears in the provision for the estimate of a daughter's dishonor, as so much damage to property, to be made good in cash (cf. the higher ideal of Hosea).

$ 8. THE JUDAEAN NARRATIVE (J).

This narrative of world- and nation-history had its origin within the century 850–750 B.C., and, with the closely related Ephraimitic narrative, is at once an expression of the pre-prophetic thought and the basis for a still higher development of that thought. What may be gathered from this most wonderful narrative, throughout prophetic in its character, for a better understanding of the preAmos period ?

1. Four propositions relating to the Hexateuch are now all but universally acknowledged and may be stated without discussion :

(1) The Hexateuch is made up in general of three distinct elements, viz. the prophetic (JE), the prophetico-priestly, found mostly in Deuteronomy (D), and the priestly (P), these elements being joined together, first JE with D, and later JED with P. It is still a question whether the relationship of CC to the Code of Hammurabi is (a) one of direct dependence (as close, indeed, as the relation of the early stories in Genesis to the Babylonian legends), since, in a number of cases, the laws are practically identical (so Johnston, Johns Hopkins University Circular, June, 1903); or (2) one of racial affinity, i.e. of common tradition, without any direct influence, much less, borrowing (so Cook, D. H. M□ller, Kohler); or, perhaps, (3) one of entire independence, with CC, however, greatly influenced by a Babylonian envi. ronment (so Johns, DB. V. 610 ff.). While the existence of such a code as that of Hammurabi, at the early date of 2250 B.C., strengthens the arguments for an early date of CC, it does not furnish any proof that CC could have

existed in its present form earlier than the stage of civilization (viz. the agricultural) in which it is plainly imbedded.

(2) The prophetic element, with which alone we are now concerned, is itself the result of a union of two distinct documents; and while these two documents may not be clearly distinguished from each other in certain phases, they nevertheless stand apart, in the greater portion of the material, to an extent which is no longer seriously questioned.*

(3) J is a Judaean narrative, having its origin in the kingdom of Judah, while E (v.i.) arose in Northern Israel. The evidence of J's Southern origin is not so clear as is that of E's Northern origin, but with the practical certainty of the latter, the probability of the former follows. This, moreover, is strengthened when we observe (a) the prominence attached to certain distinctively Southern sanctuaries in the patriarchal narratives; (b) the conspicuous place assigned to Judah among Jacob's sons (Gn. 372 438 4426. 18 49'), cf. the corresponding place assigned to Reuben and Joseph in E, and the absence in J of any very sure allusion to Joshua; (c) the improbability that two such similar narratives as) and E circulated side by side in the Northern kingdom, and (d) the presence in Gn. 38 of traditions concerning families of Judah, which would have little interest for a non-Judahite.t

(4) J, although for the sake of convenience spoken of as a narrative, or indeed as a narrator, represents a school of writers covering a period of perhaps a century or more. It is necessary, therefore, in the use of J to distinguish with care the different strata. For practical purposes, however, we may speak of Jl as the original J, and of the material assigned to Jor J as additions.

The time relations of Ji seem to be those of 850 to 750 B.C., or possibly a, little later. Only a few would assign a later date.* This unanimity of opinion rests upon (a) the fact that the prophetic character of J is less definite than that of Amos and Hosea, seeming, therefore, to belong to a more primitive stage in the development of the spirit of prophecy; (b) the probability that Am. Ho. 910 123 f. 12 f. are based upon the written narrative of J; (c) the literary style and the religious development found in Amos and his immediate successors imply the existence of religious writings with which they and their listeners were familiar ; (d) the fact that the narrative of J continues into the days of Joshua implies its post-Mosaic origin; (e) the national spirit everywhere characteristic of it did not exist until the age of the monarchy, when Israel for the first time realized its unity; (f) the probability that the same school of writers has contributed to the Books of Samuel and Kings; (8) the friendly attitude toward the Philistines appearing in the narratives concerning the dealings of Abraham and Isaac with them could not have arisen until a long time after the hostilities of the reign of David; (h) the reign of Solomon is evidently looked back upon as a sort of golden age (cf. Gn. 1518 and 1 K. 421; Gn. 925 and 1 K. 920); (i) such names as Zaphenath-paneah and Poti-phera are unknown in Egyptian writings until the post-Solomonic period; (1) Jos. 626 points back to the reign of Ahab; cf. I K. 1634,

2. The scope of J includes the history of the world from the creation of Adam down to Abraham, the history of Israel's patriarchal ancestors from the selection of Abraham down to the residence in Egypt, the history of the nation under the leadership of Moses and Joshua (?) down to the conquest of Canaan. It is altogether probable that the same school (v.s.) of writers continued the work down through the times of the monarchy, giving us the earlier portions of Samuel and Kings.†

The general framework of the narrative from the story of Eden
with the union of J and E, e.g. Gn. 2215–18 Ex. 329–14; (5) Deuteronomic additions to the legislation of J, e.g. Ex. 1936-6 to the settlement in Canaan discloses a definite purpose in the mind of the author of

this literary creation.* The purpose is twofold, relating on the one hand to the origin of Israel as a nation and Israel's relation to the neighboring nations, and, on the other, to the close connection of Yahweh with this origin and
development. Nearly every story in the long series finds its true interpretation from this point of view.f This is in perfect harmony with the national motive which underlies the work of Elijah, Elisha, and other nebhi'im (S$ 3-5), with the higher place which Israel is just at this period taking among the nations, and, likewise, with the new ideas of Yahweh which were appealing with such force to those who breathed the prophetic inspiration (p. xlix). This religio-political motive includes also the desire to give expression to new and larger conceptions of God and man and life (7.1.). This historical interest does not concern itself with matters of an institutional character (this was P's great responsibility). It is the heroes of ancient history and the scenes of the olden times that the Judaean narrative delights in. For this reason practically no care is given to providing chronological indications, and hardly more to the chronological arrangement of the material. I It is the spirit that controls throughout, nowhere the letter. It is not difficult to connect this expression of a true religious spirit with the reformation in Judah, almost contemporaneous (six years later) with that of Elisha and Jehu in Israel, which was, after all, only the conclusion of the former, resulting, as it did, in the overthrow of Athaliah, the daughter of Ahab and
Jezebel.

3. One of the principal problems of the Judaean narrative requires at least a passing glance, viz. that of the world-stories with which the narrative of J opens. § What was their origin? What was their place in the narrative as a whole? We cannot longer deny the close formal connection of these traditions with the similar traditions of other peoples. * Nor can we suppose that the various forms which these same stories take on among other nations are derived from an original Israelitish form. Israel received this material from the same sources as those from which other nations received their stories. It is a heritage common to many nations. At the same time it is quite certain that Israel came into peculiar relations with the older Babylonian tradition, not so much in a direct way through the earliest ancestor Abraham, as in a more indirect manner, viz. through the Canaanitish element, which itself contained much that was Babylonian. The transformation which these stories have undergone is strictly in accordance with the spirit of the narrative as a whole, and might well be taken to represent the whole, since it shows the prophetic motive, not only in general, but in detail, and illustrates practically every phase of that spirit. Moreover, these stories (found in Gn. 2-11) furnish not only the starting-point, but the basis, for the Judaean narrative, establishing at the very beginning the essential view-point of the narrative. This is seen especially (1) in the place assigned Yahweh in reference to the outside nations; (2) in the importance attached to the conception of sin, and likewise that of deliverance; (3) in the attitude shown toward the progress of civilization; (4) in the preparation already made for giving Israel her place among the nations; and (5) in the details of prophetic method and procedure.

4. This prophetic factor appears in several of the most important characteristics of the narrative. § Only a few of these may be mentioned :

(1) The purpose and spirit (v.i.) are distinctly prophetic, since the writer assumes to be acquainted with the plans of the deity, and in fact to speak for that deity under all circumstances; e.g. he declares the divine purpose in the creation of woman (Gn. 218-24); he assigns the cause and motive of Yahweh's act in sending the Deluge (Gn. 61-1); he knows the exact effect of Noah's sacrifice upon the divine mind (Gn. 82 f.); he sees the divine purpose in the confusion of tongues (Gn. 11°f) and in the

selection of Abram (Gn. 121-3); he also describes the scene between Moses and Yahweh on the top of Pisgah (Dt. 342 d. 4).

(2) The national element, so prophetic in its character, displays itself (a) in the great prominence given to stories in which the principal heroes are reputed national ancestors, such as those concerning Abraham, Isaac, Jacob, Judah, Joseph, Moses; (6) in the recital of events which had to do with the national progress, such as the journey into Egypt, the Exodus, the covenant at Sinai, the conquest, the settlement, — these being the very foundations of the national history; (c) in the evident desire to represent Israel as unique among the nations, since she, a direct descendant (through Noah, Abraham, and others) of the first man Adam, had been definitely chosen by Yahweh as his own peculiar people; and to represent the affairs of the world as arranged in such a way as to secure the best interest of a single people, Israel ; * (a) in the naıve and primitive method adopted to show Israel's superiority to their more closely related neighbors, viz. by connecting some form of reproach with the origin of the nation concerned, e.g. Canaan in the story of Noah (Gn. 925 f.) as a slave to other peoples; Moab and Ammon (Gn. 1930-38) as the offspring of Lot by incest; †Ishmael (Gn. 1611 ff.) as the son of a handmaid ; Edom as inferior in ability and character from the beginning ; various Arabian tribes as being descended from Keturah, Abraham's second wife, and as not receiving a share in Abraham's property (Gn. 251-6).

(3) The predictive element is, of course, prophetic; "the patriarchal history is, in his (J's) hands, instinct with the consciousness of a great future" (Driver). (a) The history of sin is pictured (Gn. 314) with unerring accuracy, as a long and painful struggle; in which 2 as those S; (b) i progress t at Sinali undations represent :scendant dam, bad ple; and between humanity and the influences which tempt man to evil, a struggle which in the very nature of the case must mean victory for humanity ; * (6) Israel's relations to other peoples are prophetically interpreted in Gn. 925-29; †(c) glimpses of Israel's future numbers and power are given to the patriarchs, Isaac (Gn. 27 27 A), Jacob (Gn. 4815-19 491-27); while (d) a forecast of Israel's future relations to the world at large is placed in the mouth of a foreign prophet (Nu. 2417-19).
These predictions represent the very thought of the prophet concerning the Israel of his own day, the position already gained, or that which, with the encouragement thus given (i.e. by the rhetorical and homiletical use of prediction), may be expected. They are, in other words, "prophetical interpretations of history" (Driver).

(4) The prophetic element is seen also in the idealism which permeates the narrative throughout. The writer makes wordpictures of events and characters in life, in order that his contemporaries, observing the ideal life thus represented (whether it is an ideal of good or an ideal of bad), may lift their life from the lower plane to a higher.

The story of Abraham is a pen-portrait presenting the ideal of intimate acquaintance and communion with Yahweh, and consequent faithfulness and obedience (cf. Che. EB. 24). In the story of Joseph, he pictures the final victory of purity and integrity in spite of evil machinations on the part of those who are rich and powerful (cf. Dr. DB. II. 770). In the picture given us of Israel's oppression in Egypt, and deliverance from the same by the outstretched hand of Yahweh, we see Israel as a nation brought face to face with the mightiest power on earth, and triumphing over that power with all its gods. explaining the perpetual hostility of man and the serpent family, as a punishment for their league against Yahweh.
Stories of this kind, and there were many such, were intended to lead men into a higher life, and to give the nation a confidence in its destiny.*

(5) A true prophetic conception expresses itself in the attitude of the Judaean narrative toward the progress of civilization. Here J follows in the footsteps of those who preceded him, and joins hands with the Nazirite and the Rechabite (v.s.).

This antagonism, a corollary of the views entertained concerning sin (v.i.), shows itself in connection with (a) the story of the murder which accompanied the building of the first city (Gn. 43-16); (6) the beginnings of the arts, all of which led to the further spread of sin (Gn. 420-24 111-9); (c) the evident reproach joined to the beginning of the culture of the vine (Gn. 920 ff.); and (d) the beautiful representation everywhere made of the charm and simplicity of the pastoral life.

(6) The Judaean narrative clearly presents the prophetic idea of the covenant relation entered into between Yahweh and the people of Israel, with the circumstances leading up to the making of the covenant, the basis on which it was to rest, and its formal ratification (Ex. 1920-25 242-9 341-28). We do not see the proof of the non-existence of this idea at this time in the assertion that the narratives (including that of E, cf. Ex. 20 and Dt. 5, and Ex. 2420-24) are legendary and self-contradictory, that the early writing prophets make no use of the conception, and that, consequently, we are to understand the entire covenant idea to be the result of prophetic teaching, †rather than one of its fundamental positions from the very beginning.

This question will come up again, but it is well at this point to observe with Giesebrecht (Die Geschichtlichkeit d. Sinaibundes): (a) that while references to the fact of a Sinaitic covenant outside of JE are few and doubtful (e.g. 1 K. 1910. 14, in which mina is probably a later insertion, cf. G; on Ho. 67 and 81 v. commentary in loc.) until Jeremiah's time, this is not conclusive that such a covenant was unknown; since (a) Hosea in chap. 1-3 plainly presents the fact of a covenant, although no name is used; (B) the primary meaning of nina (cf. Val. ZAW. XII. 1 ff., 224 ff., XIII. 245 ff.; Krɒtzschmar, Die Bundesvorstellung im 4. 7.; K. DB. V. 630 ; contra Schmidt, EB. 928 ff.) is covenant, agreement, the only way of putting a law into force being that of mutual agreement; (v) the lack of more frequent reference to the existence of the covenant is explained in part on the ground that no writ, ings from the older prophets have come down to us ; in part, because few particular occasions called for such mention, and, besides, after the expiration of so long a period it was unnecessary to make allusion to the initial act, especially when, as history shows, every great change in the national situation was accompanied by a new pledge of Yahweh's loyalty and love. Further the leaders, in their continuous effort to use the cultus as an example of the demands growing out of the covenant-relation, and at the same time to adapt the instruction to the changing needs of the people, emphasized the new relations, rather than the old covenant made by Moses. And if it is asked why should such emphasis have been placed on it in the days of Jeremiah, the answer is close at hand : Israel's religion is preɔminently an historical religion; the time had come when the covenant was to be broken; this fact necessarily brings the old covenant into great prominence. Concern. ing the relation of Amos and Hosea to this covenant-idea v.i.

(7) The prophetic element is seen still more strongly in the controlling place occupied in the narrative by the characteristic prophetic conception of sin and deliverance.* This factor seems to underlie everything else, beginning, as it does, with the story of the origin of sin in Eden and the forecast of its struggle with humanity (p. lxxv), and continuing with each forward step in the progress of civilization, until because of its terrible growth the race itself (except a single family) must perish. Starting again in the new world, it reappears in the account of Noah's vine-culture and in the scattering of the nations; while the stories of the patriarchs, one after another, illustrate, for the most part, their deliverance by God's grace from evil situations consequent upon sin; and the national stories seem to be chronicles only of sin and deliverance from sin, --in other words, of disgraceful acts of rebellion and

backsliding, and rescue from enemies who, because of such sin on Israel's part, had temporarily become Israel's masters.

5. The message of the Judaean narrative was a rich and varied one, lifting the minds of the Israelites (of pre-Amos times) to the contemplation of:-

(1) Yahweh, as a God who had controlled the affairs of humanity, since he first brought humanity into existence; a God also who is celebrated for mercifulness and long-suffering, and for faithfulness (cf. Gn. 68 821f. 1823 ff32" etc.); a God, not only all-powerful, but ever-present with his people (Gn, 2684 2815 39* Nu. 149').

(2) The origin of sin, and with it of human suffering; the power of temptation and the terrible results which follow its victory over man; the awful picture of the growth of evil in civilization; and, likewise, the possibility of deliverance from evil and distress through the kindness and love of Yahweh.

(3) Great characters, who, while not without fault, "on the whole maintained a lofty standard of faith, constancy, and uprightness of life, both among the heathen in whose land they dwelt, and also amid examples of worldly self-indulgence, duplicity,

and jealousy, afforded sometimes by members of their own family" (Driver, op. cit.). This life is intended to bring about the establishment of a holy people in the world (Gn. 1818f.).

(4) A future mission in the world (perhaps not yet to the world), where Israel is to be conspicuous by reason of the special privileges accorded. These blessings will take the form of material prosperity (cf. the spiritual gifts so great as to attract the envy of all nations, suggested later in Gn. 2278 264 [R.]).

6. The place of the Judaean narrative in prophecy and its relation to the later prophets may receive only a brief statement. (1) The ideas of Yahweh as just and hating sin, as merciful, and as faithful, are the very ideas afterward emphasized, respectively by Amos, Hosea, and Isaiah ; the representation of him as all-powerful, and ever-present with his people, precedes Amos's representation in chaps. 1, 2, and that of Isaiah's Immanuel. (2) The conception of
sin, and the statement of its evil effects, contain the very substance of all subsequent prophetic utterance. (3) The germ of the Messianic hope, here appearing, in later years is to occupy a large place in religious thought. (4) The conception of Israel's mission in the world ultimately develops into the doctrine of the servant of Yahweh.

Besides this, the more specific allusions to J which are found in Amos and Hosea may be noted, e.g. : Am. z', cf. Gn. 1899;

§ 9. THE EPHRAIMITE NARRATIVE (E).

This narrative of Israel's early history took form as early as 800 B.C., and, with the Judaean narrative already discussed, furnishes us a remarkable picture of the life and thought of the period.

1. Certain preliminary points concerning E require brief consideration : (1) The evidence of E's Northern origin is found * in its interest in the sanctuaries of Northern Israel ; its assignment of the leadership in the Joseph story to Reuben (cf. J's assignment of it to Judah); its giving of a conspicu. ous place to Joseph in Dt. 33, the account of his covenant with the tribes at Shechem, and the interment of

his bones at Shechem; the mention of the tombs of many prominent persons, especially those located in the North; some points of contact with Aramaic in its language; the prophetic spirit which breathes through it and is characteristic of the North, the home of prophecy. +

(2) The date of E is 800 B.C. to 750 B.C. $ The general historical situation of the writers seems to be the same as in the case of J, namely, the period of the monarchy. But the general theological standpoint of E is unanimously conceded to be more advanced than that of J; e.g. the conception of the deity is less anthropomorphic (cf. especially, Ex. 314); the idea of progress in revelation appears ; the whole representation of the method

1 That E was prior to J was the prevailing opinion until the appearance of We.'s Gesch. Isr. (1. 370 ff.) in which the opposite view was adopted, which is now generally accepted. For the old view, v. Di. Num.-Dt.-Jos. 620 ff., 630 ff.; Kit. Hist. 1.76 ff. Kue. (Hex. 248-52) dates El about 750 and E2 about 650 B.C.; so Co. Einl. 51. Sta. (GVI. I. 58 f.) places E about 750 B.C., and maintains the possibility of additions to it after 722 B.C. (p. 582, note 1). Holzinger (Einl. 225 f.) puts El in the latter half of the eighth century and E2 early in the seventh century. Carpenter and Battersby assign El to the first half of the eighth century, and "affirm that E, like). contains elements of various date, some of which may have been contributed to it after it had been adopted into the record of history and law preserved in Judah"; similarly Steuernagel, Deuteronomium, etc., 282 f. Wildeboer puts El about 750 B.C. and E% somewhere before 621. of the divine activity in the world is in the realm of the supernatural and superrational; the transcendent God makes known his will to men in dreams and visions and through angels, not by direct, personal speech as in J. Furthermore, in the case of stories common to J and E, not infrequently, the earlier form of the tradition is evidently that in J; eg. in Gn. 2626–33 (J) and 2122-31 (E), according to E the covenant is binding upon posterity, the oath becomes one of exculpation, and seven lambs are introduced in an attempt to explain the origin of the name Beer-sheba (cf. also Gn. 3014-16 [J] with 3017f. [E], and 3024 [J] with 3023 [E]). For a terminus ad quem 722 B.C. is the lowest possible date, since nowhere in E is there any allusion to the overthrow of the state, which a Northern writer must have mentioned had he been through that experience. The same may safely be said of the events of 734 B.C. The whole character of E's narrative reflects a period of prosperity such as the reign of Jeroboam II.; the tone is one of confidence and hope, with no consciousness of recent disasters nor premonitions of approaching misfortunes. The points of contact between Hosea and E (v.1.) also seem to point to the priority of the latter, and so confirm the assignment of E to the date 800–750 B.C.

(3) In comparing the scope of E with that of J, we observe (a) that in E the relation of Israel's tradition to the outside world is altogether ignored, the barest allusion (e.g. Gn. 2013 Jos. 24%) being made to the Mesopotamian antecedents of Abraham's family; but (6) the history of the family, and later of the nation, proceeds on lines quite parallel to those of. J. The more interesting variations are (c) the story of the intended sacrifice of Isaac (Gn. 22), the fuller statement of Jacob's intercourse with Laban, the special attention given to the Joseph-episode, the very independent account of Moses and his times, as well as of the ceremony at Horeb where the "ten words" are proclaimed and the covenant instituted, after which (Ex. 249-8) follow the reception of the tables of stone in the mountain and the apostasy of the golden calf. Out of this came the establishment of the tent of meeting (Ex. 337-11),* in connection with which certain events of important prophetic significance occur (the prophetic inspiration of the seventy elders, Nu. 11248-50, the vindication of Moses' peculiar prophetic office, 121-13). Thence the narrative passes on to the conquest and the distribution of the land and Joshua's final
leave-taking at Shechem (Jos. 24). The narrative unquestionably continues through Judges and Samuel,* thus reaching down at least into the early history of the monarchy, perhaps even to the Elisha stories in 2 Kings.f

(4) The purpose of this narrative is evidently to magnify the office of the leaders, and these leaders are prophets, e.g. Abraham (Gn. 20'), Isaac (Gn. 2739 f.), Jacob (4820 k.), Joseph (5025), and Moses (Nu. 127-15), to all of whom visions are granted of the future prosperity of the nation. Israel's government is a theocracy, in which the prophets speak for God. When Israel has obeyed the theocratic representatives, she has always been the recipient of divine favor, which signified peace and plenty. When Israel disobeyed, the divine anger was visited upon her in the form of disaster. It is not the secular rulers upon whom her success depends, but the theocratic guides. This teaching, which the narrative throughout was intended to convey, is admirably summed up in Joshua's farewell address (chap. 24).

2. The prophetic element in E, as has been said, is most conspicuous ; $ and the narrative, for this reason, is of especial interest to us. We may recall the representation of Abraham as a prophet (Gn. 20?), the ascription to Joseph of the spirit of Elohim (Gn. 413), the unique place in pre-prophetism assigned to Moses (Nu. 122-14 ; cf. Dt. 3410-12), the treatment of Miriam as a prophetess (Ex. 15%), the recognition of the non-Israelitish Balaam as a prophet (Nu. 235-24), the prophetic inspiration and authority accorded to the seventy elders (Nu. 11 16 f. 24 6-30), the characterization of Joshua as the minister of Moses and the servant of Yahweh, the forecasts of Israel's greatness made in the visions ascribed to dying patriarchs (Gn. 2739 f. 463 4820), the hero-stories which were pictures intended to serve as the ideals of the times in which the narratives were written, and, in fact, as anticipations or predictions of Israel's future glory, and the general representation of theocratic guidance and control which is always present. In all this the prophetic element is pronounced. Furthermore, the emphasis of E upon ethical matters and everything pertaining to the impartial administration of justice is in keeping with its prophetic character; cf. the large amount of legislation concerning the rights of individuals and their mutual responsibilities incorporated in E, and especially the ethical character of E's decalogue (p. lxi ff.) as compared with that of J, and the evident effort to remove from the old traditions everything detrimental to the reputation of the prophetic heroes. This ethical interest is in the direct line of the development of thought which culminates in Amos and the writing prophets. E possesses also a larger interest in priestly matters than J, but this is wholly subordinate in comparison with his prophetic tendency.

3. The message of E* is after all quite distinct from that of J, although it contains very much, indeed, that is the same :

(1) The teaching concerning God is characterized by (a) a recognition of three different stages of growth through which the conception has passed, viz. that of Israel's early ancestors, polytheism (Jos. 24), that of Abraham and Jacob, cf. the reformation instituted by the latter after seeing Elohim's angels at Bethel (Gn. 3524), and that connected with the revelation of Yahweh (Ex. 315); (6) the important place assigned to representatives (viz. prophetic spokesmen or angelic messengers Ex. 141'), as agents of the deity in his intercourse with the people, and to dreams as a method of communication, and the consequent absence of the crude, though picturesque, anthropomorphisms found in J; (c) the treatment of important events as the result, not of human effort in a natural way, but of the direct action of the deity (Ex. 178-11 Jos. 620), and in this same connection, the employment by the deity of men to accomplish his plans in spite of their ignorance or hostility (Gn. 50*9 455); (d) the use in connection with the deity of certain peculiar forms and phrasˈs, e.g. the plural of the verbal form (Gn. 2013 31*3 35' Ex. 22° Jos. 24''), the phrase " fear of Isaac " (Gn. 3142.63), the reference to the sacred stone (Gn. 28%), the pillar at the door of the tent speaking (Ex. 33°), the stone of witness (Jos. 24%), the "trying" of the people by the deity (Gn. 22').

The whole idea of God is more theological and abstract (cf. the
than is (אהיה אשר אהיה .viz ,יהוה new interpretation given the word
the case in J. E's God is an exalted personality far removed from his people, and working almost entirely in the realm of the supernatural. He is a God of transcendent power and majesty and of unchanging purpose.

(2) Other characteristic elements in E's message, already mentioned, may be briefly summarized as follows: (a) A keener ethical sense than J's, as seen particularly in the evident desire to shield the reputation of the patriarchs by relieving them of the responsibility for certain transactions (e.g. Abraham expels Hagar only when commanded so to do (Gn. 2112), Jacob in his shrewd dealing with Laban is acting under the direct guidance of God (Gn. 3124. 29. 42). (6) A very definite recognition of the patriarchal cultus, with its tent of meeting (Ex. 337-11), placed under the charge of Joshua, rather than of Aaron and his sons (Nu. 1116-90), together with altars and pillars (Gn. 2818. 22 Ex. 244), but no priests. (c) An utter lack of interest in the outside world, or in the connection of Israel's history with the outside world.

(3) E's message, briefly stated, was this : Israel's God is a being of wonderful majesty and exalted personality, with unlimited power. His purpose concerning the nation is unchanging. He is not close at hand to communicate with you in person, but makes known to you his will through definite agents, prophets, and messengers; there is no occasion to be ignorant of his wishes, which have been declared so clearly by these agents raised up to represent him. History has shown conclusively that when the voice of these agents has been heeded, the nation has had peace and prosperity ; but when there has been rebellion against their injunctions, there have come ruin and disaster. In every important crisis of national history, Israel's God has shown his interest by direct action on Israel's behalf; but he has never hesitated to send punishment when Israel deserved the same. Israel may learn how Yahweh would have the nation act, if attention is given to the lives

of the old patriarchal ancestors and to the great events of early national history. These experiences of honor and glory will again be enjoyed, if only Israel will give heed to the lessons of the past, improve the standards of conduct, and worship Yahweh as did their ancestors.

4. The relation of E to other prophets is quite clear. It is more advanced and higher than J. In many points it is on a level with Amos and Hosea. It is like Hosea, rather than J and Amos, in showing little or no interest in the larger world-view. It is interesting to note that the broader conception is confined to the two documents of Judaean origin. E sees no such danger in the cult as is evidenced by Amos and Hosea. E's thought of sin is that of J. While E's ethical standards (cf. p. lxxxiii) are higher than those of J, they do not reach the level on which those of Amos and Hosea rest.

In E we have the close of the pre-prophetic movement, for with Amos, as all agree, real prophecy has begun. We may now ask, what was the basis and character of this movement, taken as a whole?

B. THE BASIS AND CHARACTER OF THE PRE-PROPHETIC

MOVEMENT. § 10. THE RELATION OF PRE-PROPHETISM TO MOSAISM.

The question of the connection of pre-prophetism with Mosaism is as interesting as it is difficult. Such connection is taken for granted in J and E (likewise in D).* But does this assumption stand the historical test ? t The answer to this question bears most directly upon the estimate which we shall

finally place upon the work of Amos; for, in the fewest words, the case may thus be stated : Did the ethical idea which formed the essence of prophetic teaching have its origin in Amos? or is there clear trace of its existence before the days of Amos? Is it seen in the transforming work of J and E in their stories dealing with world-history and nationhistory (v.s.)? Is evidence of its presence to be seen farther back, in the legal formulations found incorporated in J and E (v.s.)? Is it seen still earlier, in the motives and methods of Elijah, Elisha, and the nebhi'im, whose work began in the days of the seer Samuel? And is the germ of it all to be discovered in Mosaism?

If we are to reach a safe conclusion concerning Moses and his relation to the subsequent history of Israel and Israel's religion, more, perhaps, is to be stated in the form of negation than in the form of affirmation. This is true, partly because so much that is unfounded has been affirmed, partly also because it is practically impossible to draw a sharp line between Mosaism and the preprophetic religion, or to trace with perfect satisfaction the relations between the two.

1. It may safely be said that the pre-prophetic religion, even if this includes Mosaism as its basis, has little to do with Egypt or Egyptism ; * while, on the other hand, its relation to the desert of Sinai (or Horeb), and to the tribe of which Jethro was priest is very close. This locality, according to all tradition, was the scene and source not only of Moses' education, but also of the call from the deity, as well as of the work of Jethro, who became the guide (religious and secular) of Moses (and likewise his father-in-law); † and this, also, was the place, according to all tradition, in which Israel later entered into covenant with Yahweh (v.s.).

2. We must relinquish the conception (old and widely accepted as it may be) that Mosaism and the developments from it are identical, † an idea which has been the occasion of much error and confusion ; but we may regard it as established that Moses represents historically (a) the deliverance of Israel from Egypt,* (6) the union of several clans into one community (perhaps not yet a nation),t and (c) a new conception of deity expressed in, or in connection with, the word “Yahweh." I

3. We are no longer to argue, a priori, that the Moses of tradi. tion must have been just what the tradition represented him as being, for, on this basis, we cannot explain "the ethical impulse and tendency, which, at any rate from the time of the prophet Amos (and Amos, be it remembered, presupposes that this impulse is no novelty), is conspicuous in the history of the Israelitish religion" (Cheyne); but we are entirely justified in believing that Moses was the founder of a religion, and "brought to his people a new creative idea (viz. the worship of Yahweh as a national God), which moulded their national life” (Stade, GVI. I. 130 ; cf. Akad. Reden., 105 ff.). S

4. We may safely deny the ascription to Moses of literary work of any kind, even the songs with which his name is connected (e.g. Ex. 151-18 Dt. 322-45 332-29), or the “judgments and precepts" of CC ($ 7), and the decalogues of E (Ex. 20), and of J (Ex. 34); || but, without much question, we may hold him responsible for the institution of the tent of meeting as the dwelling-place of the deity, together with the ark, and the beginning of a priesthood, and this is the germ of much of the institutional element that follows in later years.

5. We may find greater or less difficulty in discovering the basis of an ethical development in Mosaism, either (a) in the essentially ethical character of the claim upon Israel, which grew out of the great act of mercy performed by Yahweh at the crossing of the Red Sea, Israel's religion taking on gradually thereafter a moral character, because she is constantly impelled to pay due regard to the claim ; * or (6) in the new conception of God, viz. that he controls nature and history, involving the truth that

Yahweh was not the God of a country but of a people, the relation of a deity to a people being more spiritual than that of a deity to a country ; † or (c) in the mutual loyalty of the tribes to one another and their common loyalty to one God, in contrast with the individual henotheism of Moab, Ammon, etc.

It is probable, on the other hand, that a more reasonable hypothesis will be found in the view that this development has its roots in the fact that Israel's relation to Yahweh was not that of blood-kindred, as in the case of nature religions, nor that simply of long observance which had become something inevitable ; but, rather, a relation entered into by choice, one which, unlike that of a nature religion, could be broken, but also one which Israel was led to preserve, because Yahweh had wrought great works in her behalf. Budde's summary (p. 38) expresses this thought most exactly : “Israel's religion became ethical because it was a religion of choice and not of nature, because it rested on a voluntary decision, which established an ethical relation between the people and its God for all time.”

6. We may acknowledge quite freely the insufficiency and uncertainty of the materials at our command, and, as well, the difficulty of giving proper credit to the various agents and movements concerned with the development of the great ethical ideas concerning righteousness, which had before been unknown; but, at the same time, we cannot fail to recognize that certain facts have been established which fit into hypotheses more or less satisfactory, the fundamental factor in which is the close logical and historical connection between pre-prophetism and Mosaism. Indeed, it may be asserted that Mosaism is as fundamental to preprophetism as is pre-prophetism to prophetism itself.

§ 11. THE ESSENTIAL THOUGHT OF PRE-PROPHETISM. Is it possible now to think of this movement in its unity, and, in spite of the many difficulties which exist, to separate and distinguish its thought from that which precedes and follows it? In making the effort to draw historical lines, we may observe :(1) That the case before us is, in some sense, a definite one, since we are concerned with Israel's religious thought during the period in which Yahwism is in contact with Baalism as a rival religion. This contact began when Israel entered Canaan; it ended in the century in which Jehu, under the influence of the nebhi'im, uprooted it.* We might go farther and say that we are dealing with Yahwism itself; for, pure Yahwism, at the end of this period, passes into prophetism, which, still later, becomes Judaism. (2) Consequently, our question is a threefold one: What was Yahwism at the time of the entrance into Canaan? With what did Yahwism have to contend in the centuries from 1100 to 800 B.C.? What had Yahwism become at the close of the contest? Two or three subsidiary questions will arise, viz. : How was it that, in the end, Yahwism became supreme? Is the difference between the Yahwism of 1100 B.C. and that of 800 B.C. the sum contributed by the nebhi'im ? or did Yahwism draw from Baalism itself much that was of vital significance? And further, were the institutions of Baalism made use of by Yahwism in securing this position of superiority?

1. It is natural to consider first the idea of God. (1) When Yahwism, whatever may have been its origin, t came
into Canaan, it was, so far as the conception of God was concerned, simple and primitive, very crude and naıve, monotonous and severe.

This appears in (a) the conception of Yahweh as the god of the mountain (Sinai), a conception which continued in one form or another until late in Israel's history (Dt. 332 f. 1 K. 198 Ps. 688 Hb. 38). (6) The more widely prevailing conception of Yahweh as the god of war, an idea which found strong justification in the issue of the contest with Egypt (cf. also, the war. song with which camp was broken, Nu. 1036), as well as that with the Canaanites (cf. the fear of the Philistines, 1 S. 4?t., on account of Yahweh's presence in the ark). This is seen also in the allusion to Israel's armies as Yahweh's armies (1 S.

1726 2528), and in the very name, Yahweh Sabaoth (cf. 2 S. 510). * (c) The conception of him also as the God of the desert (i.c. of the nomad), and especially in connection with storms, eg. at the giving of the law (Ex. 19), in the battle of Deborah (Ju. 546), in the storm exhibited to Elijah at Horeb (1 K. 1911 ff.), and in later times, v.s. It is here that the nomadic temperament of pre-prophetism (v.s.) finds its basis.t (d) The conception of the ark, a materialistic symbol of Yahweh's presence, which plays a great rפle in this early period, I actually representing Yahweh, and not merely containing some image or symbolic stone. The history of its presence or absence in Israel's armies, its transportation hither and thither until at last it is deposited in the Temple (1 K. 84.6 ff.), is full of significance in showing the crude and crass conceptions of deity entertained, not only by the people, but also by the leaders.

(e) The use of images, involving family and clan conceptions of deity, distinct from that of Yahweh. S Some of these images, unquestionably, were employed to represent Yahweh, e.g. the , originally of wood or stone, and probably of human form (Ju. 173 r.), || likewise, the TDN (p. 221), perhaps originally the garment used to clothe the image, and later, the image itself, and used in obtaining oracles. But the teraphim (p. 222), used very frequently of Yahweh, are also images of ancestors, of the tribal or family gods, as in the case of Rachel (Gn. 31 19. 34 f. cf. 30.32), and of the king of Babylon (Ez. 2126). It is understood that all of these usages existed in the earliest times of the preprophetic period.

(2) What, now, did Israel find in Canaan that required to be either assimilated or destroyed ? To what extent, and through what means, in the course of the struggle was Yahwism itself modified?

(a) The distribution of the clans among the Canaanites involved a serious risk, for they now acted more or less independently of each other, and much that had been gained by their union was lost. With Canaanites on every side of them, they were compelled to give a certain recognition to the gods of the people, who were, likewise, the gods of the land; and especially was this true in view of the fact that they were unable to drive out the Canaanites, but lived with them side by side (Ju. 1' 181 ff.). How could they do other than express gratitude to the Baalim, i.e. the gods of the land, for the fruits which they gave?

(6) The new life, moreover, was an agricultural rather than a nomadic life, and demanded many modifications. The Israelites were the pupils of the Canaanites in all “the finer arts of field and vine culture," and the association needed for this could not fail to exert a great influence on Israel's life and thought. *

(c) The nation for the first time came into touch with real civilization, and civilization was for them identical with Baalism. This explains why the nebhi'im tended toward an isolated life, and seem in most cases to have opposed all progress toward civilization. The emblems of civilization, corn and oil, silver and gold, Israel believed, came from the Baalim (Ho. 28).

(d) The nature of Baalism itself t was something peculiarly attractive to people of a sensuous type. The great emphasis placed on reproduction and everything connected with it, whether in the realm of vegetable or animal or human life, gave it a pervasive influence, for all life in the narrower, if not in the broader, sense was involved. The strength of the ideas thus included is evident from the hold they took upon many nations of ancient times. There was a stimulus in all this, a warmth which, although greatly abused, produced also some good results.

(3) What actually occurred in the process of this long struggle was as follows: (a) Yahweh's residence is changed; he gradually takes up his dwelling in the new territory. This means that the Baalim whom men

worshipped at many different points, under various names, Baal-Peor, Baal-Hermon, etc. (cf. also Baal-Berith, Baal-Zebub), were displaced by Yahweh, who was worshipped at all the sacred places and bore different names according to the place (e.g. obuv 5x, the eternal God, Gn. 21*3 ; 5xana 5x, the God of Bethel, 3113 35%; 01bv ", Yahweh Shalom, Ju. 644, etc.). All this change has taken place before the times of J and E, for, as Kautzsch points out (DB. V. 646), the patriarchal narratives do not know of any Baal-worship in the land. Yahweh has taken Baal's place, but in so doing the Yahweh ritual has absorbed so much of Baalism as to become, practically, a Baal ritual. (6) The idea grows that Yahweh “is enthroned as God in heaven." This means much, for it implies that he is superior to all other gods. It is from heaven that he performs all those acts which indicate his power over the elements (e.g. rain, dew, fire, Gn. 1924) and over the fruits of the soil. He is called the God of heaven (Gn. 24'). Messengers must now be employed to represent him, and these angels call from heaven (21" 22"), and, indeed, go up and down on ladders which unite heaven and earth (28!?), the “house of God” being identical with the “gate of heaven." (c) His nature as the God of the desert is changed; he is no longer hostile to civilization. Yahwism could never have become without change the religion of a civilized people, still less of humanity. “He takes under his protection every new advance in civilization.”* (d) His nature as destroyer (war-god) is changed, for he is no longer the deity of desolation and silence. He is in continual touch with man's activity, and everything is subordinated to secure his influence and blessing. The idea of beneficence and love has come. Warmth and color now exist, where all before was cold and stern. (e) Baalism, acting as a “decomposing reagent,” brings unity, solidarity, in so far as like conditions exist, and thereby all cult and family images must disappear. Hence arises the opposition to image-worship which forms so large an element in prophetism beginning with Hosea. Attempts are made to spiritualize the old physical conception of Yahweh. Among these are to be counted (a) the expression, “angel of Yahweh" (), which was at first used when Yahweh was represented as coming into contact with man (Gn. 167ff. cf. "); in other words, a method of Yahweh's manifestation ;* (B) the face of Yahweh (J), i.e. the person (Ex. 3320-%), but not the full being,f and (y) the name of Yahweh (Ex. 2024 23^), in which "name" is a “personified power, placed side by side with the proper person of Yahweh.” | The use of these phrases § is an attempt to substitute something more spiritual for the thought of the human form, and marks great progress in the conception of God.

(4) The agencies which bring about this change are in part : (a) Those of the old Yahwism, the strength of which continues to be felt in spite of the additions that have been taken on ; (6) those also of Baalism, among the chief of which was prophetism, adopted and adapted by Israel (v.s.); but (c) the immediate occasion of the acute attack which enabled Yahwism to throw off the gradually increasing burden that had almost proved its ruin, was the attempt to force upon Israel a new form of this same Baalism, that of Tyre. The situation was now essentially different from that which existed in the early days of the conquest; for at this time Yahweh had actually taken possession of the land, and the question was: Shall a foreign god, the deity of Tyre, who has already shown great power, come in and overpower the god of the land, who is now Yahweh? || On the nature of this struggle in detail, v.i. The old Baalism had become so intimate a part of Yahwism that at this time it is lost sight of in the new Baalism which threatens Israel. This distinction makes clear what at first seems contradictory, viz. the idea that Baalism was actually uprooted by Jehu, and the idea, which also existed, that Baalism was still a corrupting element in Israel's religion.

(5) At the close of the struggle, Yahwism is victorious ; f the conception of God which has now developed being as follows:

(a) Yahweh is a god irresistible in nature and among nations, the idea of a merely national god having been outgrown. This is seen in the power attributed to Yahweh over other nations, e.g. Egypt, and Canaan, as well as in the extra-national existence involved in his residence at Sinai, and likewise in

the later conception of a heavenly residence (v.s.). The narrower idea of Yahweh as the god of a land has never existed. He has been and is a national god, i.e. Israel's God; but he is also something more than this, a god who controls nations and nature in Israel's favor. It is not in this same sense that we may speak of Chemosh or Ashur.

(6) He is, moreover, a god who is the moral ruler of his people ; this has not gone so far as to affect individuals, being still limited to families and nations. The interests of the individual are indeed conceived of as under the protection of Yahweh, but they are wholly subordinate to those of the nation, being in themselves of too slight importance to merit the especial and continuous consideration of the deity, except in so far as they contribute to the national life and progress.* Yahweh's rule is characterized by justice, and his power to judge extends to heaven and to Sheol. Here we must estimate the true character of judgment in ancient times, for, although it came from Yahweh, it signified, not a “moral investigation and instruction,” but “an oracular response obtained by means of a sacred lot” (Ex. 226 4. Jos. 716 ff. 38 ff. 1 S. 14). This, as Budde says, is not moral, but intellectual knowledge. But this primitive judgment has nevertheless given place to the verdict against kings pronounced by Nathan and Elijah (v.s.).

He is known for his personal interest and love, since he has shown himself to be, not only a helper and a friend, but, indeed, a father. $ This signifies something very great, for he is no longer simply a natural or even national god, and therefore compelled to render such service. If deliverances have been wrought, they have come through his affection. There is a sense, likewise, in which he is a holy god, and disobedience of his regulations is sin. This is implied in the claim of Elijah, who treats allegiance to any other god as sin ; in representations of J and E, that disregard of Yahweh's will (cf. especially the story of the origin and progress of sin given by J in Gn. 3-11) is deserving of severe punishment and inevitably followed by judgment; in the decalogues, which present the ethical and the ritualistic demands of a god, himself holy, and therefore demanding an elevated character in those who serve him; and in CC, the regulations of which are everywhere regarded as the expression of the divine will.

(c) Yahweh alone is the God of Israel, and he only may be worshipped, - this was the truth for which Elijah had contended, and his contest had been won. The significance of this victory can scarcely be overestimated. The fact that Yahweh had made and enforced such a demand in itself challenged attention. It emphasized the fundamental and far-reaching difference between Yahweh and the nature gods of Canaan and the surrounding peoples.* This difference consisted chiefly in the essentially ethical and spiritual nature of Yahweh, which must of necessity find expression in demands upon his people for a worship arising from the heart and a life devoted to ideals of justice and purity.

2. In what has already been said, there is much that refers to the conceptions concerning man's duty to God, as expressed in worship. We may add the following brief statement:

(1) The priest, hardly known before the entrance into Canaan, has attained an important place. The story of the priest-work of Micah (Ju. 17, 18), and that of Eli and his sons (1 S. 1-4%), shed much light upon the early history of the priesthood. He was at first occupied with the care of the Ark (1 S. 44 2 S. 1524. 29), and with carrying or consulting the ephod (for no positive evidence exists that the priests participated in sacrificet). Out of this function grew later the giving of directions, i.e. תורה, in matters relating to law or ritual. But with the erection of the Temple, the priests took on larger service and rose to a higher place in society and in governmental affairs. Strong societies were organized, at first in Jerusalem, and later in Northern Israel (cf. Dt. 3386. [E], in which the priesthood is recognized as

organized and as possessing high dignity and power). At the same time CC contains no reference to a priest; the whole matter is custom, not law.

(2) The high places taken over from Baalism are still employed
without objection as the seats of popular worship. These represent the ancient holy places, and have now become thoroughly identified with Yahweh-worship, as distinguished from Baal-worship. The thought has not yet been suggested that worship shall be restricted to one place, Jerusalem. The impossibility of securing a pure worship at these high places has not yet been realized.

(3) Sacrifice is, after all, the chief feature of worship. It appears in the meal of communion (1 S. 14 ff. 912 ff.); the offerer may kill the victim, the fat is reserved for Yahweh, and a portion is given to the priest (1 S. 213 f.); the flesh may not be eaten with the blood (1 S. 1432 f.). All sacrifices are gifts to the deity; the offerings of Gideon (Ju. 618 fr. and Manoah (Ju. 1319) represent the usage of the times.*

(4) The passover, Israel's only festival in pre-Canaanitish times, has now grown into several, among which are (a) the Sabbath (Ex. 3491 2312 Dt. 512), observed, however, with a humanitarian rather than a religious motive (v.s.); this same thing holds good also of (6) the seventh year, which is beginning to be observed. There are also (c) the new moon (1 S. 203 ff. 24 ff.), with festivities lasting for two days, and (d) the three festivals at which all males were to appear with gifts (Ex. 2314 ff. 3418 ff.); these were occasions of great joy and feasting, reaching even to excess, for sacred women at the high places prostituted themselves as a part of the religious ritual. Cf. Amos and Hosea passim.t

(5) Custom has now in many cases been codified into law, for CC is clearly in existence (v.s.). These precedents are now recognized as having divine sanction; and while their scope is not broad, the essential content includes reference to many of the more important of the religious institutions.

(6) The use of images continues, and oracles are consulted in order to ascertain the divine will. This was the use made of Urim and Thummim, which, in some way not quite clear, represented the sacred lot. Cf. 1 S. 1441 (G), and 143. 18. 36. I This usage, hardly consistent with a later and higher prophetism, was still a part of the system in vogue, and entirely consistent with that system.

3. It is not easy to formulate, as the expression of this Canaanitish-Israelitish age, the opinion which prevailed concerning the relation of man to his fellow-man, his obligations, or, in other words, the ethical standards which were in vogue. But certain things may be said, partly in the way of explanation, partly, also, in the way of interpretation :

(1) It is unfair to the age, and to the subject, to base one's conclusions on the extreme cases of immorality. Such cases occur in our own day. The record of such cases (e.g. that of Judah and Tamar (Gn. 38), and that of David and Bathsheba (1 Sam. 11, 12)) is evidence, not of their common occurrence, but of their heinousness in the sight of the prophet who makes the record.

(2) While we may still hesitate concerning the actual basis of this ethical movement in Israel's history, and its origin, it is comparatively easy to point out, not only the elements in the remarkable growth which has taken place in this period, but also the occasion of the growth, viz. the advance in a true conception of Yahweh (pp. xc ff.).

(3) The conception of higher ideals is still restricted to the community (i.e. the family or clan), and has not received application to the individual.

(4) This higher conception has influenced the attitude of Israel neither toward outside nations, nor, indeed, toward the stranger inside Israel's gates. This is not to be regarded as strange in view of the definitely hostile relations which existed for the most part between every ancient nation and its neighboring nations. International comity and law must follow national law at a long distance.

(5) Custom is still, in great measure, the standard of action, but this is more and more influenced by religious thought. And, as already suggested, custom has now been formulated into law. Crime is regarded as affecting Yahweh himself (2 S. 12%, following the reading of Lucian), and the enactments of CC, aside from its ritual content, take cognizance of the most common and important of the human relationships.

(6) The later decalogue, properly interpreted (v.s.), marks the stage of advancement now reached. This is splendidly sup-. ported and, indeed, developed in CC (pp. lxiv ff.).

(7) But, after all, the stories of the patriarchs give us the truest idea of the morals of the period.* They represent the highest ideals of the teachers of Israel at the time they assumed literary form (cf. pp. lxxi, lxxix f.). Abraham is the type of the truly pious Israelite, exhibiting the qualities of faith and obedience under the most trying circumstances; while Jacob is the successful man of affairs, whose prosperity is due, not alone to his own shrewdness, but also to his faithful adherence to his God. The moral delinquencies of the patriarchs must be estimated in view of (a) the fact that in large part the questionable transactions are in relations with foreigners, toward whom ethical requirements did not hold to such a high degree (v.s.); (b) the effort of E to minimize the faults of the patriarchs (v.s.), which shows an ethical advance toward the close of the pre-prophetic period; (c) the indirect condemnation sometimes found within the stories themselves (cf. Gn. 209f. 26° F. 2712).

(8) The stories of the kings enforce similar truths upon the attention. The special position of the king as “the anointed of Yahweh" and the most powerful personage in the nation added emphasis to the use of his life-story for purposes of moral and religious instruction. If David and his successors could achieve success only in so far as they obeyed Yahweh and refrained from evil, how much less could the nation at large disregard Yahweh's will and prosper? The direct teaching of these stories is evident.

4. Aside from the conceptions already considered, viz. those of God, of man in relation to God, and of man in relation to man, there are certain others with which the religious and ethical ideas are closely associated. These possess more of the speculative character and deal with the origins of things and the future.*

(1) Ideas concerning the origin and nature of man had taken on quite definite form, e.g. (a) the body of man (Gn. 2?) is of earth and at death returns to the earth (Gn. 3'') ; while the breath (v.1.) is re-absorbed in the great Spirit of the universe; this body or flesh is transitory in its nature (cf. Is. 31°) and always subject to decay and destruction; it is, moreover, the occasion of moral weakness; but it is never represented as in itself sinful (i.e. as equivalent to לקבס) and unclean.

(6) The blood is the life only in the sense that it is the source, or vehicle, or seat, of life; consequently it must not be eaten (1 S. 1432 ff. ; cf. Dt. 1223 Lv. 17'), for in so doing another life might be absorbed. The desire to bring about just such an identification of different lives was the basis of the earlier sacrificial meals, of which, however, no instance occurs in 0. T. literature. The significance of this conception of blood upon the later development of sacrifice is very evident.

(c) The breath or spirit (7717) occupied a still larger place in the older thought. This breath represented life, and had its origin in the breath of Yahweh himself, which he breathed into the first man (Gn. 2"). When this divine breath (the spirit of life) is called back by Yahweh to himself (i.e. re-absorbed), death ensues. Nor was this spirit restricted to human beings, for animal life (Gn. 21 had the same origin (Nu. 16% 2716; cf. Ps. 10429 . Jb. 3414f.), although it was reckoned inferior, as is shown by the fact that man was treated more directly and individually in the act of creation, animals being animated, so to speak, as a species; and further, although animals are represented as created for man's use, none of them is fit to be his “help.” But now, this spirit, breathed into humanity once for all in the case of the first man (= traducianism, rather than creationism), and including life of every kind, viz. thought, will, and action, is everywhere a manifestation of the divine spirit (cf. Acts 1728). *

(2) The origin and purpose of the universe does not occupy a large place in Hebrew pre-prophetic thought, and yet certain definite ideas are contained in J's statement in Gn. 24 ff. Perhaps something also is to be learned from what this passage does not contain (e.g. the lack of any mythical element). (a) This narrative, of which a portion (dealing with the creation of heaven and earth) doubtless has been lost, clearly points to Yahweh as the former of man and of man's home (but this is only what other religious cosmogonies have done, each in its own way, and does not contradict the position that the doctrine of Yahweh as Creator is exilic or post-exilic, i.e. subsequent to the acceptance of monotheism).

(6) The interest is centred in man, for whose benefit alone the animals are formed; and when no suitable companion is found for him among them, woman is created by another and different process; while (c) the climax is found in the representation concerning marriage.*

(3) The origin and nature of sin is pictured in the story of the fall, for no other interpretation than that of a fall † will satisfy the demands. Concerning all this, it was believed (a) that man, at one time, lived in close association and communion with the deity ; but (6) pride led him to overstep certain bounds that had been set ; (c) this act of disobedience was followed by trouble, misery, and suffering. I

(4) The state after death is a subject concerning which neither pre-prophecy nor prophecy had much to say, partly because the saying of anything would give encouragement to the superstitious survivals of animism, and partly, also, because no adequate teaching had as yet been worked out. That the ideas which prevailed in early Israel concerning Sheol came from the Canaanites (and perhaps farther back from Babylon) is probable; in any case, the popular belief was closely associated with necromancy, and consequently opposed to Yahwism. This belief (Gn. 3725 42:38 4429. 31 Nu. 16.30. 23, for which we are indebted to J) included, at least, the following points : (a) Sheol is a space to which one goes down; (6) no one ever returns; yet (c) by the influence of necromancers a "form” may be brought up, as in the case of Samuel (1 S. 2811 ff.); while (d) only thick darkness prevails. (e) It is a place of assembly for the departed; but there is no such thing as fellowship (Gn. 3735). (8) That which goes down is not the body (which decays in the grave), nor the spirit (which is absorbed by the spirit of God); but“ an indefinable something of the personality" which(= shade, or manes) is invisible and does not live, but merely exists. How far this popular belief was a survival of animism, and the extent to which it was really antagonized by Yahwism, cannot here be discussed.

5. The general character of the pre-prophetic movement may now be briefly summarized in view of its history up to this point, and, likewise, in view of the real prophetic activity which is to grow out of it and, at the same time, to follow close upon its heels :

(1) This movement is not exclusively or essentially Israelitish, but is of Canaanitish origin, † although itself at a later time hostile to Canaanitism and directly responsible for its destruction ; and in the long process of its growth it incorporates many Canaanitish ideas.

(2) The struggle between pre-prophetism and Baalism is between the later idea of a relation with the deity, based upon a pact or covenant, and the earlier idea of a relation based upon the natural tie. In this case, the covenant idea lives and works several centuries with the nature idea, and, in the end, shakes it off, but only after absorbing all that was good in it.

(3) The result of the movement, in so far as it concerns worship, is the endurance, if not the acceptance, of an elaborated cult, through which the religious sentiment has been enlarged and enriched, but in which Israel is soon to find that which will prove her ruin (cf. Judah and the doctrine of the inviolable Jerusalem).

(4) The influence of the movement on conduct has been to raise the standard in a marked degree, and to define more closely the relations of man to man, without, however, going outside of Israel, or developing anything higher than that which pertains to the tribe or family.

(5) The movement, in so far as it concerns the idea of God, is still henotheistic, not monotheistic.

C. AMOS. § 12. THE PERSONAL LIFE OF AMOS.
§ 13. THE MESSAGE OF Amos.
§ 14. THE MINISTRY OF Amos.

` § 15. THE LITERARY FORM OF Amos's WRITINGS.

The present form of the book of Amos suggests several problems. How much of the book did Amos himself leave? What portions are of later origin, and what motive suggested their insertion ?* Through what stages has the book gone? What contact has it had with other literature ? And still further, what is the form of composition employed, and what special features of that form deserve attention ?

1. The table on p. cxxxii presents the contents of the book, showing (1) the larger divisions, viz. oracles, sermons, etc., (2) the smaller sections, and (3) the original and secondary elements within each section.

2. The secondary material indicated in the table on p. cxxxii includes the passages (with the exception of a few words or phrases, v.i.) which have been treated as interpolations in the commentary. An examination of these passages shows that they fall into five groups :

(1) The Judaistic insertion, made after the promulgation of Deuteronomy, and referring to the approaching destruction of Jerusalem, viz, the judgment on Judah, 24%..

(2) Historical insertions, from a post-exilic date, (a) adding judgments upon Tyre (13f.) and Edom (1116.), thus bringing the whole number (with Judah) to seven; † (6) adding reference to the fall of Calneh, Hamath, and Gath, 62 (cf. Is. 109-").

(3) Theological insertions, from a post-exilic time, similar in tone and spirit to certain passages in Job § and Deutero-Isaiah. ||

Men in later days of prophecy seem to have regarded it as a pious duty to illustrate older utterances by making application to their own times. If the older form of utterance appeared too harsh for the later age, it was modified; if too obscure, it was explained. The intention was not to preserve and transmit what the prophet had actually said, but rather to indicate what, in the opinion of the later editor, he would have had to say in order "to fulfil the religious purpose which he once meant to serve" (cf. K. DB. V. 671; Carpenter and Battersby, Hex. I. 110).

$ E.g. 384 fr. 25 ff. 31 fr. 34-38. | Ez.4021 ff. 4512 18 4812 f.,
19–10. 11-12 2+5 | Judgments upon Neighboring Nations, viz. Syria, Philistia, Tyre, Edom, Ammon, Moab, Judah.

Judgment upon the Nation Israel. 26-11. 13-16 212

The Roar of the Lion: Destruction is coming.
The Doom of Samaria.
Israel's Failure to understand the Divine Judgment.
A Dirge, Israel's Coming Destruction.
Transgressors shall come to Grief.
The Doom of Captivity.
Three Visions of Destruction.
An Accusation and a Reply.
A Fourth Vision, with Explanatory Discourse.
A Fifth Vision, with a Passionate Description of the Ruin.

Here belong (a) the heading of the book, 1' (pp. 9 f.); (6) the well-known doxologies, 413 * 588 99%.t

(4) Technical or archaeological insertions, which take the form of expansion, thus adding details to the more simple statement of the original. Here belong, (a) “each woman straight before her," in 43; (6) “while yet there remained three months to the harvest,” in 4?“ (p. 97), also, “ together with the captivity of your horses,” in 40 (p. 100); (c) “one field being rained upon," etc.,... “two or three cities staggering,” etc., in 47 b. 82 (pp. 97 f.); (d) “and unto wailing those skilled in lamentation," in 576 (p. 127); "and the peace-offerings of your fatlings I will not regard,” in 52 (p. 135); (e) the detail of the inner part of the house, in 69-11 a. (p. 151); (f) “and lo! there were full-grown locusts after the king's mowings," in 778; (g) the extra technique, involving the question of Yahweh to Amos, in 78 a 824; (h) “buying the poor for silver," etc., in 86; (i)“ your images, the star of," in 55, “and it devour," in 56, “and the oppressions within her," in 39, “O children of Israel,” in 3?,, “with a storm in the day of tempest,” in 24, “plumb-,” in 7?, “ for thirst,” in 813.

(5) The Messianic additions found in “Behold the days are coming,” in gila, and the long closing passage 92-15 connected with what precedes by 98c, in which the interpolator announces that the original message of destruction was intended only for Northern Israel.

(6) Certain phrases, “ The Lord,” “God of Hosts," “ It is the oracle of Yahweh,” “Has Yahweh said," which have been inserted arbitrarily to emphasize some favorite thought of a reader, e.g. 10.8 216 313. 15 4 516 76 89. Cf. also, “in that day," 83.

3. The internal history of the book (i.e. the various steps in the process of its growth) was probably as follows :

(1) Amos himself left, not a book, but certain addresses or groups of addresses in writing.

(2) These became a book, in all probability through the work of his disciples, before the times of Isaiah (v.i.), who, says Cheyne, “steeped himself in the originality of Amos before displaying his own truly original genius.” * Since Amos probably issued his addresses in Judah, it is questionable whether Hosea ever saw them (v..). +

(3) A Deuteronomic insertion consisting of 24f. was probably made in Jeremiah's time. This address would fit in just before the fall of Jerusalem, almost as appropriately as before the fall of Samaria. It is perhaps too much to call this a Deuteronomic redaction.

(4) During the exilic experience (or a little after) important changes were introduced, viz. (a) those of an historical character (v.s.) in accord with the same spirit which gave rise to Obadiah 10-14 (cf. Is. 34 Ez. 251 359 Ps. 1377) Jo. 3 26. 19 ; and (b) those of a theological character (v.s.) in accord with the same spirit which found expression in the descriptions of the deity that occur in Job and Deutero-Isaiah (v.s.).

(5) In a later post-exilic period there was added the large number of technical and archaeological explanations and expansions indicated above. At this time the superscription (14) probably had its origin. Many of these are glosses which found their way into the text without motive of any kind. Some, however, are the work of an editor who delighted to repeat in minute detail some point or description which had been passed over quite summarily. No definite line perhaps can be drawn between these two classes of additions.

(6) Finally, in the spirit of the days of Zechariah and Zerubbabel, when men were thinking of the restoration of the throne of David, or perhaps still later, there was added the Messianic promise of 986-15 (v.s.). This closed the internal history of the book.

4. The general structure of the book as understood by the present writer is indicated in the table (v.s.). Its character is extremely simple: A series of judgment oracles; a series of judgment sermons; a series of judgment visions. These various series have each its own unity of thought and its own unity of purpose. These have already been fully discussed.

It remains, however, to notice some of the more important hypotheses put forward in recent times which offer different explanations of Amos's structure.

(1) Elhorst (1900) on the supposition that the text was originally written in parallel columns, the strophes being arranged so that 1, 3, 5, etc., fell in Column I. and 2, 4, 6, etc., in Column II, and that some copyist transferred the columns consecutively instead of alternating between the two, proposes the following order: 11. 2. 11. 12. 3. 5. 13-15. 6-8 21-3 19. 10 24. 5. 6 568.7 27.8 58.9 28-12 510-12 213-16 513-15 31. 2 516. 17 338 518-20 32-14 521-25 41-3 526. 27 4711 61-6 412 67 418 68 $-3 69-11 54.5 612. 13 56 614 71-9. 10-17 81-6 91-6 87-14 97-15. With this rearrangement, the prophecy falls into four divisions : (a) 11-26; (6) 26–614; (c) 71-17; (d) 814915.

(2) Lɔhr (1901) finds five main divisions; the first one consists of the introductory address, threatening Israel and her neighbors with punishment, and includes 11-8. 13-15 21-3. 6-14. 16. The

second one contains two addresses, announcing destruction because of the exploitation of the poor by the rich and powerful; the first address consists of 316. 2-4 a. 5 a. 6. 8-15 41-3 8+-14 9114a, the second address comprises 51-6 a. 7. 10-12. 16-186. 20-27 61. 3-8. 11-14. The third division contains the mere fragment of a sermon against the sanctuaries and the ritual, viz. 4+-12 a. 314 6. 91a.7. The fourth division includes the four visions in 71-9 81-3; and the fifth division consists of the historical episode in 710-17.

(3) Riedel (1902), regarding the book as an anthology of the most significant utterances of Amos, collected and arranged by a later editor, and treating 710-17 as a later addition, makes the following analysis : I. A poem announcing Yahweh's judgment on the nations in general, and Israel in particular, chaps. I and 2. II. The central division (31-83), falling into three sections: (a) three addresses beginning with "Hear this word," 31-5 41-13 51-17; (b) two addresses beginning with "Alas," 518–27 61-14; (c) the four visions, 71-9 81-3. III. The closing address (84-915), likewise consisting of three sections: (a) 81-14, which again begins with " Hear"; (6) 91-10, again narrating a vision; (c) 911-15, a word of promise, in part looking back to the first address (cf. 912 with 1 11 ff.).

(4) Baumann* (1903) finds five addresses, all of similar structure. Each of the last four addresses has three main divisions, the last division in each case summing up the entire speech, and the second division, with one exception, consisting of four sections. First address : 12-8. 13-15 21-3. 6-11 a. 12. 116. 13. 14 a. 16 a. 148. 13 ao 15 8. 166 (with an appendix, 38-15). Second address : I. 31-66. 6 a. 8; II. (a) 41-3, (6) 84. 5. 7. 8. 9. 10. 13. 14. 1140, Third address : I. 44.5; II. (a) 46. 9–11, (6) 412 a 521-27; III. 546. Fourth address : I. 51. 2. 3. 16. 176; II. (a) 518-20, (6) 61, (C) 63-7, (d) 613. 12 a. 8; III. 614. 11. 12 8. 9. 10. Fifth address : I. 710–17; II. (a) 71-3, (6) 746, (c) 77-9, (d) 81-3; III. gla. 314 6. 918-4.7. Baumann summarizes the thought in the form of a dialogue as follows: First division (Amos): Yahweh will bring destruction upon Israel's foes and also upon Israel; for every crime demands punishment. (Israel) : How unheard of, to maintain that Yahweh would destroy his own people! Who would listen to such folly? Second division (Amos): What I speak is not folly, but the decree of God. Hear, therefore, especially you leaders in iniquity, of impending disaster.

(Israel) Our cultus at the sanctuaries will turn aside every sort of disaster. Third division (Amos): Vain labor of love! Have not past calamities taught you that Yahweh demands a better service? Seek him through the practice of morality and justice! But no, all warning is useless. Because you will not listen, you cannot be helped. Fourth division (Amos): It remains only to raise the funeral dirge and to wail over the blind. Destruction is inevitable. Fifth division (Amos's justification of his message in response to the protests of Amaziah and the people): God, whom I have seen, has revealed to me what must come, and in spite of my earnest entreaties, has held fast to his decision.

(5) Marti (1903) finds in the original book (a) an announcement of judgment upon Damascus, Ammon, Moab, and Israel herself: 13-5. 13-15 21-3. 6-9. 11. 13-16; (6) a series of fragments of fourteen sermons: 31a.: 34-6. 8 32-11 312 314 8. 1541-3 4+7 ao 8-12 a 51-3 54. 5 a. 6. 14. 15 57. 10–12. 16. 17 - 18. 20 b. 19. 21-25. 27 61. 3-6 a. 7 68-10 611. 12. 13 a. 68. 136. 14; (c) the five visions and the historical episode: 71-9 81-391-4.7 910-17, and some fragments within 8+-14, viz. 84. 5. 7. 11 a. 12. 136. 14.

5. The external history of the book of Amos may be traced briefly through four periods :

(1) Direct evidence of an external acquaintance with it by other prophets is perhaps slight. The similarity of expression found in certain passages in Hosea,* as compared with Amos, proves nothing; the two were dealing with the same historical traditions and were working in the same environment. The same thing may be said of the two or three passages in which Isaiah and Amos use similar

expressions. In Jeremiah, on the other hand, because the situation is a similar (although not the same) one, more definite trace is found of Amos's influence. I In Ezekiel, likewise, some points of external resemblance may be noted, especially in the passages directed against foreign nations.* In the other prophets, few cases of direct external influence may be discovered.

But it is not in such external manifestations that we should expect to find traces of Amos's influence upon later prophets. That his ministry and message were known to them appears from several points in which they follow closely in his steps, e.g. in standing aloof from the great body of so-called prophets in their respective periods; in adopting the method of writing down their utterances; in the continued development of the sermonic discourse introduced by him ; in following the fashion of directing a certain portion of their attention to the foreign nations; † in basing their work on the fundamental doctrine of national judgment as presented by Amos; in holding up and completing the new ideas propounded by Amos concerning God and his ethical demands upon humanity.

(2) The external relation of the book of Amos to the wisdom literature is not indicated by anything that has come down to us. That its influence was felt can scarcely be doubted, since in it we have the first definite formulation of Yahweh's relation to the outside world, the idea which lay at the basis of all Hebrew wisdom; the assignment of Israel to a place upon a level with other nations (cf. the absence of any reference to Israel in the book of Proverbs); an example of Oriental learning in history, geography, social customs; the very essence of wisdom, in the emphasis placed upon honesty, purity, etc. ; together with an almost total absence of the religious sentiment (v.s.).

(3) In later times reference is made to the Amos-book in Ecclus. 4910, where “the twelve prophets" are mentioned, showing that at that time there was a book of Amos; in Tobit 20, where the book of Amos is first mentioned by name and a citation is made from 81°; in Acts 742 , where Am. 525 €. is quoted and assigned to “ the book of the prophets"; and in Acts 1516 f., a quotation of 911 in connection with other" words of the prophets."

(4) The place of the book in the Canon is naturally with “ the twelve." Its position in the Hebrew Canon, viz., third (following Joel), is different from that in G, where it is second (Joel being placed after Micah).

6. Partly on a priori grounds (it being thought impossible to conceive of a herdsman as a man of letters),* and partly on the ground of certain words which were wrongly spelled (these have more recently been discovered to be textual errors), † many explanations of the uncultivated and, indeed, rude speech of Amos have been deemed necessary. The fact has long been recognized, however, that these estimates were wrong. Recent writers, especially since W. Robertson Smith in 1882, have vied with each other in appreciation of the simplicity and refinement, as well as of the vigor of Amos's literary style. $ The latest critics go even so far as to deny that the figures which he employs are prevailingly those of the shepherd-life.

(1) The regular and simple structure of the book (p. cxxxii) exhibits at once Amos's style of thought. What could be more natural and easy than the series of oracles, the series of sermons, and the series of visions? It is unfortunate that some recent critics seem as blind to the simplicity of Amos's style of expression as were the older critics to its refined nature.

(2) This regularity, or orderliness, exhibits itself in detail in the repetition of the same formulas for three transgressions, yea for four, etc., in the opening chapters (or, to put it otherwise, in the orderly arrangement of the nations); in the use of the refrain, but ye did not return, etc., in the poem describing

Israel's past chastisements (4+-13 I); in the entire form of the first three visions (71.9); in the almost artificial symmetry of form seen in the accusation (720-14) and the reply (714-17); in the series of illustrations employed with such effect in 33 ff. ; in the structure, in general, of the several pieces (v.i.). Moreover, these various series, “while not so long as to become tiresome, are long enough to impress upon the mind of the reader the truths that they are intended to illustrate and justify the use of them by the prophet.” There is here the skill, not only of the poet and the speaker, but also of the teacher. Every poem in the book is a notable example of this same direct, straightforward orderliness of thought.

(3) The imagery of Amos, like that of Isaiah, is worthy of special study. Tradition has probably been wrong in emphasizing too strongly the prevailingly shepherd-characteristics (v.s.) which mark the figures employed by Amos. But no one will deny that he is especially fond of drawing his language from nature, and what, after all, is this but the field of rural life? He not only cites certain facts of agricultural significance, e.g. the recent drought, blasting and mildew (474.), the oppressive taxation of crops (5"), and the cheating of the grain merchants (8'), but he finds picturesque illustrations and comparisons in “ threshing instruments." (1“), the loaded wagon on the threshing-floor (213), the height of the cedars and the strength of the oaks (2'), the roar of the lion in the forest (34 5), the shepherd rescuing remnants from the lion (3"), the snaring of birds (3"), the “kine of_Bashan” (4"), wormwood (5' 619), the lion, bear, and serpent (5'), the perennial stream (54), horses stumbling upon rocks and ploughing the sea with oxen (61), swarms of locusts devouring the aftermath (77'.), and the “ basket of summer fruit" (81). --- -

(4) Other features of Amos's style, which may only be mentioned, are (a) its originality (sometimes called unconventionality or individuality),* as seen in a certain kind of independence, probably due to the fact that he was a pioneer in the application of writing to prophetic discourse ; (6) its maturity, for nothing is more clear than that he had predecessors in this work who had developed, in no small degree, a technical nomenclature of prophecy (v.s.); (c) its artistic character, which is seen not only

D. HOSEA.

§ 16. THE PERSONAL LIFE OF HOSEA.

§ 17. THE MESSAGE OF HOSEA.

§ 18. THE MINISTRY OF HOSEA.

$ 19. THE LITERARY FORM OF HOSEA.

The corrupt state of the text of Hosea makes the study of its literary problems both difficult and unsatisfactory.

1. The table on p. clx exhibits a view of the book as we now have it, with (a) the larger divisions,* and (6) a separation of the original and secondary elements.

2. The secondary passages f in the following table fall into four groups: (1) References in Hosea to Judah are for the most part the work of a Judaistic editor. The basis for this decision is found in the fact that in the great majority of cases no sufficient motive can be discovered to explain their Hoseanic origin, while the motive of the later editor is clearly evident; besides, these passages in nearly every case contain phrases which are late, or interfere with the rhythmic structure. The principal cases are the following: 1', exempting Judah from the coming destruction (p. 213), the change of “Israel” to Judah in 5 10. 12. 13. 14 6* 10110 1 23 (2) ; 6114, threatening Judah with judgment (p. 291); 814, coupling Judah with Israel in transgression (p. 324); 1216 (11125), contrasting Judah's faithfulness with Israel's treachery (pp. 376 f.). While Kuenen is certainly too conservative in his treatment of the Judaistic

passages, we cannot agree with Marti (p. 8) that Hosea never in a single case referred to Judah; one can scarcely conceive the possibility of such a thing. In 415 and 56 there is nothing which demands a later origin.

(2) It is impossible to reconcile with Hosea's situation and declarations certain passages referring to Israel's future, the socalled Messianic allusions. The prophet plainly represents Israel's ruin as close at hand (v.i.). Moreover, it is apparently an irretrievable disaster (13) which is threatened. In any case death and Sheol are first to do their work (13/4), nor is Yahweh a man to repent (11° 1324). These passages, therefore, are entirely inconsistent with Hosea's point of view, and directly contradict the representations which are fundamental in his preaching ; nor can it be shown that they are spoken, either, to a different audience (viz. the faithful for their encouragement), or at a later time in Hosea's ministry.* Besides, they interrupt the logical development of the thought in particular passages (v. in loc.), and show a definite connection with the thought of later prophecy. This material is unquestionably from exilic times.

The Superscription. Harlotry of Hosea's Wife. Purchase of Gomer as a Slave, and her Retention "many days." Israel's Harlotry and her Punishment therefor. Later Voices describing Israel's Return to Yahweh. (246. 6. 12. 18 28-9. 16-17. 20-25. 1-3)

Yahweh's Contention with Israel on Account of Sins encouraged by the Priests. Guilt of Priests and Princes. Fitful Repentance Insufficient to remove Guilt. Confusion of the Nations. Israel's Kings and Idols Displeasing and Destructive. Israel's Exile. Israel's Corruption. Israel's Wickedness as Great as her Prosperity. Israel's Past History one of Sin. Israel loved by Yahweh as his Son. Israel's Falsity and Faithlessness from the Beginning. Israel's Destruction Absolute. Ephraim condemned to Sheol. Later Words of Hope. The Lesson to be learned.

(1010. 148 1186. 9 a. 108. 11 1216. 46-7. 13. 14)

The more important pieces are the following: 21-3 (110-22), promising restoration to Yahweh's favor, great increase of population, and the reunion of Israel and Judah under one king (pp. 245 f.); 28. 9 (6. 7.) describing the disciplinary measures adopted by Yahweh to restore Israel to her senses (p. 236); 216–18 (14-16), setting forth Yahweh's purpose to restore Israel to the purity and joy of her first love (p. 238); 220-25 (18-23), picturing the universal harmony and prosperity that will prevail when Yahweh again betroths Israel to himself (pp. 241, 244); 3), announcing Israel's return to Yahweh and the Messianic King in the days to come (pp. 216, 223); 1186. 9 a. 106. 11, giving the assurance that Yahweh's anger is appeased and that he will recall the exiles from Egypt and Assyria (p. 372); 142-9 (1-8), containing a call to repentance followed by a description of the great prosperity and peace consequent upon the restoration to Yahweh's favor (pp. 408 f.).

(3) A third group includes, as in the case of Amos (p. cxxxiv), phrases and sentences of a technical, archaeological, or historical character, inserted by way of expansion and explanation.

Here belong, e.g. 413d, " for good is its shade"; 59, " with their flocks and their herds"; 74, the comparison of the princes to an oven and a baker kindling the fire ; 716c, "this their scorn"; 88b, "as a vessel wherein none delighteth"; 916, "corn"; 99a, "as in the days of Gibeah"; 910, "in its first season "; 105, " on account of his glory because it has gone into exile from him "; 1014b, "as Shalman spoiled Betharbel in the day of battle"; 1214 (13), magnifying the prophetic phase of Moses's work; 1348-7, presenting Jacob in a favorable light.

(4) The fourth group will include miscellaneous glosses and interpolations for which, perhaps, no special motive may be discovered. As examples of the kind may be cited: 84, “ that they may be cut off”; 85, “ how long will they be incapable of punishment"; 810.14 91«; 989, “ with my God"; 988, “ enmity." (5) Ch. 1410 stands by itself, and is a product of the later wisdom period (pp. 416 f.).*

3. The internal history of the Book of Hosea was perhaps as follows: —

(1) Hosea himself prepared the collection of sermons (v.s.), together with the introduction explaining his call to preach. In this case the explanation of the call comes at the beginning (rather than, as in Amos, after the sermons of chaps. 3-6, or in Isaiah, after the sermons of chaps. 2-5) either because it was only a part of the book and had never been preached or made public, or because it was thought necessary to a proper understanding of what followed. (2) The fulfilment of Hosea's threats in the fall of Samaria (721 B.C.) must have given great prominence to the book in Judah; in any case it was known to Isaiah, who follows Hosea † in using the words Serra 789 (Ho. 5" = Is. 52), the thought of Ho. 10$ in the refrain of his terrible prophecy on the day of judgment (Is. 210. 21), and the phrase '70 2.7 kg (Ho. 91, Is. 1%). (3) At some time, the book was worked over in a kind of Judaistic revision. This was not preↃxilic, occurring in the days of Josiah, # but post-exilic ; ⍰ because (a) 1' is apparently inserted with reference to the deliverance from Sennacherib, and its point of view presupposes the lapse of considerable time since that event, (6) the inclusion of Judah in 814 reflects the disaster of the exile. (4) At a later time, following Ezekiel and Deutero-Isaiah, the Messianic insertions (v.s.) were made which entirely changed the character and function of the book. (5) From time to time during all these periods modifications of a less important character were incorporated ; and the book did not take its present form until the Greek period, since 1410 was probably not a part of it until that time.

4. The general structure || of the book as understood by the present writer has been presented essentially above. It includes three or four propositions :

(1) 129 314 is a story, briefly and simply told, of the prophet's own family experience, narrated in part to make known how he came to see the message which he was to deliver to his people.

(2) 2+7. 10–14. 18. 19 is the prophet's suggestion of the meaning, obtained in the light of his own experience, in its explanation of Israel's situation.

(3) Discourses uttered from time to time, put together without chronological or logical relationship,* — a group of thirteen, presenting, under varying circumstances, the double thought of guilt and inevitable punishment (4-14').

5. The external history of the Book of Hosea may be briefly traced. (1) On its connection with other prophetic books, v. pp. cxlvii f.; and on its more direct influence on prophetic thought, v. p. cxlvi. (2) In the apocryphal literature, Ecclus. 49' mentions the “twelve prophets,” and it is quite certain that Hosea constituted one of the twelve. (3) Philo quotes Ho. 148 and 14"", while Josephus † speaks of Isaiah and “the others which were twelve in number,” undoubtedly referring to the existing book of the twelve prophets. (4) In the New Testament: Ho. 225 is quoted in Rom. 925 f. (where the prophet is mentioned by name); 68 in Mat. 913 12?; 108 in Luke 23", Rev. 616 ; 1' in Mat. 215 ; and 1394 in 1 Cor. 1555. (5) Its place in the Canon at the head of the Book of the Twelve is probably due to its comparatively large volume. I Its right to a place in the Canon has never been questioned.

E. AMOS AND HOSEA.

§ 20. The Poetical Form of Amos and Hosea . .
$ 21. The Language and Style of Amos and Hosea .
$ 22. The Text and Versions of Amos and Hosea
$ 23. The Literature on Amos and Hosea . . .

Critical & Exegetical Commentary on Micah Zephaniah Nahum Habakkuk Obadiah & Joel.v2.

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MICAH.

4. Component Parts.

The book of Micah falls naturally into three parts, the existenceof which has long been recognised. They are chs. 1-3, chs. 4 and 5 and chs. 6 and 7. They are differentiated from each other by their contents, tone and point of view and to some extent by their poetic form (y. s.). Chs. 1-3 contain almost exclusively denunciations of sin and proclamations of approaching punishment; chs. 4 and 5 are devoted almost as exclusively to words of hope and cheer; while chs. ^ and'jS' combine these two elements. But within these three main divisions the point of view and background change frequently; consequently many scholars have denied the unity of the book. Chs. 1-3, with the exception of i'- " and 2"- ^ (q. v.), constitute the nucleus of the book and furnish a touchstone by which the genuineness of the remaining chapters may be tested. Stade and others have sought to athetize i"^, but, as it seems, without sufficient reason; see in loc. The situation with reference to chs. 4-7 is quite different. The general condition here may be suggested by the following words from Hal(^vy, an ardent supporter of

the unity of the book; his statement is particularly applicable to chs. 4-6: "The book of Micah has reached us in a critical state even worse than that of the books of Hosea and Amos. To say nothing of internal corruptions of words, many verses, and even groups of verses, have been torn from their context and inserted haphazard in passages which have no sort of suitable connection with their subject-matter." * This hypothesis of Halevy's, however, does not solve the problem. A bird's-eye view of the history of the criticism of these chapters will place the difficulty squarely before us. For the sake of clearness and convenience, the two groups, chs. ^^==4 and 5-6, will be treated separately.

The criticism of chs. 4-5.—Chs. 4 and 5 were first brought into prominence by Ew. who, on the basis of differences of style between them and 'chs. 1-3, for a time regarded them as belonging to some prophet contemporary with Micah. Later, however, Ew. returned to the defence of Micah's authorship, urging similarities of form, thought and diction, and especially the fact that the denial of chs. 4 and 5 to Micah (as well as chs. 6 and 7) would remove all the Messianic element from Micah's utterance. Casp. followed with a detailed defence of the unity. In 1871, Oort {ThT., V, 501-512) characterised 4'-'- "-" as an insertion by some pious reader who considered Micah a false prophet and tried to correct his errors. The ground for this was the fact that with the removal of these verses the connection becomes smooth and the improbability that Micah would have inserted a message of hope in the midst of an unfinished call to repentance and a threat of punishment. To this Kue. replied {ThT., VI, 45-66), defending the connection of 4'-', on the ground that the prophet here transports himself in imagination to the last days, and acknowledging that 4"" describes existing conditions and cannot therefore stand where it does, notwithstanding that it belongs to Micah. De Goeje {ThT., VI, 279-284) then proffered a weak defence of the connection of 4>'-'». Kue., in a second article {ThT., VI, 285-302), suggested that some of the differences between chs. 1-3 and chs. 4-5 were due to the fact that the former deal with the godless leaders while the latter are addressed to the people as a whole who have some claim to pardon. He also emphasised the mobility and vivacity of Micah's style, to which De Goeje had referred, as exempting him from submission to strict logical requirements. We., also, called attention (Bleek's Einl., 4th ed., p. 425) to the contradiction between 4' '° and 4". In 1881 appeared Sta.'s epoch-making article {ZAW., I, 161-172), in which he denied Micah's authorship of chs. 4-5 in toto. The following considerations are urged in support of this view. It is improbable that Micah would have weakened the effect of his utterances in chs. 1-3 by introducing a message of directly opposite import in chs. 4-5. The content of this section departs widely from the ideas of Isaiah, while chs. 1-3 show close affinity to them; chs. 4-5 are, indeed, in full accord with Joel, Deutero-Isaiah and Zechariah, chs. 12-14. The section is full of postexilic conditions; e. g., 4'- '" presupposes the Exile as having occurred; s'-^ gives an indefinite, apocalyptic vision of the Messianic age, while pre-exilic ideas of the Messiah spring immediately out of the existing historical situation. The inconsistency and lack of connection within the chapters point to composite origin; e. g., 4"-5^ is wholly inconsistent with 4^-'°, but it connects well with 4'-' and is continued in 58-x. These three passages constitute the contribution of a later writer who desired to brighten the dark picture left by Micah; into this addition a later writer, thinking it to be a part of Micah's prophecy, inserted 4^-^'^ 5^- 5 in order to harmonise it with the actual course of events and with the development of prophecy. Sta.'s discussion has greatly influenced all later scholarship. Giesebrecht {ThLZ., 1881, p. 443) followed him in rejecting ch. 4, but held to the genuineness of ch. 5 on the ground that without it Micah's prophecy would be too one-sided. W. R. Smith, in 1882 [Proph., 2d ed., pp. 430/.), followed Oort in rejecting 4"", but refused to go further. In 1883, Sta. {ZAW., Ill, 1-16) gave further arguments in support of his view, e. g., that Bethlehem and Ephratha (5') are never identified except in postexilic literature. Cor., in 1884 {ZAW., IV., 89), was the first to place himself unreservedly on Sta.'s side. Now., in the same year {ZAW., IV, 277-290), yielded 4^-^- "-" to the interpolator, but rejected Sta.'s claim that chs. 4-5 as a whole were inconsistent with pre-exilic prophecy, citing Is. 18' 19" ii'o a. as parallels to the description of the coming of "many peoples " to Jerusalem, and Is. ii< *• 9'- ^ as parallels to the picture of idyllic peace in 4'". As parallel to the fact that

these chapters oppose masseboth and asherim, to which Isaiah made no objection, Now. cites 3 '2 and the well-known attitude of Isaiah toward Jerusalem. Wildeboer, in 1884 {De Profeet Micha; so also in Letterkunde des Ouden Verbonds, 3d ed., 1903, 145/.), grants that Sta.'s objections might apply to the spoken word, but declares them inapplicable to the written word. Che., in his commentary (1885), rejects 45-'" 5'-* on g:rounds of logic. Ry. discussed these chapters fully in his commentary (1887), gathering up and reinforcing the arguments of his predecessors in favour of unity. He explained the difficulties of the section as due to a redactor who arranged scattered utterances of Micah in an order of his own which is to us no order at ail. He also urged the general considerations that our knowledge of Hebrew history is too defective to enable us to determine whether a given thought was or was not possible at a certain time, and that the mere fact that a thought is much emphasised in some particular period does not preclude the possibility of its having been uttered previously. In 1889, Pont {Theol. Sludien, VII, 439-453) reaffirmed the unity, reiterating the old arguments. In the same year, Kue. again {Einl., II, 360-3) expressed himself upon these chapters, declaring it improbable that 3'= was Micah's last word. Hence the authenticity of the following promises was probable. But inconcistencies, the lack of logical sequence and the presence of undoubtedly pre-exilic utterances alongside of others presupposing Judah's captivity made it probable that 46-s- " " were postexilic, while s''* had undergone a thorough working over at a late day. In 1891, Elh. put forth an ingenious but fanciful theory in defence of the unity of the entire book. In accordance with this, chs. 4-5 should follow chs. 6-7 and should be rearranged thus: 4'-8 5'-' 4«'« 5''^ However, even thus, 4" is treated as a gloss and 4'-'« 58 as postexilic additions. We., in his commentary (1892; 3d ed., 1898), finds possible remnants of genuine utterances of Micah in 49- lo- » s'-'s. He emphasises the use of FT'-'N-i' (4') as a technical eschatological term, the mutually exclusive conceptions of 49- '" and 4"", and the allusion in 5'.' to Is. 7" which has apparently become a classic. In 1893, Kosters {ThT., XXVII, 249-274) aligned himself with Sta., making the two chapters postexilic. He regarded 5'-8 as the continuation of 46-8. He suggested also that the present book of Micah was a result of two independent recensions of the original. The one consisted of chs. 1-3 + chs. 4-5; the other contained chs. 1-3 + 6-7; later these two were combined. In the same year, We. {Kleine Propheten, 2d ed.) surrendered all but 4=- '"• " 5'". In 1896, GASm. rejected only s^^- 7-9 as inconsistent with Micah's times. In 1897, Volz {Die vorexilische Jahweprophetic, 63-67), following We., granted to Micah 4^-^oa. u 59-14^ and 5^6 as a badly distorted fragment. 212 1. 46 f. lob- 13 56-8 are assigned to a later editor, while 4^ 5'- ' "" belong to another hand and are probably later than 4'-', which may be from the time of Deutero-Isaiah. Now.'s commentary (1897 ; 2d ed., 1903) agrees with We. and Volz and adds little. Dr., in his well-known Introduction, with characteristic caution declines to commit himself to an opinion on this question. Che. {EB., art. Micah; cf. in Introd. to WRS., Proph., 2d ed.) follows Sta., Cor. and Kosters in assigning these chapters to a postexilic date. Marti's commentary (1904) arrives at the same result, but assigns the chapters to a larger number of sources than any of its predecessors had employed. Bu. {Gesch., 1906, p. 89) and Du. {Zwolf Propheten, 1910) also agree with Sta.

Reference may be made to the following commentary for detailed statements of the position assumed here with reference to chs. 4-5. It suffices to say in this connection that the arguments of Stade against Micah's authorship seem irrefutable, except possibly in the case of 4" 5'"^^. Nothing short of a complete reversal of current views concerning Hebrew eschatology, such as that proposed by Gressmann,* could make these chapters intelligible for the age of Micah. Furthermore, as the foregoing history of criticism shows, it is impossible to regard the chapters as a unit in themselves; the attitude toward the heathen world, e. g., is wholly different in 4"- ^^ from that in 4^"^ nor is the view of the Messianic age in 5^- ^ consistent with that in ^^'^. But Stade's division of the material between two sources cannot stand. Glosses are represented by 4*- ^ 5^- ^^- "; 4^-* stands alone; 4"-'^ and 5^^ reflect the same background and breathe the same spirit; the remaining sections have no close affinity with any of the preceding or with one another. The chapters thus seem to contain a miscellaneous collection of

fragments gathered up from various sources, and having little in common other than a hopeful outlook for the future.

Criticism of chs. 6-7.—The story of the critical study of chs. 6-7 also begins with Ew. (1867). His argument in brief was: (i) chs. 1-5 are so complete in themselves that nothing additional is needed. (2) The style is quite different; there is nothing of the elevated force still met with in chs. 1-5; the tone is more like that of Jeremiah; and the peculiarities of language characteristic of chs. 1-5 are lacking here. (3) The artistic form is quite different; this section has a purely dramatic plan and execution; it is not the utterance of a speaker but that of an artist. "The entire piece proceeds amid changing voices; and there are not fewer than ten voices that are heard one after the other. But since the prophet still retains the ancient artistic form of the str., the whole falls into five strs., which are also five acts, thus completing all that has to be said and giving it a perfectly rounded form." (Ew.'s strs. or "acts " are 6'-* 6^-^^ 7'-8 -77-13 7U-20). (4) The historical background is wholly different. There is no trace of the stirring and elevated times of Isaiah's activity. The nation seems to be very small and faint-hearted (6^ '• 7" '•); the selfishness and faithlessness of individuals is greater (6'° ' 7'-'); the idolatrous tendencies encouraged by Manasseh had long prevailed (6'«); and the more religious hardly ventured to name the king openly. The reign of Manasseh best complies with these conditions. The next important contribution to the discussion was made by We. (Bleek's Einl., 4th ed., 1878, pp. 425/.). He follows Ew. in assigning 6'-7^ to the reign of Manasseh, but concludes that 7'-" was added during the E.xile. He summarises his argument as follows: "Thus the situation in 7'-" is quite different from that in 7'-«. What was present there, viz., moral disorder and confusion in the existing Jewish state, is here past; what is there future, viz., the retribution of v. *^, has here come to pass and has been continuing for some time. What in w. '' was still unthought of, viz., the consolation of the people, tempted in their trouble to mistrust Yahweh, is in w. ^•° the main theme. Between v. " and v. ' there yawns a century. On the other hand, there prevails a remarkable similarity between vv. '--o and Isaiah, chs. 40-66." (Quoted from Dr.^""-, p. 2S3-) Ew.'s view, as modified by We., has been accepted fully, or with but slight variations, by Sta. {ZAW., I, 1881, 161/.), WRS. {Enc. Brit., art. Micah), Che., Kue. {Einl, II, 363 /.), Cor. {Einl, 1891, 183-6), Pont {Tkeol. Studien, 1892, p. 340.), Ko. {Einl., 1893, pp.329/.), Dr. {Intr., pp. ^Zif-) ^nd Du. {Zwolf Propheten, 1910). Cor., however, for a time maintained the authenticity of these chapters {ZAW., IV, 1884, 89 /.; so also Kirk., Doctrine of the Prophets, 1892, pp. 229/.; and van H., 1908), urging (i) that ever}'thing which may be brought forward in support of their origin in Manasseh's day applies equally well to the time of Ahaz (2 K. 16^; cf. Mi. 60- (2) That the origin of the book would be inexplicable if ISIicah's work ceased with ch. 3, for chs. 4-5 are enough to offset the gloomy tone of chs. 1-3—why then should there be added a section from the time of Manasseh having no inner connection with chs. 4-5 ? On the hypothesis of the late origin of chs. 6-7, they should immediately follow chs. 1-3, since they give reasons for the drastic punishment there threatened. (3) That 6'-7'' shows traces of the author of chs. 1-3, having perfect parallels in them {e. g., i^- >3 = 6'«) as well as in the addresses of Isaiah from the reign of Ahaz. (4) That a late working over of j^--" must be granted. Now. at once replied {ZAW., IV, 288/.) to Cor. (i) that chs. 6-7 contain no thought not expressed in chs. 1-3 which could serve as a reason for the threat in 3 '2; reasons enough are stated in chs. 1-3; anything further would be superfluous; (2) that ch. 6 cannot be regarded as a continuation of 3'^ since the representation in 6' "• is wholly different from that in i^ «• and scarcely consistent wath it; (3) that the judgment in 31- comes because of the sins of the leaders, priests and prophets, whereas in 6-7 the charge is quite general (72) and against no special classes; (4) that if chs. 6-7 come from the time of .\haz, as Cor. declares, *hey can hardly state the grounds for the judgment in chs. 1-3, uttered in the time of Hezekiah (Je. 26'^); (5) that the prophet who so sharply antagonises the wicked leaders in the time of the comparatively good king, Hezekiah, would not be likely to let them pass almost unnoticed in the reign of Ahaz, an exceedingly wicked king; (6) that "my people " is the object of the prophet's compassion in chs. 1-3, but in chs. 6-7 it is the object of his wrath.

Wildeboer, in 1884 {De Profeet Micha, p. 57), adheres to Micah's authorship, stating (i) that

differences in artistic structure and manner of presentation do not necessarily involve different authorship; (2) that as there was human sacrifice under Ahaz and also under Manasseh, it is quite probable that there were some who practised it, at least in secret, in the time of Hezekiah; (3) that in 7' the words "prince," "judge," "great one" are used collectively and thus disprove the charge that the leaders are not denounced in these chapters. In 1887, Ry. defended the authenticity of this material on the following grounds. The chapters were written in the beginning of Hezekiah's reign when conditions were essentially the same as under Ahaz. The religious formalism alluded to in 6^- '• '"-'2 is wholly out of keeping with the reign of Manasseh. 7'-' is an independent section and the immorality there described was possible in Hezekiah's day; but if it must be interpreted literally, it is intelligible neither as coming from Hezekiah's reign nor from that of Manasseh. The hope of return from Assyria and Egypt is indicative of pre-exilic origin; in Deutero-Isaiah the place of exile is always Babylon and Chaldaea. But if the chapters must be assigned to Manasseh's reign, it is still reasonable to assign them to Micah, who may have been still living. In 1887 also, Sta. {Geschichte d. Volkes Israel, I, 634), expressed his conviction of the postexilic origin of ch. 6. In 1890, Gie. {Beitrdge zur Jesaiakritik, 216/.) declared himself with Ew. as to 6'-7% but assigned 77-20 to postexilic times. Elh. (1891), on the other hand, endorses the arguments of Cor. and Ry. in behalf of authenticity and attempts to ease all difficulties of connection by placing chs. 6-7 immediately after chs. 1-3 and by rearranging the text in this order: 6'-^ 71-6 6«-'8 7" 7'-'^ -jn-ia^ In 1892, We. again puts himself on record {Kleine Proph., 2d ed.), stih maintaining the possibility of Micah's authorship, even in the age of Manasseh, for 6'-8, declaring 6^-^^ independent of its context and without indications of definite date, assigning 7'-6 to the period of Malachi, and following Gie. with reference to 77-20. j^ 1893, Rosters, in connection with a searching review of Elh.'s commentary {ThT., XXVII, 249-274), suggested the postexilic origin of these chapters, citing many words and phrases as characteristic of postexilic language and thought. These chapters were written to explain the fall of Jerusalem as due to the corruption of the generation contemporary with that disaster, it being no longer believed that the children are punished for the sins of the father. The position of GASm. (1896) is near to that of We., for he holds to Micah's authorship of 6'-*, is undecided as to 6'-'^ and 7'-^ and regards y'-'o as a psalm composed of fragments from various dates, of which •ju-\7 points to the eighth century B.C. by its geographical references, and 7" to the period between the fall of Jerusalem and its rebuilding. Now., in his commentary (1897; 2d ed., 1905), considers the reign of Manasseh a possible date for 6'-7«, but denies Micah's authorship even were he then alive. He would locate 7 '-2" in the period between the decree of Cyrus and the journey of Nehemiah to Jerusalem. Dr.'"""- is inclined to agree with Ew. and to deny the necessity of separating 77-20 and assigning it to a later age. Che. (EB., art. Micah), makes both chapters postexilic and finds them concerned with the ubiquitous Jerahmeelites. Sta. gives a long list {ZAW., XXIII, 1903, 164-171), of poste.xilic parallels to 7'-'" and assigns the whole of 6-7 to the postexilic age (in Bibl. Theol. d. Alt. Test., 1905, p. 230). Marti (1904) calls chs. 6-7 "a conglomerate, held together by the conviction that deliverance must finally come, though the sins of the present demand the continuance of God's wrath." Of this conglomerate 6'-' is editorial expansion; 6^-^ belongs probably to the fifth century, possibly to the sixth; and ch. 7 to the second century B.C. Bu. also resolves the two chapters into fragments and places them all in the postexilic age (Gesch., 1906). The last commentator, van H. (1908), insists upon the unity of the chapters and upon Micah's authorship, basing it all upon the hypothesis that the two chapters are concerned with Samaria, not Jerusalem, and finding it necessary to transpose 7""">-i3 to follow 7^ (see ad loc). Hpt. (1910) allows Micah only t,2,\ lines of text in chs. 1-3. Chs. 4-7 are assigned to the Maccabaean period (170-100 B.C.), while i'-' is a poem written in celebration of the destruction of Samaria by John Hyrcanus in 107 B.C. This represents a step beyond the conclusions of the foregoing critics, in that Hpt. leaves Micah less than any previous scholar and is confident in his assignment of the non-Micah material to the Maccabaean period and even to the specific years to which the several poems belong. Unfortunately, this confidence cannot be shared by scholars at large until more definite and convincing considerations are forthcoming.

The conclusions arrived at in the following commentary may be briefly summarised. There is no logical unity within chs. 6 and 7; they resolve themselves into seven sections, no one of which connects closely with either its preceding or its following sections. The possibility of Micah's authorship remains open for 6®"'" and 7^-°, but is wholly excluded for the remainder. These two sections, together with 6'"^, might be placed in any period of Hebrew history subsequent to the appearance of the great prophets. 6°'* seems to reflect the wisdom of the sages and to belong in the earlier half of the postexilic age. f'^° and 7""^'' come apparently both out of the same conditions; Israel is suffering but hoping, looking back with longing upon the good old days and praying for vengeance; they are best located in the later postexilic period, after the work of Nehemiah and Ezra. 7"''^, however, is wholly detached from its context and is to be explained as coming from the period after the fall of Jerusalem, but before the rebuilding of the city walls. The two chapters thus seem to be a collection of miscellaneous fragments, coming from widely scattered periods and from at least four different authors.

Outline.

§ I. The Superscription (1:1). This states the authority of the utterance and the author's name and clan, together with the period of his activity and the subjectmatter of his writings.

§ 2 The Doom of Israel (1:2-9). This oracle resolves itself into six strophes of four lines each,(i) The announcement of Yahweh's appearance in judgment (v. ^). (2) The convulsions of nature attendant upon his coming (vv. ^• *^' ^)' (3) The occasion of this punitive manifestation is the sin of Israel, especially as represented in the capital cities (v. ^) . (4) Yahweh states that Samaria is to be razed to the ground because of her sins (v. "). (5) Therefore does the prophet break forth into inconsolable lamentation (v. ^). (6) For the destruction is irremediable and will extend even to Jerusalem (v. ®)

§ 3- Lamentation Over Israel's Doom (1:10-16).

In four strs. of four lines each, the prophet pictures desolationas it sweeps across the countryside with the march of an invading army. Wherever the blow falls, the piercing note of the dirge arises, (i) A call to some of the more northern to<\\Tis to give themselves to mourning>. (2) Disaster sent by Yahweh will smite the cities of Judah. (3) Let the inhabitants of Lachish and its environs flee in hot haste before the impending judgment. (4) Israel's territory will be in the hands of the foe, and her inhabitants will be carried into exile.

§ 4. The Oppression of the Poor (2*-").

In six strs. in which the elegiac strain is predominant, Micah denouncesthe tyranny of the rich and warns them of coming judgment. Str. I, the prophet speaks: Woe to those who plot night and day to despoil their neighbours of houses and lands. Str. II, Yahweh speaks: For this reason I am about to bring upon this people a humihating and unbearable yoke. Str. Ill, Yahweh continues: Then the wail of the mourner will arise among you, ' Our land is allotted to others; we are wholly undone!' Str. IV, the rich oppressors speak: Cease prating of such things. We are immime from calamity. Is Yahweh impotent, or can he mean anything but good to his own people? Str. V, Yahweh retorts: But ye are destroyers of my people, robbing and plundering them and driving the women and children into slavery. Str. VI, Yahweh pronoimces sentence: Rise and begone! Because of your sins, ye shall be hopelessly destroyed.

§ 5. The Return of the Exiles (2^2- ^^).

A later editor, in a single eight-line str., prevailingly trimeter in movement, offsets the announcement of exile made in § 4 by a promise of Israel's return from exile under the protection and leadership of Yahweh.

§ 6. Denunciation of the Leaders and Prophets (3^"*).

Of the seven four-line strs. constituting this poem, three are devoted to the secular leaders, three to the rehgious, and the last to Micah himself.

§ 7. The Doom of Israel (3®"^^).

This is the climax of Micah's utterances. He here groups together the three leading classes in Judah, the princes, priests and prophets, and lays upon them the full responsibility for the approaching downfall of the capital city which he foretells.

B. CHAPTERS 4 AND 5.

Chs. 4 and 5 have given much trouble to interpreters, great varietyof opinion existing as to what portions, if any, may be attributed to Micah and as to the origin and date of the portions not thus assigned. All agree, however, that the chapters as they now stand are wholly lacking in logical continuity within themselves and must be regarded as composed of a series of more or less imrelated fragments. By some, this lack of logical unity is urged, with other considerations, as warrant for denying these chapters to Micah, in whole or in part. By others, it is held to be consistent with Micah's authorship, either on the ground of the vivacity and mobility of his style, which is not to be confined within logical limits;* or because the spoken word permits of greater freedom from logical restraint than does the written word ;t or on the hypothesis that the present order is due to the work of a redactor who arranged fragments of Micah's addresses in an order which is for us no order.|

§ 8. An Ideal of Yahweh^s World-Dominion (4:1-5).

Three six-line strs. in trimeter movement, with a later expansion(vv. *• ^), annoimcing the coming world-wide supremacy of Yahweh and the beneficent results involved therein. Str. I states the fact that the temple of Yahweh in Jerusalem is to become the religious rallying-point of the nations. Str. II indicates their motive in coming as the desire to learn of Yahweh's ways at the only source of instruction. Str. Ill declares that Yahweh will be the world's arbiter, and that the weapons and art of war will perish. The appendices add details to the picture of idyllic peace.

§ 9. The Doom of Exile and a Promise of Restoration (4:6-10)-

This section reflects a period when Jerusalem was in imminentdanger from an invader. It foretells capture and exile as the inevitable outcome of the situation, but hastens to assuage the grief by the declaration that Yahweh will intervene, bringing deliverance from captivity and restoration to the home-land. It can be treated as a imit only by transposing vv. ^- ^^ to precede vv. *'"*; V. i.. Str. I pictures Israel's bitter suffering and gently satirises the futility of human leaders. Str. II declares that even greater calamity is coming, but that Yahweh will thereupon deliver Israel from its foes. Str. Ill annovmces that Yahweh will then gather together the exiles. Str. IV promises their re-establishment as a mighty nation under Yahweh as their eternal king. Str. V reaches the climax with the assurance that Jerusalem will be restored as the nation's capital.

§ 10. The Triumph of Israel (4:11-13).

In two strs. of six lines each and in trimeter measure, the prophet describes the scene of Israel's final vindication at Yahweh's hands.

§ 11. A Call to Mourning (4:14).

A fragment of an oracle dealing with some siege of Jerusalem,perhaps that of Sennacherib, or that of Nebuchadrezzar, or some one unknown. It seems to reflect an actual historical situation, rather than a prophet's vision of the last days. But the material is too scant to furnish a basis for assignment to any specific date. Its closest connection is with w. ®- ^^ and it may have belonged originally after v. ^ or as a marginal note on v. *° (so Marti). It has been generally recognised that no connection exists with

what precedes, as is shown by the absence of T from before nny and by the totally different thought conveyed. Halevy places it after 6'", but no real connection is thereby attained.

§ 12. The Messianic King (5:1-3). This eight-line str., secured by omitting v. ^ as a gloss, announces the coming of the Messiah, sprung from an ancient line, who shall rule as Yahweh's representative and in his might over the entire world. § 13. Israel's Protection against Invasion (5:4,5).

A ten-line str., the three closing lines of which are almost identical with its three opening lines. When the invader sets foot upon Israelitish soil there will be no lack of valiant leaders to repel him and to carry the war into his own territory. In contrast with the present defenceless, helpless condition, the Israel of the coming golden age will be adequately equipped to defend her own interests.

§ 14. TJie Divine Emergence and Irresistible Might of the Remnant (5:6-8). Two strs. of six lines each, in trimeter movement, set forth the glory of the remnant, as exhibited in its marvellous rise to power and in its victorious career, V. Ms a marginal note on v. ^ {v. i.). Str. I likens the emergence of the renmant, from among the nations whither Israel has been scattered, to the silently falling dew and to the showers which enable the grass to grow independently of human aid. Str. II presents the remnant vmder the figure of a roaring lion, ravaging defenceless flocks of sheep with none to say him nay.

§ 15. IsraeVs Purification through Chastisement (5:9-14). This piece consists of two four-line strs., with an introductory prose line (v. ^^) and two additional verses from the hands of editors (w. ^^- "). The original piece probably dates from some time in the Deuteronomic period. Str. I foretells the destruction of the munitions of war in which Israel places confidence instead of trusting in Yahweh. Str. II denoimces idolatrous practices which likewise lead Israel away from Yahweh.

C. CHAPTERS 6 AND 7.

That these two chapters as they stand could not belong to theeighth century B.C. has been generally recognised since the days of Ewald. Opinion has been divided however as to the time to which they do belong. Ew., followed by many interpreters, assigned them to the reign of Manasseh as a product of IMicah's old age. Recent scholarship has been more inclined to place them in the postexilic period. In any case they do not constitute a logical unit, but must be interpreted as representing diflferent points of view and reflecting varying backgroimds. For detailed discussion of these questions reference is made to the Introduction, § 2, and to the introductory statements at the opening of the various sections into which the chapters are here analysed. § 16. Yahweh's Controversy with Israel (6:1-5). Four strs. of four trimeter lines each, seek to bring home to the conscience of Israel the obligation resting upon her to be loyal to Yahweh in return for his great goodness to her. Str. I. Let Israel in the presence of the mountains present her case. Str. II. Let these mountains "full of memories and associations with both parties to the trial" be witnesses in the controversy between Yahweh and his people. Str. III. Yahweh has given Israel cause not for complaint but for thanksgiving; witness, the deliverance from Egypt. Str. IV. Let Israel only recall the period of the wanderings in the desert, in order to be reminded of the mighty interpositions of Yahweh in her behalf. § 17. The Character of True Religion (6:6-8). A discussion of the nature of Yahweh's requirements which yields the finest summary of the content of practical religion to be found in the OT. The material readily resolves itself into three four-line strs. in trimeter movement; the opening of Str. II is marked by the introduction of a new subject, while the beginning of Str. Ill is indicated by the change from question to answer. Str. I represents an individual inquiring what type of ser\-ice Yahweh desires. Will gifts satisfy him? Str. II continues the inquiry in such a way as to show that even the most elaborate and costly gifts cannot secure Yahweh's favour. Str. Ill answers the inquiry with a positive definition of "pure religion and undefiled." § 18. The Sin of the City atid the Punishment to Come (6:9-16). This section gives a vivid poetical description of Israel's wicked life and of the disasters which Yahweh must bring upon the

nation as punishment. Yahweh himself is represented as speaking, and his utterance falls into five four-line strs. of prevailingly trimeter movement. Str. I addresses the city in Yahweh's name and characterises it as an abode of violence and deceit. Str. II asserts that the riches of the town have been acquired by cheating and fraud in ordinary commercial transactions. Str. Ill announces that Yahweh's hand will soon begin the task of chastisement and that all attempts at escape will be futile. Str. IV details the various forms which the chastisement will assume, all of them involving famine. Str. V states that all this terrible wickedness is due to persistence in the sins of the past and that the inevitable result is destruction. The first two strs., thus, denounce the city's sins, the second two announce the consequent doom, while the last str. summarises both sin and punishment. § 19. Israel's Lamentation Over the Faithlessness Among Her People (7:1-6). This section is a group of six four-line strs. which bewail the general depravity in Israel. Str. I laments the state of general weakness into which Israel has fallen. Str. II accounts for this weakness by describing the wickedness universal in Israel. Str. Ill exposes the covetousness and bribery prevalent among the ruling classes. Str. IV declares their condition to be hopeless and their day of punishment to be close at hand. Strs. V and VI rise to a climax in the denunciation of sin, by shovnng that no man dare trust even his most intimate friends and nearest relatives. § 20. The Discomfiture of the Foe (7:7-10). In four strs. of four lines each, the prophet expresses his conviction that Yahweh will vindicate his people by overthrowing their enemies. The poem sounds somewhat like an imprecatory psalm. Str. I warns the enemy not to rejoice too prematurely, for Israel's distress is only temporary. Str. II expresses the resolution to bear Yahweh's chastisement uncomplainingly, since it is due to sin and will end in Israel's vindication. Str. Ill declares that the tables are to be turned upon Israel's enemies ; those who have reviled her will themselves be put to shame.— Str. IV annoimces a time when those who scoffed at Israel's God because of Israel's calamities will in their turn be grotmd down by oppression. § 21. The Restoration of Jerusalem and the Return of Exiles (7:11-13). A single eight-line str. tells of the time when the city's walls will be rebuilt, her borders extended and her citizens brought back from every quarter of the earth; while the heathen world will receive drastic punishment for the sin of its mhabitants. § 22. A Prayer for Yahwelt's Intervention (7:14-20). Three strs. of four lines each, in qtna rhythm, call for Yahweh's manifestation as the deliverer of his people and base the appeal for deliverance upon his mercy. Str. I is a prayer to Yahweh for the resumption of his former attitude of favour toward his people. Str . II prays for the utter humiliation of the heathen nations and their complete subjection to Yahweh. Str. Ill recalls the wellknown character of Yahweh and reminds him of his oath to the patriarchs concerning the glory of Israel.

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§ 3. THE BOOK OF ZEPHANIAH.

I. The Contents.

The thought of the book is centred upon one great theme, thecoming of the day of Yahweh. As the book now stands, this theme is presented under four successive phases. Ch. i sets forth the first of these, viz., the announcement of the near approach of the great day with its overwhelming terrors which are to involve the world in general and Judah in particular. The prophet's primary interest naturally is in the fate of his own people; hence his message is addressed to them. Ch. 2, the second phase of the subject, announces the coming of this same great day upon the neighbouring peoples, viz., the PhiHstines, Moabites, Ammonites, Ethiopians or Egyptians, and Assyrians. In the third division, ch. 3*"^, the prophet returns to his own people and contrasts their sinfulness with the righteousness of Yahweh. In this contrast lies the cause of the disaster coming upon Jerusalem. In the fourth and final stage of the presentation, ch. 3^"^*^, the thought leaps forward to the future, and declares that after the process of the purification of the people of Yahweh is completed, the nation will enjoy world-wide fame as the redeemed of Yahweh, the mighty God. 2. Later Additions. Critical study of the contents of the book during the last half century has resulted in the setting apart of certain portions of the text as belonging neither to Zephaniah nor to his times, but as due to accretion in later days. A presentation of the considerations which have produced this change of opinion may be found in the following commentary in connection with the various passages involved. Here we may present only a sketch of the history of this critical movement and a summary of the conclusions reached in this commentary.

The process of criticism began with Eichhorn (1824), Einl.\ and Theiner (1828), who decided against 2"-" as alien to the thought of Zephaniah. Forty years later, Oort, in Godgeleerde Bijdragen for 1865, pp. 812 ff., set aside 2'-" and 3"-2o as secondary matter. His view of the latter passage has now won general recognition. Sta.^^'^ (1887), 644, followed by denying the whole of ch. 3 to Zephaniah and questioning 2i-3- n. Kue., Onderzoek (1889), responded by denying the force of the arguments against all but 3H-20. in 1890, Schw. made an elaborate investigation of chs. 2 and 3, coming to the conclusion that Zephaniah wrote only 2i3-'5 and possibly 2'-', while an exilic hand contributed 25'2 and a postexilic, 3'-2o. We. endorsed the views of Sta. and Schw. on ch. 3, athetized also 28-" and expressed doubt as to 2^- '. Bu. {SK., 1893, pp. 393 ff.; so also in Gesch., 1906) separated 2<-'5 ^9. 10. 14-20 from the genuine material. Dav. made a careful examination of the arguments of all his predecessors and was content to give Zephaniah credit for all except 3"'- '^-^o. Now. eliminated only 2^- '»«• s-" 3"-2o (similarly also Baudissin, Einl., 553 f. and Selbie, art. Zephaniah, DB.). GASm. accepted Bu.'s view of ch. 3, but dissented as to ch. 2, regarding ail but 2 s-" as genuine. Dr. [EB., IV (1903), 5406 /.; so also in his commentary (1906); in Intr. (1910) he adds 3'8-2<' to the passages that are "very probably later additions"], with customary caution, conceded the probability of the late origin of 2"'- » 3'- '" and refused to decide as to 3X-20, the latter part of which, viz., 3'8-2o^ he considered "more open to suspicion than 3'*-"." Marti, with enviable certainty as to the exact dates of the various additions, agreed with Sta. in taking away from Zephaniah the whole of ch. 3, but in ch. 2 deprived him only of 23. 8-11. 15^ aside from numerous glosses. Cor. accepted the view of Now. for the most part, setting aside 2"'- =• s-" 3"-2''. Van H., a scholarly Catholic, contended for the unity of the book as the product of Zephaniah's preaching, with the exception of a few glosses (e. g., 27-io- 'i). In the same year (1908), Beer gave essential adherence to Sta.'s position, rejecting 2'='-i''- ^^, with the whole of ch. 3, and questioning 2'-3. The conclusions of Fag. are practically the same. Lippl, with Catholic caution and sound learning, concedes the later origin of only 2'»- " "'' 3' 9- 20, though granting a reasonable doubt as to the originality of 28-n in its present form. Du., the most recent writer, follows closely after We,, dropping 2'^=-- ^- ^^- " s-"- " and the whole of ch. 3. In this commentary, the following materials, in addition to minor glosses, are treated as of secondary origin. The oracle against Moab and Ammon (2^- ^) is relegated to later times since its phraseology presupposes the conditions of the exile as actually existing. An expansion of this oracle is found in 2**'- ". The fall of Nineveh is taken for granted in 2*^, which is therefore placed after that

event. In the third chapter the only original matter is found in w. ^"^. Vv. ^' ^ may possibly be old material; but in that case they are out of place in their present context. Vv. ^^^ are a postexihc addition, in which is now included a gloss (w. ^*^°) revealing a different attitude toward the heathen and interrupting the continuity of thought between w, ^ and ". Vv. ^^-^ are another addition from postexilic times, which has likewise imdergone some inner expansion. The allowance of time necessary for the various additions to the book, together with the still later glosses upon those additions, necessitates placing the completion of the prophecy in its present form well along in the postexilic period. The final touches may have been given as late as the Greek period. The history of the growth of OT. books shows that they were all subject to this kind of treatment, at least until they were recognised as canonical. Indeed, it is by no means certain that canonicity in its early stages guaranteed immunity from such modifications. The Book of the Twelve was, in all probability, the last candidate to secure admission to the prophetic canon.

Outline.

§ I. THE SUPERSCRIPTION (1:1). This introduces the author, traces his lineage, declares the source and authority of his message and states the period of his public activity. § 2. THE DAY OF DOOM UPON JUDAH AND JERUSALEM (1:2-6). A single str. of eight lines announcing with prophetic finality the approaching day of judgment upon the world in general and Judah in particular. § 3. THE TERRORS OF THE DAY OF YAHWEH (1:7-18). A vivid picture of the terrible judgment now so near at hand. The poem falls into eleven short strs. of two lines each, as though the burden of the message were too heavy to be borne by strs. of greater length. Str. I announces the near approach of the dread day (i^); H pronounces judgment upon the king's counsellors (j8a. 9b). jjj deals with those who practise social and religious customs of foreign origin (i^b. 9a). jy describes the woe to come upon every quarter of the city (i^**- "^) ; V vividly represents the impossibility of the escape of any guilty man (i^^^- ^); VI shows how such men will realise their mistake in disregarding Yahweh (ii2c. 13a). Yii reiterates the announcement that Yahweh's day is near (i"); VHI and IX characterise that day with its terrors (i^^- ^^) ; X describes the pitiful condition of mankind on that day (i^^) ; and XI closes the poem with the threat of a most complete destruction (i^^^- "). §4. A DAY OF DOOM UPON PHILISTIA (2:1-7). In a poem that has suffered many things at the hands of editors, the prophet foretells woe upon the Philistines. The reasons for the divine anger against Israel's ancient foe were apparently so well knowTi to the prophet's audience that they did not need to be rehearsed here. The poem is composed of four strs. of two lines each. Str. I sounds the note of warning to Philistia in view of the near approach of her day of judgment (2*- ^^). Str. II specifies four of the five great PhiUstine towns as doomed to destruction (2^). Str. Ill announces the complete depopulation of the whole Philistine coast (2'^). Str. IV represents this former abode of men as given over to the pasturage of flocks (2"- ''^). § 5- THE DIVINE VENGEANCE UPON MOAB AND AMMON (2:8-11). In a single str. of six lines, the attitude of Moab and Ammon toward Judah in her calamity is recalled and the dire destruction of both people is foretold (v\. ^- ®). Later hands have expanded the oracle and made it foretell the world-wide dominion of Yahweh (vv. ^°'"'). The entire section belongs to the postexilic age. § 6. THE DOOM OF ETHIOPIA AND ASSYRIA (2:12-15). In another single str. of six lines, Zephaniah marks the southern limit of the Scythian invasion; then, returning to the opposite extreme of the world-empire of his day, annoimces the downfall of Assyria and describes in detail the desolation of Nineveh. § 7. THE SIN OF JERUSALEM AND THE RIGHTEOUSNESS OF YAHWEH (3:1-7). An incomplete prophecy of which only two full strs. and part of a third remain. Str. I charges Jerusalem with disobedience and faithlessness to Yahweh (vv. *• ^). Str. II arraigns the officials responsible for the political, judicial and religious welfare of the city (vv. ^- ^). Str. Ill sets in contrast with the foregoing the justice and faithfuhiess of Yahweh (v. ^). To this fragment are

loosely attached two other fragments (vv. *• '), having no intimate connection with that which precedes them. § 8. JERUSALEM DELIVERED (3:8-13). In three strs. of four lines each, Jerusalem is assured that the nations will perish, while she herself after her purification will be restored to the favour of Yahweh. Str. I bids Jerusalem look forward to the day when Yahweh's judgment will overtake the nations of the earth (v. ^). Str. II informs her that a work of cleansing and elimination must take place among her own people (vv. "• ^^). Str. Ill states the characteristics of the remnant and predicts for it a happy and peaceful life. §9- THE WORLD-WIDE RENOWN OF REDEEMED ISRAEL (3:14-20).

In two strs. of unequal length, a late writer contrasts the Israel of the coming Golden Age with the Israel as known in his own time. Str. I bids the people of Yahweh rejoice because Yahweh is about to repulse all their foes and to favour his own people with his gracious presence henceforth (w. "• ^^- "). Str. II declares that Yahweh is to destroy all Israel's oppressors, rescue her afflicted ones and make his people the object of the world's praise (w. '' '').

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§ I. THE BOOK OF NAHUM.

Its Contents.

The first section of the book of Nahum as it now stands setsforth the avenging wrath of Yahweh (i^"^"). Though manifested with reluctance, yet its exhibition against the ungodly is inevitable. Its outpouring throws the physical universe into convulsions, but Yahweh furnishes shelter from his wrath to those that trust in him. Those that oppose him are irrevocably destroyed. The second section (i"-2^) alternates between words of reproach or threatening against some unnamed foe (supposedly Nineveh) and promises of comfort and deliverance to Judah. The remainder of the book deals with one subject, viz. the approaching destruction of Nineveh. The material, however, divides itself into two sections, viz. 2*"" and 3^'^^. The former of these begins so abruptly as to suggest that the original beginning of the section is either lost or else embodied in i"-2^. The section as a whole gives a vivid picture of the attack upon Nineveh, the capture, the weeping of the women, the flight of the defenders and the plunder of the city's treasures and closes with a taunt-song contrasting Nineveh's past tyranny and robbery with the waste and desolate state which awaits her. The closing section (3*'^), addressed directly to the doomed city, first of all presents concretely the awful state in store for her. The reason for this is then assigned as lying in her treacherous treatment of other nations. Hence she is to be made the butt of the scorn of these nations. If she flatters herself that she is impregnable, let her recall the overthrow of the invincible Thebes. Panic will seize her defenders and she will fall an easy prey. No

matter how zealous she be in Strengthening her defences, fire and sword will destroy her, and her population will scatter like a brood of locusts, leaving behind no clue. Her destruction will be total and final and will call forth the plaudits of all peoples.

Outline.

§ I. THE SUPERSCRIPTIONS (1:1). These inform us as to the name of the author, his clan, the nature of his book, and the subject of his preaching. In common with the superscriptions to Joel, Obadiah, Jonah, Habakkuk and Malachi among the prophetic books, it refrains from any statement regarding the time of this prophet's activity. Nahum is the only book in the OT. carrying two superscriptions at its head and is also the only prophecy entitling itself a 'book.' § 2. THE AVENGING WRATH OF YAHWEH (1:2-10). A fragment of an acrostic poem, the fifteen lines of which begin with the successive letters of the Heb. alphabet in their natural order. Owing to the formal character of the poem, there is no clearly marked logical progress, nor organisation into strs.. The general thought concerns itself with the terrors of Yahweh's anger against his foes. In an ever-changing series of bold and striking metaphors, the poet seeks to create a vivid impression of this divine wrath and thus to quicken the faith and hope of those who have trusted in and obeyed Yahweh. § 3. WORDS OF COMFORT TO JUDAH (1:12,13-2:1, 3). An eight-line str. declaring that the yoke of Israel's oppressor is broken and the period of her affliction is complete. Deliverance and restoration now await the people of God. This section constitutes a later addition to the prophecy of Nahum. § 4. THE FALL OF NINEVEH (1:11, 14-2:2, 4-14). A series of five strs. portraying the destruction of Assyria's capital. Str. I announces Yahweh's punitive purpose and ironically urges Nineveh to her own defence (i"- " 2'). Str. H presents a vivid picture of the attack upon Nineveh (2^-*'). Str. IH describes the distress within the city (2^-'"). Str. IV sets forth the helplessness of Assyria (2""""). Str. V in Yahweh's own words declares that the destruction will be thorough and complete (2"). This is the first of the genuine oracles of Nahum. § 5. THE IMMINENT AND INEVITABLE END (3:1-19). In six strophes addressed to Nineveh, Nahum once more exults over her approaching ruin. Str. I characterises the city, gives a glimpse of the coming attack upon her and states the reason for her fall; w. ^"\ Str. II represents the fallen city as exposed to the taunts of the nations; vv. ^^. Str. Ill reminds Nineveh of the fate of her ancient rival—Thebes, the queen of the Nile; vv. ^"'*^. Str. IV declares that a similar fate awaits Nineveh, notwithstanding her strength; vv. """'^ Str. V ironically urges the city to put forth every effort on her own behalf, assuring her, however, that her forces will fail her in her time of need ; vv. """". Str. VI, in dirge measure, states the hopelessness of Nineveh's case and the universal joy that will greet the tidings of her fall; vv. '^-'^

HABAKKUK. Introduction.

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Topical Analysis 7

The Oracle begins with the complaint of Israel personated bythe prophet, occupying i^"*; followed by the response of Yahweh, embracing vv. ^". In these eleven verses the wrong-doer is to be punished by the invasion of the Chaldeans, and therefore he is the wicked Jewish court and princes. This puts the date about 600 B.C., in the reign of Jehoiakim. With v. ^^ begins a second complaint against the

foreign heathen oppressor, here necessarily the Babylonians themselves, concluding with 2^. This must be later than the time of Jehoiakim, as the Babylonians have now made their invasion. Yahweh's response begins with V. ^; and this and v. ^ announce the vision to be fulfilled at a later period. It is to be preserved legibly written on clay tablets of the Babylonian style, and consists of two parts, one about the preservation of the righteous, and the other the overthrow of the wicked oppressor. The prophet has not made it quite clear where the inscribed vision ends. Indeed he seems to have continued the last part, that about the wrong-doer, into the first malediction. The second and third maledictions are too closely connected together to be separated; but the third contains three quotations from as many other prophets, and must therefore be later than the first malediction; and the fourth and fifth also seem to belong to a period considerably later than the Babylonian Captivity. The third chapter is intended for musical recitation in the temple worship, and may well be of the period of the last part of the second chapter. Being assigned to Habakkuk, we may presume that Habakkuk was the last compiler and editor of the first two chapters, and may have been the author of the last part of the second chapter. It is impossible in translation to reproduce the abounding alliterations of the original, or the prevailing poetic measure, consisting of three principal words in a line.

Outline.

ORACLE. (1:1) The Oracle which Habakkuk the propliet did see. Thisverse is probably a later editorial title. 1st COMPLAINT. (1:2-4) 2-4. The conditions in these verses are plainly not those of war, but of domestic oppression. The law in v. * is not the Torah, but the religious institutions, corresponding to justice in the next line. When coupled with ^DJJ, pX means trouble. The latter part of V. * is not rhythmic, and is a marginal gloss. It is meant to elucidate the second member of the couplet, but it is a weak statement that the perversion of justice consists in circumventing the righteous. RESPONSE. (1:5-11) 2nd COMPLAINT. (1:12-17) WATCH FOR YAHWEH'S ANSWER. (2:1) The response to the prophet's second complaint is more elaborate than that to the first complaint, and is more formally introduced. The first complaint was against native oppression, and the response threatened their punishment by the Chaldean conquest. The second complaint is against these Chaldean conquerors, and so is later, unless we may regard i^'" as a dramatic retrospect, explaining the subject condition of the Jewish people. One may prefer the reading rock to tower, following the Vrss., but the longer m^D is probably genuine and more musically matches '»n"lDC'D by the latent paronomasia which the prophet much affects. YAHWEH'S DIRECTION. (2:2,3) ORACLE. (2:4-5)

Maledictions. (2:6-20) Ist Malediction. (2:6 b-8 2nd Malediction. (2:9-11) 3rd Malediction. (2:12-14) 4th Malediction. (2:15-17) 5th Malediction. (2:18-20)

PSALM—CHAPTER 3. Ch. 3 is not a recounting of past triumphs, contains only is 3 Hebrew simply considers the covert allusions early history. to It and and theophany a present seeks receives of deliver distress, Yahweh armed comes an with the guise of warrior, ance. in bow and and and storm horses quiver, in lightning, to chariot, overthrow the enemy. He starts from his Olympus in Mount Paran, moves northward to Palestine, and aflFrights land and sea with his thunder and tempest. It is to Palestine that Yahweh comes with help, but there is nothing by which we can decide what particular exigency required his aid. We are told of the possible or actual failure of the fruits of the earth, but whether by drought or by the ravages of war we are not told, but the aid of Yahweh implies the latter. Very likely this psalm belongs to the Maccabean period.

The Prayer of Habakkuk the Prophet. On the Stringed Instruments. (3:1) Introductory Prayer for a Theophany. (3:2 Theophany in the Storm. (3:3-13) 3:12-15: It is evident that v. 15 is out of place after vv. 12-14.
PROPHET'S MEDITATION ON THEOPHANY. (3:16-19.)

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§ 2. The Date of the Book
§ 3. The Interpretation of the Book
§ 4. The Prophet and His Book
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§ 6. The Metre
§ 7. Modern Literature

§ I. THE COMPOSITION OF THE BOOK. The first literary problem in Ob. is the relation of w. ^"^ to Je. 49' ^•, These passages are so much alike that they cannot be independent of one another. Either Ob. quoted from Je., or Je. quoted from Ob., or both quoted from an older oracle. Every one of these positions has been taken by scholars. At present, as a result of Caspari's investigation, almost all writers beHeve that Je. 49 quoted from Ob. But a renewed comparison of both texts shows that the more original text is contained in Je. 49; that Ob. quoted w. ^-* ahnost, though not quite, literally; that he commented on this older oracle in w. ^''^ partly in the words of the older prophet, partly in his own words, in order to show that it had been fulfilled in his own day; and that in w. ^- ^ he quoted once more from the older oracle without any show of literahess. These conclusions involve the originality of w. ^- ^- ^ See the detailed discussion on pp. ss ff. In w. ^°- " Ob. proceeds to state the reasons for Edom's calamity, continues with a vivid description of her cruel beha\'iour toward Judah at the fall of Jerusalem, thrown into the form of impassioned warnings (w. ^^") and ends by declaring that her present punishment is in just requital for her own deeds (v. ^^^).—On an attempt to athetize w. ^" as secondary, cf. text. n. ad loc. With V. ^'"^ we enter upon a different range of thought. The writer does not describe a present calamity but hopes for the punishment of Edom on the day when Yahweh will judge all nations. These verses have therefore grown out of a different situation. Ob. interpreted events that had just transpired, when Edom had been dispossessed by her former allies. This writer expects the day of Yahweh in the near future and confidently believes that Edom will be utterly destroyed by Israel. Evidently some time had passed since Ob, had written, Edom had, after all, not been completely destroyed but was living on, a menace and vexation to Judah. No redress seemed possible at present, and so the writer looks forward to the future, to the day when Yahweh will hold his judgment on all the nations. Then Edom's turn will also come and its terrible pimishment will be administered by Israel. It is not likely that Ob. was the writer of these verses, and Wellhausen was right m regarding w. ^^^- ^""-^ as an appendix. There is also, if the text is correct, such a sudden change of address in v. ^^ from the Edomites to the Jews that the same author can hardly be credited with it. There are two sections in this appendix, w. ^^^' *^"^^ and vv. ^^^, and we may question whether they are by the same author. Vv. ^^'^^ are in the nature of a commentary on w. ^''^- ^^, and it seems that V. ^^ with its list of territories understood v. ^^^ as saying that the house of Jacob would regain its possessions. Originally v. "^ spoke of Judah's conquest over her dispossessors (see text. n). That there existed this difiference of interpretation of v. "^ is clear from M and (i respectively. If this point is pressed we must probably conclude that vv. ^""'^ are by a different author who understood V. ""^ not as its writer had meant it but of the reconquest of Israel's territories, and who connected his list of such territories very

ingeniously with his comment on v. ^*, by explaining that this prophecy will be fulfilled by what is still left of the house of Jacob and of the house of Joseph, i. e., the Israelitish and the Judean exiles. They will regain the land, the Israelites as far north as Sarephath, the Judeans including all the cities of the Southland. But the thoughts of the driving out of the dispossessors and of the regaining of the territories are closely enough related that the same writer may naturally pass from the one to the other, esp. when it is possible to express both by the same Heb. word. And we need not wonder that v. *^ thinks not only of the Edomites as to be driven out as in v. " but of others also, when the setting which the writer gives to the punishment of Edom is the day of Yahweh's judgment on all the nations. That V. '^ looks like a conclusion is due to the final formula for Yahweh hath spoken. But this is really a quotation-formula. For contents and metre alike show that v. ^^ is an older prophecy which our author incorporated in order to establish the hope which he entertained concerning the future victory of Israel over Edom.

Outline: The title, the Vision of Obadiah, does not give time, home or father's name of the prophet. Vision is a technical name for prophecy, referring to the divine communication received in the ecstatic state. Later it referred esp. to the eschatological drama which formed its contents. Here, as in Is. i\ Na. i\ it is used as the title of a book. The introd., thus saith the Lord Yahweh concerning Edoni, with its emphasis on the sovereignty of Yahweh (cf. Am. f 8^) may be intended either for the whole oracle or, better, only for the older oracle which is quoted in w. ^ ^•. Vv. 1-4. An older oracle had declared when certain nations were allying themselves for war against Edom that the outcome would be Edom's downfall. Nothing would save her; even if her impregnable fortresses were still stronger, they would be of no avail, because Yahweh Himself would bring Edom down. 5-7. This older oracle has beenfulfilled. Thefallfrom the height has come. Ha! how completely Edom has just been cleaned out! How thoroughly her rich treasure-stores have just been rifled! And she herself has been driven from her impregnable seats to the border of her country. Former allies have done it by treachery which Edom was too stupid to see through! Vv. 8-9. Is not this in fulfilment of the prophecy which had declared that Yahweh would take away Edom's wisdom in order to destroy her utterly ? 10-11. They have richly deserved this terrible punishment, because of their brutal behaviour toward their brother nation Judah (v. ^°) at the time when Jeriisalem was taken by the barbarians (v. "). 12-14. 15b. How malicious atid cruel Edom was at that time toward his brother! Ah, but now vengeance has come, he has received his due recompense! Vv. 15a 16-18. The day of Yahweh is at hand when all the nations must drink the cup of his fury. The Jews indeed need not be afraid, for they have already received their punishment, and those of them that have escaped shall dwell on Mt. Zion without fear of ever again being driven out by foreign invaders. On the contrary, they will drive out those nations that had dispossessed them and more esp. Edom, which Jacob and Joseph, ace. to Yahweh's decree, will completely destroy. 19-21. The second section of the appendix gives a historical explanation of w. "• ^*. V. *^ had said that the house of Jacob would dispossess all its dispossessors. This means, so these verses explain, that all the old territory in its ideal boimdary lines will again come back to Israel. The Negeb, now in the hands of the Edomites, the Shephelah, now occupied by the Philistines, Mt. Ephraim, now the territory of the Samaritans, and Gilead which is now Ammonitish, all shall belong once more to Israel (v. ^^). For the exiles will come back and reconquer the land. The Israelitish exiles will occupy their territory as far north as Sar^phath and the Judean exiles theirs in the south including the cities of the Negeb (v. ^°). They will come and march to Mt. Zion to help their brethren punish Edom. Then the golden time of Yahweh's reign will begin (v. ^^)

INTRODUCTION TO JOEL

§1. Composition of the Book.

§2. Date of the Book.

§3. Interpretation of Book.
§4. Prophet.
§5. Text and Metre.
§6. Modern Literature.

§ I. THE COMPOSITION OF THE BOOK.

The book of Joel has usually been regarded as the work of oneauthor and is still treated as such by all recent commentators. And this in spite of the fact that M. Vemes as early as 1872 maintained that chs. 3, 4 were not written by the author of chs. i, 2.* He restated his position in 1874 and in a less dogmatic form in 1880, when he did not insist on difference of authorship, though he still maintained the difference and irreconcilability of the two sections. Vemes' thesis remained imnoticed imtil, independently of him, J. W. Rothstein in 1896 argued for difference of authorship for chs. I, 2 and chs. 3, 4. Then Nowack called attention to Vemes and interpreted in his counter-arguments Vemes' non-insistence on duality of authorship as a practical abandonment of his position. G. A. Smith and Marti followed Nowack's lead in opposing Rothstein's position, G. A. Smith not without reserve. But more recently Ryssel, Sievers, Duhm and P. Haupt have agreed that the book is no unity. Ryssel adopted Rothstein's literary position, regarding chs. I, 2 from one author, chs. 3, 4 from another. Sievers considers 2^^"- '"" 3'-" 4'-'- "'"', Duhm 2^'-4'' as later and both point out insertions in chs. i, 2. It is clear that there is a decided difference of interest and subject-matter in both sections. Chs. i, 2 treat of a locust plague and a drought as disciplinary punishment of the Jews; chs. 3, 4 treat of the final judgment of the nations and of the protection and glory of the Jews, without mentioning the locust plague. But though the day of Yahweh dominates chs. 3, 4 the locust plague in chs. I, 2 is also brought into connection with it in a number of passages. And it is due to this fact, more than to any other, that the unity of authorship has oeen maintained so strongly even by critics like Nowack and Marti. But these references to the day of Yahweh in chs. i, 2 turn out to be interpolations. 1". Nothing whatever in the context indicates that the prophet had in mind the day of Yahweh, on the contrary vv. * ^ exclude it. So does the fact that we have here a quotation from Is. 13^, when all through the address we have the words of an original poet and writer, i'* is a foreign element in the context. So also Siev., Du. 2">- *. Again the phrases are taken aXmosi verbatim from other prophets, Zp. i'5 I'- '^ Mai. 3^- 2'. Moreover, the day of Yahweh and the day of the locusts are connected here in such a manner that it is not clear whether they are the same, or whether the locusts are merely the precursors of the day of Yahweh. The alarm is to be sounded, we are told, first because of the approach of the day of Yahweh and then, all of a sudden, because a huge locust swarm is coming. Then the description of the locust swarm is continued until we come to vv. '" " where we again meet most unexpectedly a description of an eschatological army. Duhm also believes that 2"> ^ is an interpolation. 210. ii_ While the locusts in 2' ^- might perhaps be interpreted as precursors of the day of Yahweh this is not possible in a'"- ". "In ch. ii. 10," says Davidson, "the plague and the day of the Lord seem brought immediately together . . . this darkening of the sun and moon is not to be rationalised into the effects upon daylight produced by swarms of locusts in the sky, it is a sign of the near approach of the day of the Lord, though not identical with that day (ii. 31, Engl.) . . . these hosts of locusts were the army of the Lord . . . (ii. 25) and He was at the head of the army giving it command; and thus there was virtually that presence and manifestation of the Lord, at least in its beginnings, in which the day of the Lord was verified " (pp. 202/.). These verses do not describe an actual locust flight, as the preceding had done, but the day of Yahweh ; and the locusts are the agents of His judgment. And yet in spite of this much more terrible danger of the day of Yahweh the appeal to repentance in vv. '*-" contains as little reference to it as do the prayer of the priests and Yahweh's answer in 2'8 ff-. It is the locust plague and the drought that constitute the whole of these passages, the day of Yahweh is not mentioned at all. Rothstein already attributed 210. u to the editor who combined chs. x, 2 with chs. 3, 4. Siev. and Du. retain them, strangely enough. 2^.

There are two further traces of this interpolator of the day of Yahweh who tried to connect chs. i, 2 with chs. 3, 4. The first of these is in 2^. This verse, though not absolutely incompatible with the context, interrupts the description of the advance of the locust swarm. It has more than once been pointed out that D^ay, nations or peoples, is rather peculiar in this connection. Hi.'s transl. Leute, people, and his reference to I K. 22-' in justification of this do not hold good, because U'CB' D'd;', hear ye peoples, in i K. 22^8 is a gloss by a reader who wrote the beginning of the book of the prophet Micah, with whom he identified Micaiah, in the margin. Why should the nations be introduced at this point, when Joel concentrates his attention upon his own people? It is significant that this verse shows contact with Is. 13 (v. *), i. e. with the same chapter from which the interpolator of the day of Yahweh had drawn his material in lis (= Is. i;^'), 2'" also is similar to Is. 13'"'- ". The inference is therefore natural that 2« belongs also to the day of Yahweh interpolations. —On 2" see com. 2*". Another trace is in the name my northerner in 2'". This is such an unusual and improbable term for a real locust swarm that we must interpret it as an eschatological term for the enemy from the north that had so long been prophesied. The whole context here again shows that Joel had in mind a real locust swarm, for he describes its destruction in terms which are not applicable to human forces. The expression is therefore due to the interpolator of the day of Yahweh. Rothstein attributed 2»« as a whole to the editor, W. R. Smith also regarded 2*» as a gloss. After the removal of these interpolations the diflference of interest and subject-matter between chs. i, 2 and chs. 3, 4 becomes even clearer. Chs. i, 2 treat of a locust plague and drought, and contained originally no reference to the day of Yahweh. Chs. 3, 4 treat of the day of Yahweh, and contain no reference to the locust plague and the drought. The series of interpolations has been deliberately inserted in order to connect chs. i, 2 with chs. 3, 4. Originally they were distinct and not connected. But does this conclusion necessarily involve difference of authorship for the two sections? May not Joel be the author of both, different though they are? Surely, the same writer may write on two different subjects at different times ! Yet even if we assume this, we cannot hold him responsible for the day of Yahweh interpolations in chs. 1,2. For it is most improbable that a man of such fine literary style, who knows so well how to express his thoughts in a manner all his own, should in every instance have inserted common, well-known phrases from other prophets into poems of such high literary beauty and finish. For it should be noticed that the literary parallels in chs. 1,2, which have been pointed out so frequently, are all found in these interpolations. The genuine Joel is original in his expressions. This is our difficulty with chs. 3, 4 also. As a whole they cannot be said to be stylistically on a level with chs. 1,2. Their style is so inferior that it argues against unity of authorship. From this must, however, be excepted 4^"^*, which are equal in strength and originality of expression as well as rhythmic beauty and effectiveness to chs. 1,2. Indeed, as soon as it is admitted that a single author may write on two such diverse themes as the locust plague with its accompanying drought and the judgment of the nations in the valley of Jehoshaphat there is every reason for believing that Joel wrote ^9-i4a That striking description of the march and attack of the locust army in ch. 2 has its counterpart in this description of the summoning of the nations to war. The same style and rhythm, the staccato movement, are used in both passages with equal effectiveness. There is thus no cogent reason for denying the authorship of 4®""^ to Joel. In regard to the remainder of the chapter the matter is different. The author of 4^""^ has such an original manner in describing the preparations for the final attack of heathendom on Jerusalem that it is most improbable that he should have fallen back upon common prophetic phraseology for the description of the battle itself in vv. ^^- ^®. Indeed, even his dependence on Ezekiel for the general idea, for which see below, makes the originality in which he expresses this idea all the more impressive. From a writer of such force we should have expected a very vivid and striking portrayal of Yahweh's judgment of the nations and we can hardly believe that he should have quoted verbatim from other prophets and have produced a passage so general and so lacking in definiteness that commentators have not been certain whether it was a description of the battle or not. Now it is to be noticed that these sentences correspond almost literally to the insertions of

the interpolator of the day of Yahweh in 2^"- " and we may therefore reasonably conclude that this interpolator who depended so much on other prophets for his thoughts and phrases worked over the second part of Joel also. And with this clue we may undertake to determine the extent of his work.

4Kb, if correctly presented, shows characteristic traces of the interpolator's language, cf. i'* 2'. And 3"' bears his stamp also, cf. 2" and Mai. 3" from which 3^'' is taken, just as he had taken the phrase in 2" from Mai. 3^ 4" is also by the editor, for the first half of the verse is composed of phrases which are characteristic of Ezekiel and the Ploliness Code and ye shall know that I am Yahweh your God. And in the second half Ob. '" is quoted and an interpretation is added which is correct enough as an interpretation of Obadiah's phrase but out of accord here with the situation of the preceding. The author of 4'-"'', even if he had written vv. "• ", could not have continued as 4" does, and barbarians shall not pass through her again; he would have insisted that at that time, when all the heathen stood before Jerusalem, the Holy City would be safe because of Yahweh's presence. Our editor, however, had the capture of 586 B.C. in mind, cf. vv. '• ', and explained the phrase of Obadiah accordingly. The sudden change of address in v. " also would be strange in Joel, but is in line with 2" which is very similar to 4", It exhibits the editor's quoting style and is therefore by him. In 4' 8" we have evidences of the editor's hand in v. '8»n which is quoted from Am. 9". In 4'6 he had quoted from Am. i^ In v. ''b a significant phrase of Ob.'" is used and commented on. 4" » belongs indissolubly with v. '^b; and v. 21 1 is very much like 4" and 2" which are both by the editor. 4-" may have been suggested by Am. g'^ cf. also the editor's hope in 2"'' and Am. 9", though the terms used in v. 'S" are favourite terms of Ezekiel. 4'8b is based on Ez. 47' «f-. 4'8»^ seems to look back to i^o. The difference between Joel's poetic but accurate statement of natural fertility in 2" "• and the hyperbolic description of the fertility of the golden age in 4'8 is instructive.—All this indicates that the whole conclusion (4'' -') comes from the editor whose fondness for quotations from other prophets we have already noted. We have also observed that the editor is not over-particular in his style, and that he changes occasionally from one person to the other in an abrupt way, cf. 2" 4", so that the sudden appearance of the first person in v. 2i», which should stand directly after v. ", need not surprise us since it is in line with his other work. But even so it is not impossible that v. '"'^- ^'^ are still later insertions. Thus far we have seen that ^ub-n are by the editor. We must now investigate for how much more he is responsible. 4'» is so closely connected in thought and expression with vv. •-'<• that it appears to have belonged with it from the outset, although the thought is repeated in slightly different phraseology in v. '2. That v. '"^ forms an appropriate introduction to vv. »•'*'» cannot be denied. The metre is different, but we expect that, for the trimeter or hexameter is more appropriate for v. 2" than the staccato rhythm of w. « » •. It is, however, not so evident that v. ^b (from on account of my people Israel on) and v. ' belong to Joel. They are only apparently inseparable from v. 2a^ in reality they are not in harmony with it. For according to V. 2a the judgment is universal, on all the nations, and is described as such also in vv. ^ ^ . But in vv. ^b. 3 the scope is narrower. Not all the nations were guilty of the cruel treatment of the Jews here charged against them. As a reason for the punishment of all, this would therefore hardly do. It is true that in later literature the cruel treatment of Israel is given as a reason for the punishment of the nations, but then not merely the conquerors and destroyers of Jerusalem are meant but all those nations among whom the Jews were scattered and by whom they had been treated with scorn and hatred. And those who had not known Israel are excepted from destruction. Here the reference, however, is definitely to the conquest of Jerusalem by the Chaldeans in 586 B.C. Moreover, the rarely used phrase they cast lots in v. ' reminds us of Ob. ". And we remember that the editor had used phrases from Obadiah in 4" 2o_ All this makes it very probable that vv. ^b. 3 are also part of the editor's work. The observation that the editor used Obadiah suggests that 3^ with its direct quotation from Ob. '^ (to authenticate the statement that every true Yahweh-worshipper would be safe on that great day) is also from him. This is made probable also by a comparison with 4'' where the editor's interest is also centred in the protection of Israel.

The difference of 3'-^* where Yahweh Himself speaks and 2)*^- ^ which are by the editor

suggests that 3'-<» are not by the editor but by Joel. And this impression is strengthened by the originality of the thought and the effective manner in which it introduces the final judgment, for which see the commentary. Taking this into account there is no adequate reason for doubting the genuineness of 3'".—The insertion of 3«b. s necessitated a new introduction (4') by the editor, who is probably also responsible for the editorial link in 3', and it shall come to pass afterwards, and possibly also for in those days in 3', cf. the same phrase in 4". We have come to the conclusion that 3'-<» 42a- 9-i<» are by Joel. There remains the examination of the digression in 4*-^. Though these verses are at once recognised as a digression they are not unconnected with 4^- 3. The sale of Jewish captives by the victorious Babylonian soldiers had been referred to in v. '. The slave-traders to whom they sold them, so we may supply, were the Phoenicians and the Philistines who had carried on slave-trade for centuries, cf. Am. i^- ' Ez. 27", also later i Mac. 3" 2 Mac. 8". So this announcement of retribution seemed to the writer very appropriate in this place. It seemed to carry on the thought quite naturally, for these verses do not charge the Phoenicians and Philistines with an actual attack upon the Jews but with taking away their treasures and valuables and with selling Jews into slavery to the Greeks. They came as merchants and slave-traders to whom the soldiers sold their captives and for whose wares they exchanged their booty. That they profited immensely by these transactions was a matter of course. Thus we must interpret, if this section is the direct continuation of vv. But there is no reference elsewhere to such activity of the Phoenicians and Philistines in 586 B.C. and it is most improbable in the light of Ezekiel's silence on this point in his oracle against Tyre, although he speaks of its slave-trade with Greece (27"). We should doubtless have had a mention of it in 26-, where Tyre's joy over Jerusalem's fall, and in 28'^ where Sidon's relation to Israel are spoken of, if the Phoenicians had made themselves so obnoxious to the Jews at that time. The same holds true of Phoenicia in 25".—It has sometimes been supposed that the Phoenicians and Philistines were meant in vv. 2- 3^ but there is no reference anywhere in all the history of Israel and Judah to a conquest of Israel by the combined forces of Phoenicia and Philistia and of a dispersing of Israel by them among the nations or of a parcelling out of the land of Israel among themselves. The identification of vv. 2. 3 ^rj^j^ the plundering of Jerusalem by the Philistines and Arabians in 2 Ch. 21^^ < under Jehoram does not do justice to the words of these verses, even if the objection that the Phoenicians did not participate in that raid were not conclusive. The direct address, moreover, in 4' mentioning the Phoenicians and Philistines in addition (dji) and singling them out especially indicates that they are not meant in vv. 2 • 3. Their wrong is defined in vv. 5. 6 and according to the whole tenor of the passage they are not the conquerors of w. " '. Since they did not get the treasures and valuables of the Jews and the captives from the Babylonian soldiers who are quite clearly referred to in vv. ^- ', we must conclude that vv. •* refer to some other time than 586 B.C., and that they were not originally the continuation of v. ' but a later insertion. And the literary fact that w.*-^ interrupt the connection between w. '-'and vv. 's- most awkwardly, points in the same direction. The context has a much wider horizon, and vv. <' are not easily harmonised with it. The universal judgment in the valley of Jehoshaphat, executed by Yahweh Himself, must embrace the Phoenicians and Philistines also. But here in vv. '•^ they are to receive a special punishment. And it is not that they are to be exterminated but that they are to be sold into slavery by Israel! 4*-^ give no indication of being aware that the judgment on all the nations is coming so soon, that it is already announced. In other words, vv. *-^ are out of line with their context.—It is true, of course, that apocalyptics are not always consistent and that a reference to their own historical situation frequently comes in where we do not expect it. But even with this clearly in mind it does not seem to me likely that the author of w. ''• » "• was responsible for vv. *-^. They have grown out of a situation when the Phoenicians and Philistines had but recently done to the Jews the things charged against them. And it is perhaps possible to suggest this situation more definitely. See com. We must turn once more to the composition of ch. 2. Sievers regards 2 '2-14 as belonging to the secondary material because he finds in them a mixture of external and religio-ethical views of repentance which he cannot attribute to Joel but only to a wholly inferior

intellect. But Sievers sees here contradictions which in religious practice need not exist at all. Outward form may well be filled with spirit. The verses are really quite important for the true understanding of i'^- ». According to Duhm the appendix begins at 2'8, and Sievers also regards 2"-" as secondary. This seems to me unjustifiable. Why should the prophet not have added the outcome of the intercession ? Compare the similar case of Haggai. Who else but Joel should have added this promise which fitted only that particular time ? What reason could another have had for doing this? And why should this other have given it in the form of a divine oracle ? Are we to suppose that a later writer who knew nothing of the peculiar circumstances of Joel's time sat down and wrote a promise, which he put into Yahweh's mouth, simply because he knew that the plague had passed away, since the people were still in existence? Moreover, the song in vv. "'-si bears the stamp of originality. Not only its rhythmic beauty but also its phraseology are Joel's own. And its origin can be explained by the reversal of the circumstances of chs. I, 2 as by nothing else. We would be glad if we knew the circumstances out of which the Psalms arose as well as we know those that gave rise to this song. Our conclusion is (i) that Joel wrote chs. i, .2 (except i^^ 2ib. 2. 6. 10. 11. 27) ^^^ ^igQ 2i-4a 42a. 9-i4a. ^2) that an editor wrote the remainder, connecting chs. i, 2 with chs. 3, 4 by a series of interpolations which are characterised, as all his work is, by dependence on other prophecies; and (3) that 4*'^ are a still later insertion

Outline.

1. The title states merely that a divine communication had come to Joel. No date, not even of the period, no home from which Joel came, no hint to whom the oracle was directed, are given. Nor is the mode described in which Yahweh's revelation came to him. Simply the common superscription, The word of Yahweh

which came to Joel the son of Pethuel, or Bethuel, cf. Ho. i* Mi. i* Zp. i^ Its simplicity appears to vouch for its genuineness. There is no reason to suppose that the names are not genuine names of historical persons.

awful locust plague and drought (1:1).
unprecented character of the plague and its extent (1:2-4)
poetic picture of the distress of the winedrinkers (1:5-7)
distress of the priests (1:8-10).
distress of the husbandmen and of the vine dressers (1:11-12).
call for a penitential assembly (1:13,14).
insertion concerning the day of yahweh (1:15).
prayer voicing need of all creatures in view of famine & drought (1:16-20).
invasion of the locust army (2:1-14).
warning of an unparalleled locust invasion & its ravages (2:1-3).
advance and attack of the locust army (2:4-9).
insertion concerning the day of yahweh (2:10-11).
call to heartfelt repentance (2:12-14).
great penitential assembly and its prayer for mercy (2:15-17).
yahweh's answer & promise of relief & restoration (2:18-20, 25, 26a).
song of joy over beginnings of restoration (2:21-24, 26ab).
editorial link (2:26b, 27).
signs of the day of yahweh, (3:1-5) (engl. 2:28-32).
announcement & reason of judgment on all nations, (4:1-3) (engl. 3:1-3).
special oracle against phcenicians & philistines,(4:4-8 (engl. 3:4-8).
preparations of nations for final conflict or judgment, (4:9-12) (engl. 3:9-12).
signal for attack, (4:13) (engl. 3:13).
battle, (4:14-17) (engl. 3:14-17).

wonderful fertility & permanent happiness of judah in glorious future, 4:18-21) (engl. 3:18-21).

A CRITICAL AND EXEGETICAL COMMENTARY ON HAGGAI, ZECHARIAH MALACHI AND JONAH BY HINCKLEY G . MITCHELL, D .D . JOHN MERLIN POWIS SMITH , Ph . D . Julius A. Bewer, Phd. NEW YORK CHARLES SCRIBNER ' S SONS 1912

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HAGGAI AND HIS PROPHECIES.
§ 1. THE PERSONAL HISTORY OF THE PROPHET.
§ 2. THE BOOK OF HAGGAI.

The book of Haggai consists largely of a series of four comparatively brief prophecies, all dated, the last two on the same day. It is evidently not, in its entirety, from the prophet's own hand; for, both in the statements by which the several prophecies are introduced (1' 24. 10. 20) and in the body of the third (212 f.), he is referred to only in the third person. Moreover, the first prophecy is followed by a description of its effect upon those to whom it was addressed (112-15) throughout which he is treated in the same objective manner. There are similar passages in Zechariah; a fact which has led Klostermann to conclude that the book of Haggai and Zc. 1-8 originally belonged to an account of the rebuilding of the temple in the reign of Darius, chronologically arranged and probably edited by Zechariah. This thesis, however, cannot be maintained; for, in the first place, as will be shown in the comments on 15, the

point on which Klostermann bases his supposition, that the combined works of the two prophets once had a chronological arrangement, is mistaken, and, second, Budde has made it pretty clear that the narrative portions of Zc. 1-8, in their present form, were not written by the author of the prophecies.* In fact, it is possible to go still farther and say that, if Budde is correct in his analysis, Rothstein's less definite form of this hypothesist also becomes untenable, the difference between the narrative portions of the books of Haggai and Zechariah being so marked that they cannot all be attributed to any single author. While, therefore, it is necessary to admit that the book of Haggai is his only in the sense that it contains his extant prophecies, it is equally necessary to insist that it is, and was intended to be, a separate literary production.

The book is so brief that it seems almost ridiculous to suspect its unity. Yet some have not only raised the question, whether all the prophecies it contains are correctly attributed to Haggai, but actually found reasons for answering it in the negative. The most ambitious of these critics is Andrı, who claims (24.f.) to have shown that 210-19 is an interpolation, being, in fact, a prophecy delivered by an unknown person on the twenty-fourth of the ninth month, not of the second, but of the first, year of the reign of Darius. The following is an outline of his argument for this contention: 1. The passage interrupts the development of the preceding discourse, the conclusion of which is found in vv. 21-23. 2. The point of view in this passage is different from that of the rest of the book. 3. This message is addressed to Haggai, not, like the others, to the leaders and the people through him. 4. There are palpable contradictions between it and other portions of the book. 5. The vocabulary of these verses is different from that of the rest of the book. These statements, if they were all correct and relevant, would be conclusive against the genuineness of the passage in question. This, however, is not the case. In fact, in every instance either the allegation or the inference from it is mistaken. Thus, although 221 repeats a clause from v. 9, the fact that vv. 21 ff. are addressed to Zerubbabel alone makes it a distinct prophecy, which, moreover, could not have been attached immediately to * ZAW., 1906, 1 ft.
v.° without producing confusion.* The second statement is based on an exaggerated notion of the subtlety of the illustration used in , 212 ff.; which, according to Andrı, betrays the priestly legalist. It is really, as will be shown in the comments, a figure that might have occurred to any Jew zealous for his religion in the days of the prophet. The third point touches the style, not of Haggai, but of the editor by whom his prophecies were collected. Moreover, as will be shown, the original reading in 2' was to, not by Haggai, and, when this correction is made, the alleged discrepancy has disappeared. The contradictions to which Andr ırefers under his fourth head he finds in 217, 18, on the one hand, compared with 110 f. 15 on the other. For the solution of these difficulties, see the comments on the passages cited. There are, as Andrı, fifthly, asserts, differences of phraseology between 210-19 and the rest of the book, but there is not a case having any significance in which the word or phrase employed cannot be better explained than by calling it a mark of difference in authorship.

There is really no necessity for discussing the thirteen specifications under this head, but perhaps it should be done for the sake of showing how little science is sometimes mixed with criticism. The following are the words and phrases cited, with the reason, when there is one, for the use of each of them in the given connection:

0. The use of 5997, temple, in 215. 18 for the more general term nia, kouse, of 13. 14 has no critical significance. It is used in a precisely similar connection, and exclusively, four times in Zc. 69-15, and with nya in Zc. 89. b. In 214 you, which means wearisome loil, and, when the instrument is to be expressed, is always followed by 12, palm, as in 1", would not have been general enough; hence the use of 0717) nayo, work of their hands. c. In 712 oil is called ipe, and not, as in 1", 1989, because it is regarded as a commodity rather than a product of the soil. d. The same explanation applies to the use of ?", wine, for einn, must. e. The use of oun, granary, for the va, house, home, in 219 is explained by the

fact that the author is here thinking of grain in storage, and not, as in 1', on its way from the field or the threshing-floor. f. The word wa is the proper one for a single garment. Hence it, and not was, which generally means clothing, is used in 212, and often elsewhere, even in connection with the verb wah, clothe, of 16. Cf. Zc. 32. g. In 214 12, nation, is used of Israel, because a synonym is needed for 0%, people. Cf. Ex. 333. This is not the case anywhere else in the book. Cf. 18. 12. 13. 14 24. h. If in 214 the writer had had a verb denoting fear, he would
probably have used "DO instead of 35 for before, just as he does in 112, 1. The omission of 094377-50 in 215. 18 is due to the fact that here the verb has another object. Cf. 15.7. k. The use of 1979 without nias in 214.17 would have more significance if the last clause of v. 17 were undoubtedly genuine and Haggai did not employ the simple name three times (24(bls). 23) outside the passage under consideration. See also 113, an interpolation. 1. The omission of his title after the name of the prophet in 213 1. is just what one would expect in a passing reference. Cf. Bɤhme, ZAW., 1887, 215. Elsewhere the title is used; except in 220, and there, on the testimony of 6, it should be. Cf. 11. 3. 12 21. m. The priests appear in 211 8., because the question is one that not only the high priest, but any of his associates, ought to be able to answer. In all cases where the high priest is introduced, he, like Zerubbabel, is a representative figure. Cf. 11. 12. 14 22. 1. The case of, 5x, to, for t'a, by, has already been discussed under point 3, p. 28.
He mentions incidentally the omission of the title after the name of the prophet in v. 20, laying the stress of objection upon (1) the use of the construction to (5x) for by (743; lit. by the hand of) in the same verse, and (2) the unnecessary repetition in v. 2 of a prophecy found in 26b. 7a, which, according to 22. 4, Zerubbabel had already heard. These objections, however, are easily answered. The missing title is found in 6; the construction with to is the one that was originally used in v. 1. 19; and the repetition of v. 6b, or rather, v. 6ba, -v.7a is not so literally reproduced,-is simply a device for connecting the fortunes of Zerubbabel with the same events for which the prophet had sought to prepare the people. The weakness of Bɤhme's argument is apparent. This, however, is not all. He has overlooked the fact that Zerubbabel was removed soon after Haggai ceased to prophesy, and that, therefore, his theory, as Marti remarks, implies that this final prophecy was added by a writer who knew that it could not be fulfilled.

Ş 3. THE TEXT OF HAGGAI.
§ 4. THE THOUGHT AND STYLE OF HAGGAI.

Outline.
§ 1. THE MOVEMENT TO REBUILD THE SANCTUARY (1:1-15a).
This topic occupies the whole of the first chapter, in its original
extent, but the prophet is the speaker only in vv .2-11, the rest of
the passage being an account of the effect of his message on those
to whom it was delivered . Hence it will be advisable to discuss
the chapter under two heads, the first being
a. THE MESSAGE OF THE PROPHET (1:1-11).
It begins abruptly with the citation of the adverse opinion among
the Jews with reference to the question of rebuilding the sanctuary
(v. 2). Haggai argues for the contrary , presenting two reasons
(vv. 1-6) calculated to appeal strongly to those to whom they were
addressed . Taking the validity of these arguments for granted ,
he proceeds to exhort his people to act in the matter (vv . ? ?.) ; but, instead of resting his case at this point, to make sure that his exhortation will be heeded he repeats the second of his arguments
(vv. 8-12), giving it a form so direct and positive that it cannot be
misunderstood , and so forcible that he who ignores it must take

the attitude of defying the Almighty.

b . THE RESPONSE OF THE PEOPLE (1:12-15b).

The leaders , Zerubbabel and Joshua , and all the people, being impressed by Haggai's message and especially assured of Yahweh 's assistance in any effort they may make, are encouraged to begin work ; which they do within a few days of the date of the prophet's first recorded appearance.

$ 2 . THE RESOURCES OF THE BUILDERS (1:15b-2:9) .

This prophecy was designed to meet an emergency arising from the despondency that overtook the builders as soon as they realised the magnitude of their task and the slenderness of their resources. The prophet admits that they cannot hope to pro duce anything like the splendid temple some of them can remem ber, but he bids them one and all take courage, since Yahweh , whose are all the treasures of the earth , is with them and has decreed the new sanctuary a glorious future.

§ 3. THE NEW ERA OF THE RESTORED Temple (2:10-19)

A few weeks after Haggai's second discourse there was occasion for a third . The people were disappointed that Yahweh did not at once testify his appreciation of their zeal in the restoration of his sanctuary . The prophet, after an illustration calculated to show them the unreasonableness of the complaint, promises that henceforth they shall see a difference.

4. THE FUTURE OF THE LEADER ZERUBBABEL (2:20-23)

This prophecy is addressed to Zerubbabel alone. In it Haggai foretells a great catastrophe by which kings will be overthrown and kingdoms destroyed , but after which the prince, unharmed , will receive new honours from Yahweh .

ZECHARIAH AND HIS PROPHECIES.

The book of Zechariah consists of fourteen chapters. The first eight are universally recognised as thework of the prophet to whom they are attributed . The authorship of the last six has long been in dispute, butmost recent authorities on the question refer them to some other author or authors. This opinion , the reasons for which will in due time be given , is here taken for granted . The subject of this chapter, therefore, more exactly stated , would be, Zechariah as he reveals himself in the first eight chapters of the book called by his name.

$ 1. THE PERSONAL HISTORY OF THE PROPHET.

§ 2 . THE STRUCTURE OF CHAPTERS 1 - 8 .

The genuine prophecies of Zechariah form a tolerably consistent and intelligiblewhole. There is, first, a hortatory introduction (11 -6), originally , to judge from the date prefixed to it , an independent prophecy . Themain body of the collection (1?_ 623) naturally falls into two parts, the first of which consists of a series of eight visions,

each with its interpretation , followed by a supplementary descrip
tion of a symbolical act which the prophet is commanded to per
form . The second part, chs. 7 f., contains only an account of the
mission of the men of Bethel and the oracle that the prophet was in
structed to deliver in response to their inquiry, the last paragraph
of which furnishes a suitable conclusion for the entire collection .

§ 3. THE TEXT OF CHAPTERS 1 - 8 . ADDITIONS. OMISSIONS . ERRORS .

§ 4 . THE STYLE OF ZECHARIAH .

5 . THE TEACHING OF ZECHARIAH .

Outline. Chapters 1-8.

The contents of these eight chapters, as already intimated , nat
urally fall into three parts. 1. The introduction (1:1-6). 2 . A series
of visions, with their interpretations (1:7-6:15). 3. A new era (7 -8).

1. THE INTRODUCTION (1:1-6) .

It consists of an exhortation backed by a reminder of the past
experience of the Jews, the result of their disregard for the warn
ings of former prophets

2. A SERIES OF VISIONS, WITH THEIR INTERPRETATIONS (1:7-6:15).

There are eight of these visions. Some of them are described very briefly, others with considerable detail. They are not all equally distinct from one another, but fall into three groups, as follows: the first three, depicting The return from captivity (1?217/13); the fourth and fifth, of which the theme is The anointed of Yahweh (chs. 3 f., exc. 46ab-104); and the last three, which may be grouped under the general heading, The seat of wickedness (5–68). They are supplemented by a section on The prince of Judah (68-15 4625-102).

a. The Return from Captivity (1?-217/13).

The visions of the first group, three in number, present successive stages in the history of the Restoration and prepare the way for an appeal with which the section closes. In the first vision the scene is laid in

(1) THE HOLLOW OF THE MYRTLES (1:7-17).

In this vision the prophet sees a person to whom a troop of divinely commissioned messengers report, thus furnishing an occasion for an appeal to Yahweh in behalf of his people and a response assuring them of speedy deliverance.

(2) THE HORNS AND THEIR DESTROYERS (21-4/118-21).

The second vision attaches itself naturally and closely to the first. In it the prophet sees four horns, and, when their significance has been explained, as many workmen commissioned to destroy them; the whole being a picture of the process by which Yahweh intends to fulfil the promise of the first vision.

(3) THE MAN WITH THE MEASURING LINE (25/1-975).

In this his third vision the prophet sees a man on his way to measure the site of Jerusalem, to whom he afterward hears the interpreter send a message foretelling the limitless growth and prosperity of the city under the protection of Yahweh.

(4) AN APPEAL TO THE EXILES (210/6-17/13).

The rest of the chapter has usually been treated as a part of the preceding vision, but this arrangement must be abandoned. The reasons are as follows: (1) The speaker is not the same as in v. ', but the prophet now takes the place of the interpreter. This appears from his references to himself in vv. 12 f.; also from the fact, itself another reason for making these verses a separate paragraph, that (2) the persons addressed are no longer any of those who have appeared in the visions, but the Jews who

still remain in Babylonia. Finally, (3) these verses are not an enlargement upon the third vision, but an appeal based upon the whole trio, in which the prophet exhorts his people to separate themselves from the nations destined to perish and return to Palestine, there to enjoy in a restored community the presence and protection of Yahweh.

b. The anointed of Yahweh (34–482 4106-14). The second group consists of two visions. They have to do with the persons and fortunes of the two leaders who represented the Jewish community in the time of Haggai and Zechariah.

(1) THE ACCUSED HIGH PRIEST (CH. 3). In this vision the high priest Joshua, haled before the angel of Yahweh by the Adversary, is acquitted (vv. 1-5), and endowed anew with high functions and privileges (vv. 8-10).

(a) The acquittal (vv.1-5).—The prophet first sees the high priest, as a culprit, before the angel of Yahweh. The latter rebukes the Adversary for his complaint, and then, having released the accused, has him stripped of his soiled garments and clothed in becoming apparel.

(b) The charge (vv. 6-10). The angel of Yahweh, addressing Joshua, promises him personally, on condition of loyalty, an exalted position, and his people forgiveness and prosperity.

(2) THE SYMBOLICAL CANDELABRUM (41-6aa, 106-14).

The fourth chapter, in its present arrangement, does not admit of analysis, but, if vv. Ba□-10. 12 be removed, there remains a simple and coherent account of the fifth of Zechariah's visions. In it he sees a lamp with seven lights, flanked by two olive trees, and receives from his attendant an interpretation of the things thus presented.

C. The seat of wickedness (59–68).

The third and final group, like the first, consists of three visions. They have to do with the subject of sin and the purpose of Yahweh concerning it. The first is that of

(1) THE FLYING ROLL (51-4).

In this vision the prophet sees a flying roll of which he asks the significance. Whereupon the interpreter explains to him that it is a curse sent forth by Yahweh to exterminate the thief and the perjurer from the land.

(2) Woman in Ephah (5:5-11).

In this, the seventh vision, the prophet sees an ephah which, when the cover is lifted, is found to contain a woman symbolising wickedness. She is thrust back into the measure and two other women with wings bear her away to deposit her in Babylonia.

(3) THE FOUR CHARIOTS (61-8).

In this, the eighth and last, vision the prophet sees four chariots, each with horses of a peculiar colour, equipped for the cardinal points, whither they are finally despatched. Especial attention is called to those that have gone northward, as having assuaged the spirit of Yahweh in that region.

(1) A SYMBOLIC CROWN (69-14).

The prophet is instructed to take with him certain persons to the house of Josiah, the son of Sephaniah, and there fashion a crown and predict the appearance of the Messiah.

(2) ZERUBBABEL AND THE TEMPLE (48-10a, 6a□-7 615).

Zechariah receives a second message, in which the governor is assured of the divine assistance and promised ultimate success in the difficult task of rebuilding the ruined temple. The prophet is so confident of his inspiration that he stakes his reputation on the fulfilment of this prediction.

3. A NEW ERA (chs. 78).

This part of the book consists of the recital of an incident that gave Zechariah an occasion for resuming his prophetical activity, and a series of oracles setting forth what Yahweh requires of his people and what he purposes to do for them in the given circumstances.

a. An inquiry from Bethel (71-3).

The people of Bethel send to Jerusalem to inquire of the priests and the prophets whether they shall continue to observe the fast of the fifth month.

b. A series of oracles (74-823).

They are four in number. All of them but the third are introduced by the characteristic formula, “Then came the word of Yahweh of Hosts to me.” The general subject is the restoration of Judah to the favour of Yahweh. The first deals with (1) THE TEACHING OF THE PAST (74-14). The prophet holds that fasting is valueless as compared with the social virtues, and that the neglect of these latter was the cause of the banishment of his people from their country. (2)THE PROMISE OF THE FUTURE . The prophet announces that Yahweh will presently return to Jerusalem to bless it with wonderful prosperity, and that thenceforth there will be an unbroken covenant between him and its inhabitants. The paragraph consists of five declarations, each of which is introduced by a Thus saith Yahweh of Hosts.

(3) THE PAST AND FUTURE IN CONTRAST (89-17).

The prophet recalls the want and suffering through which his people have passed, assuring them that henceforth Yahweh will bless them with abundance and happiness, yet only on condition that they contribute to this end, not by observing fasts and other formalities, but by obeying faithfully the demands of righteousness.

(4) THE REIGN OF JOY AND GLADNESS (818-23).

The fasts will all be transformed into seasons of rejoicing, and the nations, seeing the blissful change in the condition of the Jews, will come to worship their God, that they may share his favour.

THE DATE AND AUTHORSHIP OF THE SECOND PART OF ZECHARIAH.

The book of Zechariah, so called, contains, besides the eight chapters universally attributed to the prophet of that name, six the origin and authorship of which have long been in dispute. The questions when and by whom they were written must therefore be discussed and, if possible, settled; but first it seems necessary to take a preliminary survey of the content of the chapters as a whole, and especially to inquire into the condition of the text as it has been transmitted by the Massoretes.

§ I. THE STRUCTURE OF CHS. 9-14.

The ninth chapter begins with a word, sva, sometimes rendered burden, but more correctly utterance, which frequently appears in titles, especially in the book of Isaiah. Cf. 13° 15', etc. It has generally been regarded as so used in this case, and, since another occurs in 12', as the title, or a part of it, of chs. 9-11. Thus it has been customary to divide Second Zechariah, as it is called, into two parts, each of which has three chapters, and, probably by accident rather than design, the same number (46) of verses. The genuineness of 12°, however, is now pretty generally questioned. In its present form it is quite indefensible. Moreover, since the time of Ewald there have been those who have claimed that 137-9 is the conclusion of 1148. One cannot, therefore, take for granted the correctness of the Massoretic arrangement, but must reopen the case and make one's own analysis.

It must be remembered that the question concerns the arrangement, and not the authorship, of these chapters. If this distinction is kept in mind, there will not be much difficulty in deciding that, whatever may be the case with the others, or any part of them, the first three chapters form a group with noticeable points of contact and connection. Thus the "also ” of 91 clearly indicates that, whoever may have written the preceding verses, the author of this one intended to connect them with what follows. The connection between 911 ff. and 104-11 is unmistakable; for, besides the references to

Israel in both passages, there is the peculiar metrical form in which they are cast to mark them as parts of one composition. The rest of ch. It has not the same form,-in fact, most of it is plain prose,—and there is room for doubt whether it is the work of the same author as the first verses; but it evidently owes its present position in the book of Zechariah to the fact that, like 10°, it has for its subject worthless shepherds, and 137-8 should be, and no doubt originally was, attached to it for the same reason.

Thus far there has been a traceable unity. Here, however, there comes a break, and from this point onward the marks that have been noted are conspicuously absent. The author of 12, therefore, whoever he was, was justified in introducing a new title. It suggests several questions. The only one germane to the present discussion is whether this title covers the rest of the book, 137-9 excepted, or, rather, whether there is a connection between the parts of this latter half similar to that which has been traced through the first three chapters. There seems to be such a connection. At any rate, Jerusalem is prominent throughout as a centre of interest and anticipation. In 132-8 this central point is for the time being lost sight of, but the passage can hardly be explained except as suggested by 12', where “the house of David and the inhabitants of Jerusalem" are expressly mentioned. This being the case, one may still separate Second Zechariah into two divisions, the first consisting of chs. 9-11 and 137-9, and the second of 12-139 and 14.

In the first division the first break naturally comes after 910. The place for the second is not so easy to determine. There are those who find none before the end of ch. 10. It is usual, however, to make one at the end of ch. 9 or after 10%. Hitzig makes one at each of these two points. So also We., Now., Marti, et al. The matter is well put by Keil: “The close connection between v. 2b and v.: shows that with v. there commences a new line of thought, for which, however, 917 prepares the way." The third section, then, begins with 10'. It includes 111-, for (I) these last verses have the same metrical form as the preceding, and (2) they lose all significance unless they are so connected. The same may be said of 137-9 in relation to 114-17. In this case the fact that, as v. Ortenberg points out,* 111° is a parallel to Ez. 34* and 13' to Ez. 34o confirms the inference from form and subject. It is suggested that the transfer of 13?t. to its present position in the Massoretic text was occasioned by a fancied relation between it and ch. 14.1 Perhaps the reviser thought that the capture and destruction of Jerusalem foretold in 141 was the fiery trial of 13°. Whatever may have been the reason for it, the opinion that such a change has been made is widely held among biblical scholars. The remainder, after the removal of 137ff., naturally divides itself into two sections, 12-13 and 14.

§ 2. THE TEXT OF CHS. 9-I4. ADDITIONS. OMISSIONS. ERRORS.
§ 3. THE AUTHORSHIP OF CHS. 9-14.

Outline. Chapters 9-14.

The last six chapters of the book called after Zechariah naturally fall into two divisions, separated by the title at the beginning of ch. 12, or more exactly, as has already been explained, consisting of chs. 9-1 1, with the addition of 13 7 ' 9 and chs. 12-14 without the verses specified. The general subject of the first division is

1. The revival of the Hebrew nation (o^-ii 17 13 7 " 9).

This division contains three sections, the contents of which come from as many authors, writing at different dates and representing more or less divergent lines of thought and expectation. The first deals with

a. THE NEW KINGDOM (9:1-10).

This section must be viewed from two stand-points. Originally, as has been explained, it was probably a separate prophecy, written soon after the battle of Issus by some one who saw in Alexander the divinely appointed and directed instrument for the deliverance of his people and the restoration of the Hebrew state. The author who gave it its present setting meant that it should be taken differently, viewed as a picture, not of the time of Alexander, but of a period still future when the highest hopes of his people would be realised. Two thoughts may be distinguished, the first being

(1) The recovery of the Promised Land (9 1 " 8). — When the Hebrews invaded Palestine they were not able to obtain possession of the whole country. Nor did their kings, the greatest of them, succeed in bringing it entirely under their dominion. They believed, however, that the conquest would one day be completed. This prophecy is a picture of the final occupation of those parts of the country that the Hebrews had not been able to subjugate. The general movement is from north to south, that is, from "the River" Euphrates toward "the ends of the earth" (v. 10); but the writer does not follow the precise order in which the points mentioned would naturally be reached by an invader traversing the country in that direction. Thus, Damascus precedes Hamath, and the cities of Philistia follow one another apparently without reference to their relative location. Compare Isaiah's spirited sketch of the advance of the Assyrians in io 27 ff \ The paragraph closes with a promise not in the original prophecy, that Yahweh will protect his people in the enjoyment of their increased possessions.

2) The future ruler (go f.).—The coming king is announced, and his character and mission described; also the extent of his kingdom.

b. A promise of freedom and prosperity (9 11 " 17).

Yahweh promises to restore the exiled Jews, inspire them with courage to meet their oppressors, assist them in the conflict and thenceforward bestow upon them his favour and protection.

c. The plan of restoration (io 1 -!! 3).

The prophet in a word points out the cause of past misfortunes, then describes the means by which Yahweh purposes to restore his people to their country. He will give them strength and courage to resist and overcome their oppressors, and finally gather them from the remotest regions to which they have been banished. The prophecy closes with a lament for the powers that must perish in the conflict.

d. The two shepherds (114-17 137-9). The section naturally divides itself into two paragraphs, the first of which deals with

(1) The careless shepherd (114-14).—The prophet represents himself as directed by Yahweh to take charge of a flock of sheep that are being reared for the market. He does so, but finally tires of his duties and asks to be dismissed; breaking one of the symbolic staves with which he has provided himself when he leaves the sheep, and the other when he receives his wages and deposits them in the temple treasury. The story is more complete in its details than that of 68 f., but the absence of definite persons and places and the neglect of the author to keep his narrative throughout distinct from the ideas

symbolised indicate that, whatever one may think of the other case, one has here to do with a parable. Cf. Ez. 41 ff. 51 f. 1212 ff.

(2) A foolish shepherd (1115-17 137-9).—The prophet is here directed to assume the part of a foolish shepherd, whose treatment of his flock is briefly described. Then Yahweh breaks into a denunciation of the shepherd, followed by intimations concerning the process of purification by which his people must be prepared for final deliverance.

2. The future of Judah and Jerusalem (12'-139 14).

This division of the book of Zechariah has a title of its own. In the Massoretic text it reads, An oracle of the word of Yahweh concerning Israel. The subject, however, is not Israel, nor is the name so much as mentioned from this point to the end of the book. For this reason it is necessary to substitute for Israel the more suitable name Jerusalem, or better, for concerning, to read to, as in Mal. 1', thus making the title introduce a message to the Jewish world. There are two well-marked sections. The first deals with

a. THE JEWS IN THEIR INTERNAL RELATIONS (12'-13).

This in turn may be subdivided into three paragraphs, the topic of the first being

(1) A power in Palestine (124-8).—The Jews in the strength of Yahweh triumph over their enemies, and dwell safely under his protection.

(2) A great lamentation (128-14).—The people of Jerusalem, protected by Yahweh and transformed by his Spirit, will be smitten with remorse for their misdeeds, and especially for their cruelty toward a nameless sufferer for whom they will observe a period of poignant and universal mourning.

(3) A great purification (131-0).-A general announcement is followed by a more detailed prediction concerning the suppression of idolatry and false prophecy.

b. THE JEWS AND THE NATIONS (CH. 14).

The thought of the chapter is one, but it takes four phases in the course of its development. The first has to do with (1) The recovery of the Holy City (142-5).—The city is destined to be taken and plundered, but Yahweh will appear and by a stupendous miracle throw the nations into confusion and rescue the remaining inhabitants. (2) The transformation of Judah (148-11).—The author interrupts himself at this point to describe another miracle by which the country about Jerusalem will become a Paradise. (3) The fate of the nations (1412-15).- In this paragraph the prophet resumes his description of the relief of Jerusalem. The nations and their cattle will be smitten by a swift and deadly plague, and when, in their desperation, they turn their arms against one another, Judah will take advantage of the opportunity to attack and destroy them.

CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF MALACHI BY JOHN MERLIN POWIS SMITH, Ph.D. ASSOCIATE PROFESSOR OF SEMITIC LANGUAGES AND LITERATURES IN THE UNIVERSITY OF CHICAGO

INTRODUCTION TO MALACHI.

§ 1. THE BOOK OF MALACHI.

1. Its Contents. The theme of the prophecy is stated clearly in the opening section of the book (12-5), viz. that Yahweh still loves Israel, notwithstanding the fact that appearances seem to tell against a belief in such love. The second and main section (19-312) points out in detail some of the obstacles that stand in the way of the full and free exercise of Yahweh's love toward his people. These obstacles are found in the failure of the people in general and the priests in particular to manifest that respect and

reverence toward Yahweh that are due from a people to its God (18–2); in the fact that native Jewish wives have been divorced in order that the way might be cleared for new marriages with foreign women-a proceeding exhibiting both inhumanity and apostacy (210-16); in the general materialism and faithlessness of the times, which call in question the value of faith and righteousness and will make necessary the coming of a day of judgment (217–30); and in the failure to render to Yahweh generously and willingly the tithes and offerings that are his due (37-12). The last section (318-4°) takes up again the note with which the prophecy opens, and it assures the pious that their labours have not been in vain; for in the day of Yahweh which is near at hand Israel's saints will experience the protection of Yahweh's fatherly love, whereas the wicked will perish. The book is evidently well planned, being knit together into a well-developed and harmonious whole.

§ 2. THE TIMES.

§ 3. THE PROPHET.

$ 4. THE MESSAGE OF MALACHI.

$ 5. LITERATURE ON THE BOOK OF MALACHI.

Outline.

$ 1. THE SUPERSCRIPTION (1^{3}).

The superscription states the ultimate source of the prophecy, the people to whom it is addressed, and the agent of its transmission. The superscription of no prophetic book offers less of genuine information; those of Obadiah and Habakkuk are its only rivals in this respect.

The editorial origin of this superscription is now quite generally conceded. This opinion is supported by the close resemblance in form between this superscription and those in Zc. 9' 12', which are likewise of editorial origin. It is probable that all three were written by the same hand; or, at least, that two of them were modelled after the third one. The structure is too unusual to make it likely that they were of independent origin (v. i.).

1. Oracle of the word of Yahweh to Israel] For the use of the word “oracle," v. note on Na. I' in ICC.. This and Zc. 91 121 are the only passages in which “oracle” is followed by "word," though “oracle of Yahweh” and “word of Yahweh” are common phrases. “Israel” here represents the Jewish community as the people of God for whom all the ancient promises and expectations are to be realised.—Through Malachi] The source of this statement is evidently 3', where “Malachi" is not a proper name, but the equivalent of “my messenger” or “my angel.” 6 renders here "through his messenger.” T likewise treats it as a common noun, rather than as a proper name.For the personality and character of the prophet, v. Introduction, $ 3; and for the time of his activity, v. Introduction, $ 2.

§ 2. A PROOF OF YAHWEH'S LOVE (12-5).

In this opening section the prophet meets the lament of his people that Yahweh has ceased to love Judah, by reminding them of the recent overthrow of Edom, their hated foe, as an evidence of the love that they are calling in question. This reference to the fate of Edom would seem to fix the date of this prophecy; but unfortunately the information here is too vague and our knowledge of the later history of Edom too incomplete to render any degree of certainty as to this question possible; v. Introduction, $ 2. These verses really state the theme of the whole book; for the writer's task is that of showing Israel, on the one hand, that Yahweh loves her and, on the other, that her own sinful conduct prevents her from enjoying the full fruitage of that love.

$ 3. YAHWEH HONOURS THEM THAT HONOUR HIM (18–29).

Having shown in § 2 that there was no warrant for continuing to doubt the love of Yahweh toward his people, the prophet now proceeds to indicate the causes that make it impossible for Yahweh to let this love have full sway. Starting with the general principle that a people must show honour toward its God, he charges Israel with heaping dishonour upon Yahweh by indifference, carelessness, and deception in the bringing of its sacrificial gifts (16-9). No sacrifice at all were better than this (110).

In the heathen world, due reverence is shown to Yahweh; but in his own city and temple he is treated with contempt. For blemished animals are substituted for sound and healthy ones which alone are suitable for sacrifice. Hence curses rather than blessings must be the lot of such worshippers (111-14). It is especially incumbent upon the priests, the ministers of Yahweh, to see to it that he is fitly honoured in the proper conduct of the ritual. Failure to secure this will bring upon them a terrible curse for their unfaithfulness to the covenant between them and Yahweh. In days gone by, the priesthood lived up to the full measure of its responsibility; but now, they are leaders in wickedness rather than in righteousness. Consequently, the low esteem in which they are now generally held is the due reward of their conduct as perverters of the law (21-9).

§ 4. YAHWEH'S PROTEST AGAINST DIVORCE AND REMARRIAGE WITH IDOLATROUS WOMEN (210-18).

This has been rightly called the most difficult section of the Book of Malachi. Its difficulties do not, however, obscure the general course of the thought. The prophet brings to light another obstacle in the way of the full manifestation of Yahweh's love for Judah. He reminds the people of their common origin, and charges them with disloyalty to one another and to Yahweh in the fact that they have divorced their faithful Jewish wives and contracted new marriages with foreign women. In view of this sin, they need not wonder that Yahweh refuses to hear their prayers. He desires the propagation of a pure and godly race. Therefore his people must be loyal to their marriage relationships; for divorce is a deadly evil.

§ 5. THE NEAR APPROACH OF THE DAY OF JUDGMENT (217–39).

The prophet cites another cause for Yahweh's failure to bless Israel, viz. his people have lost all faith in their God. Therefore, he will send his messenger to prepare for the coming of the day of judgment. Then will there be a purification of the priestly order and a full exposure and condemnation of sinners of every kind. For Yahweh is unalterably opposed to sin, and the sinners in Israel must perish.

§ 6. THE PAYMENT OF TITHES WINS THE BLESSING OF GOD (37-12).

The prophet takes up still another obstacle in the way of the free outpouring of Yahweh's grace toward Israel. Israel has been unwilling to pay the price of his favour. Let the tithes and offerings be brought in to the full and showers of blessings will fall upon the land. The crops will be abundant and the land of Israel will become the envy of all the peoples.

§ 7. THE FINAL TRIUMPH OF THE RIGHTEOUS (318–49).

The prophet first sets forth the doubts that have troubled the pious regarding the value of their piety in Yahweh's eyes. The facts of experience seem to tell against the profitableness of godliness (313-15). He then assures the pious that Yahweh has not forgotten them, but intends to treat them with a father's love in the great day of judgment that is coming. They will then realise fully the distinction that Yahweh makes between the godly and the ungodly (316-18). For, in that day, the wicked will be wholly consumed, like stubble in the flames, whereas the pious will rejoice exceedingly and will triumph gloriously over their enemies (41-3). The book closes with a note of warning regarding the Law and an explanatory gloss concerning the day of Yahweh (44-6).

INTRODUCTION TO JONAH.

$ 1. THE CHARACTER OF THE STORY OF JONAH.

The story of the wilful prophet is one of the best known and most misunderstood in the Old Testament: an occasion for jest to the mocker, a cause of bewilderment to the literalist believer but a reason for joy to the critic. The Old Testament reaches here one of its highest points, for the doctrine of God receives in it one of its clearest and most beautiful expressions and the spirit of prophetic religion is

revealed at its truest and best. It is sad that men have so often missed the spirit by fastening their attention on the form of the story. The form is indeed fantastic enough and, unless rightly understood, it is likely to create difficulties.

At almost every step the reader who takes the story as a record of actual happenings must ask questions. How was it possible that a true prophet should disobey a direct divine command? Is it likely that God should send a storm simply in order to pursue a single person and thus cause many others to suffer too? Do such things happen in a world like ours? Is it not curious that the lot should fall upon Jonah at once, and evidently without manipulation on the part of the sailors, and that the sea should become calm directly after he had been thrown overboard? That the great fish was at once ready to swallow Jonah may be passed, but that Jonah should have remained in the fish for three days and three nights and should have prayed a beautiful psalm of thanksgiving inside, exceeds the limits of credibility, not to mention the point that the fish did not simply eject him but threw him up on the shore. What an exaggerated idea of the greatness of Nineveh the author had! What language did Jonah speak in Nineveh? How could the people understand him? And what a wonderful result followed his preaching! The greatest prophets in Israel had not been able to accomplish anything like it. It is so unprecedented that Jesus regarded it as the most astounding wonder of the story (Lk. 1149). Is it not strange that absolutely no trace has been left of the universal, whole-hearted repentance of the Ninevites and that the later prophets who prophesied against Assyria knew nothing of it? And what shall we say of the extraordinarily speedy growth of the plant?

It is all passing strange. We are in wonderland! Surely this is not the record of actual historical events nor was it ever intended as such. It is a sin against the author to treat as literal prose what he intended as poetry. This story is poetry not prose. It is a prose poem not history. That is the reason why it is so vague at many points where it should have been precise, if it had been intended as a historical record. The author is not interested in things which a historian would not have omitted. So he says nothing about the place where Jonah was ejected or about his journey to Nineveh. He gives no name of the king, but he calls him simply "King of Nineveh," a designation which was never used as long as the Assyrian empire stood. He does not speak of the time of his reign or of the later fate of Nineveh nor does he specify the sins which were responsible for Jonah's mission. He is so little interested in the personal history of Jonah that he does not tell us what became of him after he had received his wellmerited rebuke. As soon as he has finished his story and driven home the truth he intended to teach he stops, for he is interested only in that. His story is thus a story with a moral, a parable, a prose poem like the story of the Good Samaritan, or Lessing's Ring story in Nathan the Wise, or Oscar Wilde's poem in prose, The Teacher of Truth. The very style of it with its repetition and stereotyped forms of speech shows its character, for these stylistic characteristics are not due to the author's limited store of phrases but to his intention of giving a uniform character to the story.

All its strangeness disappears as soon as we put the story into the category in which it belongs. Then we can give ourselves to the enjoyment of its beauty and submit to its teaching of a truth which is as vital and as much needed to-day as it was when it was first told.

It is useless to collect similar instances to prove the possibility of the swallowing of Jonah by the huge fish. Nobody denies that a shark or a sperm-whale can swallow a man whole and alive. But none of the stories usually adduced prove that a man can live three days and three nights in the stomach of a large fish, even if the stories could be relied on as truthful. An illustration of what happens when the facts of such a story are really investigated is given by Luke A. Williams in the Expos. T., XVIII, Feb., 1907, p. 239, where he proves by documentary evidence that Kɴnig's story of the whale-hunter James Bartley who had been swallowed by a whale and taken out of its stomach alive on the following day (Kɴnig, DB., II, p. 750 b., Expos. T., XVII, Aug., 1906, pp. 521 s.) is nothing but a sea yarn. A similar story adduced by v. Orelli would, I doubt not, have the same fate, if it were investigated.

Another more interesting and at first sight more promising attempt to make the historicity of the miracle probable was made by Trumbull. He contended that it was most reasonable that Jonah should have been swallowed and later ejected by a fish in order that the Ninevites might regard him as an incarnation of their god Dagan, called Oannes by Berosus, who is represented on the monuments as a fish-man, and that they might believe his word more readily and repent. (Ferd. Chr. Baur, in 1837, had already connected Jonah with Oannes, but in a different manner.)

Trumbull has to assume that there were witnesses who saw how Jonah came out of the fish, “say on the coast of Phœnicia, where the fish-god was a favourite object of worship," and that “a multitude would be ready to follow the seemingly new avatar of the fish-god, proclaiming the story of his uprising from the sea, as he went on his mission to the city where the fish-god had its very centre of worship."

But these assumptions have not only no basis in the narrative, but are opposed to its spirit. Nothing is farther removed from the mind of the author than to say that Jonah, the prophet of Yahweh, who had proclaimed to the sailors that Yahweh was the God of heaven who had made the sea and the dry land, and who had been sent by Yahweh to proclaim Yahweh's message, should have made upon the Ninevites the impression of being an incarnation of their fish-god, and that Yahweh should have desired “to impress upon all the people of Nineveh the authenticity of a message from himself" in this manner. Doubtless the Ninevites would have thought that the message Jonah was giving was from Dagan and not from Yahweh. It is most improbable that a Jewish author should have thought that Yahweh would accommodate himself so much to the capacity of these heathen as to minister to their superstitions and to strengthen their faith in another god (cf. Kœnig, DB., II, 752).

§ 2. ORIGIN AND PURPOSE OF THE STORY.

§ 3. INSERTION OF THE BOOK IN THE PROPHETIC CANON.

§ 4. THE DATE OF THE BOOK.

§ 5. THE UNITY OF THE BOOK.

§ 6. THE PSALM IN CHAPTER 2.

It is a psalm of thanksgiving for help received in great danger, not a prayer for help in the midst of danger. The danger is past, the psalmist is safe. So this cannot be the prayer which Jonah prayed, or which the author of the story would have put into Jonah's mouth, while he was inside the fish, for it does not fit into the situation. Even though the fish was from the very first Yahweh's instrument of deliverance to the narrator, so that from his point of view Jonah was safe as soon as he had been swallowed, he nowhere indicates that his hero thought so too, and this is certainly not self-evident. To be swallowed by a fish is usually not the same as to be saved! Our author is too good a narrator to omit a point like this.

The psalm would fit better if it followed 2". There a prayer of thanksgiving and praise is in place. In view of the many transpositions, accidental or otherwise, which have occurred in the OT. text, it is not improbable that the psalm has been displaced. And indeed v. ? and v. " go well together, and the psalm follows naturally, And Jonah prayed to Yahweh his God out of the belly of the fish. And Yahweh spoke to the fish and it threw up Jonah on the dry land. Then Jonah (Jonah must be supplied) said, Out of my anguish I called to Yahweh, etc.

Such a transposition is not difficult, and the displacement may be simply accidental. But even then it cannot be maintained that the psalm was composed by the author of the story. If it had been composed by him, he would have fitted it more closely into the situation. As it is, it does not fit very well. It does not mention the fish, nor speak of Jonah's penitence, but quite generally of the experiences of a drowning man, who seemed doomed to death and was yet wonderfully saved by Yahweh upon whom he had called for help. One might try to explain the non-mention of the fish by the singer's ignoring of the instrument in his thanks to the author of his deliverance. And one might say that the fish

did not seem so important to the writer as it does to us. But why does he describe so minutely the sinking down to the roots of the mountains and the wrapping of sea-weeds around the singer's head, and say nothing at all of the miraculous deliverance by the fish? Did the latter experience impress him so little? Was it not most extraordinary? One might also, especially if the psalm is placed after v. " (Engl. v. 10), try to explain the lack of reference to Jonah's repentance by assuming that his penitence was voiced in the prayer which he made according to v. 8 and as a result of which Yahweh saved him, and that his promise to obey Yahweh's command, if saved, was expressed in v. 40. But after all is said that can be said for the fitness of the psalm, it still does not seem to be the kind of psalm which our author would have composed for this particular situation.

Two possibilities present themselves at this point. Either the author selected this psalm, which seemed to him the most appropriate he could find, and inserted it after v. 1 (sic!) or a reader inserted it. If the latter view is adopted, we may either assume that the interpolator missed the prayer referred to in v. 2 and put it purposely after v.? To him the fish was the agent of deliverance from the very beginning, and he believed that Jonah could pray this psalm of thanksgiving even in the belly of the fish.* Or we may assume that a reader missed an expression of gratitude on the part of Jonah after he had been so miraculously delivered and thrown up on the shore (v. "), and so he inserted this psalm in the margin. Thence it was put after v. ? instead of after v. ", as he had intended. This latter view appears to me on the whole the more probable.

In any case there can be no doubt that he who placed the psalm here interpreted the phrases connected with drowning literally. But in view of the frequent use in poetry, cf., e. g., Ps. 691. 2. 15, of figures of drowning for mortal danger and illness it is not certain that the original poet intended them to be taken literally. He may have used them figuratively

The literary connection with various postexilic psalms argues for a postexilic date of the psalm. But how early or how late in the postexilic period it belongs we cannot tell. The Heb. is pure and no Aram. influence is apparent.

It has long been noticed that the psalm contains a number of parallels to other psalms. Ps. 187 1201 use the same phraseology as v. 3a; Ps. 428b reads exactly like v. 46 (all thy breakers and thy billows have passed over me), but in Ps. 42 this is figurative. Ps. 3123 is almost the same (except one synonym) as v. 5 (I said, I am driven out of the sight of Thy eyes). The connection of Ps. 185 692 with v. 6a is slight. Ps. 304 (Yahweh, Thou hast brought up my soul from Sheol) is quite similar to v.7. With v. 8 cp. Ps. 1424 143* (when my spirit (Jonah: soul] fainted within me); 187 (may He hear my voice from His holy temple and may my prayer come before Him to His ears); 58 (into Thy holy temple); Ps. 883 (may my prayer come before Thee). Ps. 317 has the same phrase (they who care for idols) as v. ' V.10 – Ps. 425 (with loud singing and thanksgiving).

These literary connections, with the exception of v. *b = Ps. 423b, are not striking enough to prove more than that the author was steeped in the religious language of the postexilic community. That he should have worked these “quotations” together into a psalm, taking them from these various other psalms, does not seem likely, for the psalm has unity and a certain amount of originality (cf. vv. 6. 7). The phrases it has in common with other psalms were the common property of the religious language of the author's day.

Interpretation of the Psalm.—The main lines that have been followed in the course of the history of interpretation are these:

According to the literal interpretation Jonah is regarded as actually praying this psalm while inside of the fish. Others who do not believe that the story was intended as actual history, believe that the author of the story (not Jonah himself) composed the psalm and meant it to be taken literally as the expression of gratitude on the part of his hero for his deliverance from drowning. Still others believe that it was inserted (not composed) by the author of the story who interpreted it literally in accordance

with the story, or by a later reader, who missed the prayer referred to in v. ? and supplied it from some collection as the one most suitable for Jonah's condition.

According to the figurative inter pretation the expressions for drowning are all metaphors for deliverance from disaster or mortal illness.

According to the allegorical inter pretation the psalm refers to the Babylonian exile. Jonah is the symbol of Israel, the fish of the Babylonian world power. Israel is singing in exile this psalm of thanksgiving, which is really “a national liturgy." Hpt. varies the allegorical interpretation somewhat by taking the psalm as a “song of thanks by Israel for deliverance from the Syrian persecution under Antiochus Epiphanes.”

In regard to the composition of the psalm, Bɜhme, who considers the entire psalm as a later addition, takes vv. 6. 7. 8 and the phrases in the heart of the sea (v.) and into Thy holy temple (v. 8) as interpolations. Ries. regards vv. 6. 7 as the original prayer of Jonah, the rest as later additions. He singles out the most striking and original lines of the psalm. But even then they do not fit the situation and cannot be by the author of the story, even if v. 7b is translated with 6 as a prayer, O mayest Thou bring up, etc. Ries. has perceived this and tries to account for it by the theory that the description of v. 6 was suggested by another form of the Jonah story which was similar to that of Paul's shipwreck and to the Buddhist story of Mittavindaka (see com. on 17). But this is pure assumption.

§ 7. THE TEXT OF THE BOOK.

$ 8. MODERN LITERATURE.

Outline.

JONAH'S DISOBEDIENCE AND FLIGHT (11-3).

Jonah is commanded by Yahweh to go on a prophetic mission to Nineveh but refuses, and tries to escape from this obligation by fleeing on a ship to Tarshish.

THE STORM ON THE SEA (14-6).

Yahweh pursues Jonah in a terrible storn. The sailors try to save the ship first by prayer then by lightening it as much as possible. Jonah, who had fallen asleep in a corner of the lower deck, is also ordered by the captain to pray to his God.

THE DISCOVERY OF JONAH AS THE GUILTY ONE (17-10).

Believing that the storm was sent by a deity in pursuit of a guilty offender on board their own vessel, the sailors throw lots to discover him. The lot falls on Jonah. The men ask him for particulars about himself and he confesses to their horror that he is a Hebrew who is fleeing from Yahweh, the God of heaven, the creator of the dry land and of the sea.

THE STILLING OF THE STORM BY THROWING JONAH INTO THE SEA (111-19).

Anxiously the sailors ask Jonah what they should do with him in order that the storm may cease. And he tells them to cast him into the sea, for he was sure that the storm had come on his account and that it would cease, if he were thrown overboard to placate the angry deity. The men follow his advice, but not before vainly trying once more to reach the shore and addressing a passionate prayer to Yahweh not to hold them guilty of murder, since He Himself had so plainly indicated His will. As soon as Jonah is cast into the sea, the storm ceases and the sea grows calm. Overawed by Yahweh's might, and full of gratitude for His deliverance, the sailors offer sacrifices and make vows to Yahweh.

JONAH'S DELIVERANCE, 21. 3. 11 (ENGL. 11? 21. 10).

By Yahweh's command Jonah was at once swallowed alive by a huge fish and remained in its stomach three days and three nights. Then he prayed to Yahweh, who commanded the fish to throw him up on the shore.

YAHWEH'S RENEWED COMMAND AND JONAH'S PREACHING IN NINEVEH (31-4).

Jonah promptly obeyed the renewed command, went to Nineveh and delivered Yahweh's message that Nineveh would be destroyed in three days.

THE RESULT OF JONAH'S PREACHING (35-10). The Ninevites repent, Yahweh relents and spares Nineveh.

JONAH'S DISPLEASURE (41-5).

Jonah, much vexed at the sparing of Nineveh, remonstrates with Yahweh. Had he not anticipated just this, when he was still at home? And had he not fled when the divine summons came to him the first time, simply in order to prevent just this? Did he not know that Nineveh was to be spared after all? Ah, if he were only dead! Quietly Yahweh asks him whether he thinks that his anger is justified, but he makes no reply. He leaves the city and sits down in sullen silence to the east of it.

YAHWEH'S REBUKE OF JONAH (48-). Yahweh undertakes to cure Jonah of his refractoriness by an object lesson and so causes a ricinus tree to spring up very rapidly in order to provide shade for Jonah, who is much delighted over it. But his joy was doomed to be brief. For Yahweh orders a worm to attack and kill the tree on the next morning. At dawn the tree had already withered away. When now by God's special ordering a

sirocco springs up at sunrise and later the sun beats down on Jonah's head, which is no longer protected by the shade of the tree, he is so full of physical and mental misery that he wishes again to die, and passionately asserts in response to Yahweh's question that he is quite justified in being so exceedingly angry over the death of the tree.

APPLICATION OF THE OBJECT LESSON (410.11).

Yahweh draws the unanswerable lesson for Jonah. If Jonah has taken such a deep interest in a wild, ephemeral plant, which had cost him no labour or thought, and thinks himself justified in it, how much more is Yahweh justified in taking a deep and compassionate interest in the great city of Nineveh with its thousands of inhabitants and tens of thousands of innocent children and animals!

IN THE אלהים AND יהוה NOTE ON THE USE OF IN THE BOOK OF JONAH.

In chs. 1-3 the divine name used by the heathen is vahe or 0968.7, by the Hebrew it is niny. Only in 310 we might perhaps have expected 017, but diabeo is in line with the preceding. The real difficulty is in ch. 4, for here 179 and opbx or outhon are used promiscuously, without any reason for the variation. E. g., the same question is introduced —Now in v. ? GX* reads wv (= 117), L dominus; BAQ. 28. 36. 68. 62. 106. (147. 233 Kתpos d oeקs, GB Luc., Hes. • Debs. In v.: BAQ. 26. 153 Kתplos, dominus. In v. ' 6BQ. 18. 05. 186 Debs, 6 153. 233 Kתplos, L D dominus, CY Luc. Hes. GH Kתplos ף Deos. reads all through vv. 6-9 grabs 17174. These variants are significant. They show in regard to the reading Dwabx 77, in 48 that it is a conflation pure and simple. Note, e. 8., the similar process in 4' where some Gk. mss. have kתpros, others טו ן֗ע, still others וְיך ן֗סיוע. The process was the same in ēb. mss. In view of this, it is remarkable that the view that our author is dependent on Gn. 2 for the combination base 117should still be entertained. Our author did not write that combination, he wrote simply 117. A copyist, or reader, under the influence of ch. 3 wrote 0175x probably all through ch. 4, but in some instances the orig. readings reasserted themselves. There can be no doubt that the author wrote oni all through ch. 4, for here there was no reason for Diabs, as in chs, 1, 3.

10. Smith. (This Selection is still being edited.)

The Book of the Twelve Prophets Commonly Called the Minor, by George Adam Smith, D.D.,

LL.D. Professor of Hebrew & Old Testament Exegesis. Free Church College, Glasgow. In Two Volumes Vol. I. –Amos, Hosea & Micah; with an Introduction & a Sketch of Prophecy in Early Israel. New York. A. C. Armstrong And Son. 1902. as. Expositor's Bible, edited by W.R. Nicholl. Vol. II. –Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah 1–8, Malachi, Joel, Zechariah 9–14. And Jonah With Historical & Critical Introductions. London Hodder And Stoughton. 1908.

Preface: The Prophets, to whom this and a following volume are dedicated, have, to our loss, been haunted for centuries by a peddling and an ambiguous title. Their Twelve Books are in size smaller than those of the great Three which precede them, and doubtless none of their chapters soar so high as the brilliant summits to which we are swept by Isaiah and the Prophet of the Exile. But in every other respect they are undeserving of the niggardly name of " Minor." Two of them, Amos and Hosea, were the first of all prophecy –rising cliff-like, with a sheer and magnificent originality, to a height and a mass sufficient to set after them the trend and slope of the whole prophetic range. The Twelve together cover the extent of that range, and illustrate the development of prophecy at almost every stage from the eighth cen¬ tury to the fourth. Yet even more than in the case of Isaiah or Jeremiah, the Church has been content to use a passage here and a passage there, leaving the rest of the books to absolute neglect or the almost equal oblivion of routine-reading. Among the causes of this disuse have been the more than usually corrupt state of the text; the consequent disorder and in parts unintelligibleness of all the versions; the ignorance of the various historical circumstances out of which the books arose; the absence of successful efforts to determine the periods and strophes, the dramatic dialogues (with the names of the speakers), the lyric effusions and the passages of argument, of all of which the books are composed. The following exposition is an attempt to assist the bettering of all this. As the Twelve Prophets illustrate among them the whole history of written prophecy, I have thought it useful to prefix a historical sketch of the Prophet in early Israel, or as far as the appearance of Amos. The Twelve are then taken in chronological order. Under each of them a chapter is given of historical and critical introduction to his book; then some account of the prophet himself as a man and a seer; then a complete translation of the various prophecies handed down under his name, with textual footnotes, and an exposition and application to the present day in harmony with the aim of the series to which these volumes belong; finally, a discussion of the main doctrines the prophet has taught, if it has not been found possible to deal with these in the course of the exposition. An exact critical study of the Twelve Prophets is rendered necessary by the state of the entire text. The present volume is based on a thorough examination of this in the light of the ancient versions and of modern criticism. The emendations which I have proposed are few and insignificant, but I have examined and discussed in footnotes all that have been suggested, and in many cases my translation will be found to differ widely from that of the Revised Version. To questions of integrity and authenticity more space is devoted than may seem to many to be necessary. But it is certain that the criticism of the prophetic books has now entered on a period of the same analysis and discrimination which is almost exhausted in the case of the Pentateuch. Some hints were given of this in a previous volume on Isaiah, chapters xl.—lxvi., which are evidently a composite work. Among the books now before us, the same fact has long been clear in the case of Obadiah and Zechariah, and also since Ewald's time with regard to Micah. But Duhm's Theology of the Prophets, which appeared in 1875, suggested interpola¬ tions in Amos. Wellhausen (in 1873) and Stade (from 1883 onwards) carried the discussion further both on those, and others, of the Twelve; while a recent work by Andr£e on Haggai proves that many similar questions may still be raised and have to be debated. The general fact must be admitted that hardly one book has escaped later additions—additions of an entirely justifiable nature, which supplement the point of view of a single prophet with the richer experience or the riper hopes of a later day, and thus afford to ourselves a more catholic presentment of the doctrines of prophecy and the Divine purposes for mankind. This general fact, I say, must be admitted. But the questions of detail are still in process of solution. It is obvious that

settled results can be reached (as to some extent they have been already reached in the criticism of the Pentateuch) only after years of re¬ search and debate by all schools of critics. Meantime it is the duty of each of us to offer his own conclusions, with regard to every separate passage, on the under¬ standing that, however final they may at present seem to him, the end is not yet. In previous criticism the defects, of which work in the same field has made me aware, are four: i. A too rigid belief in the exact parallelism and symmetry of the prophetic style, which I feel has led, for instance, Wellhausen, to whom we otherwise owe so much on the Twelve Prophets, into many unnecessary emendations of the text, or, where some amendment is necessary, to absolutely unprovable changes. 2. In passages be¬ tween which no connection exists, the forgetfulness of the principle that this fact may often be explained as justly by the hypothesis of the omission of some words, as by the favourite theory of the later intrusion of portions of the extant text. 3. Forgetfulness of the possibility, which in some cases amounts almost to certainty, of the incorporation, among the authentic words of a prophet, of passages of earlier as well as of later date. And, 4, depreciation of the spiritual insight and foresight of pre-exilic writers. These, I am persuaded, are defects in previous criticism of the prophets. Probably my own criticism will reveal many more. In the beginnings of such analysis as we are engaged on, we must be prepared for not a little arbitrariness and want of proportion ; these are often necessary for insight and fresh points of view, but they are as easily eliminated by the progress of dis¬ cussion. All criticism however, is preliminary to the real work which the immortal prophets demand from scholars and preachers in our age. In a review of a previous volume, I was blamed for applying a prophecy of Isaiah to a problem of our own day. This was called " prostituting prophecy." The prosti¬ tution of the prophets is their confinement to aca¬ demic uses. One cannot conceive an ending, at once more pathetic and more ridiculous, to those great streams of living water, than to allow them to run out in the sands of criticism and exegesis, however golden these sands may be. The prophets spoke for a practical purpose; they aimed at the hearts of men; and every¬ thing that scholarship can do for their writings has surely for its final aim the illustration of their witness to the ways of God with men, and its application to living questions and duties and hopes. Besides, there¬ fore, seeking to tell the story of that wonderful stage in the history of the human spirit—surely next in wonder to the story of Christ Himself—I have not feared at every suitable point to apply its truths to our lives to-day. The civilisation in which prophecy flourished was in its essentials marvellously like our own. To mark only one point, the rise of prophecy in Israel came fast upon the passage of the nation from an agricultural to a commercial basis of society, and upon the appearance of the very thing which gives its name to civilisation—city-life, with its unchanging sins, problems and ideals. A recent Dutch critic, whose exact scholarship is known to all readers of Stade's Journal of Old Testament Science, has said of Amos and Hosea: " These prophecies have a word of God, as for all times, so also especially for our own. Before all it is relevant to 1 the social question ' of our day, to the relation of religion and morality. . . . Often it has been hard for me to refrain from expressly pointing out the agreement between Then and To-day."1 This feeling will be shared by all students of prophecy whose minds and consciences are quick; and I welcome the liberal plan of the series in which this volume appears, because, while giving room for the adequate discussion of critical and historical questions, its chief design is to show the eternal validity of the Books of the Bible as the Word of God, and their meaning for ourselves to-day. Previous works on the Minor Prophets are almost innumerable. Those to which I owe most will be found indicated in the footnotes. The translation has bliteral meaning or exact emphasis of the original to the frequent possibility of greater elegance. It reproduces every word, with the occasional exception of a copula. With some hesitation I have retained the traditional spelling of the Divine Name, Jehovah, instead of the more correct Jahve or Yahweh; but where the rhythm of certain familiar passages was disturbed by it, I have followed the English versions and written Lord. The reader will keep in mind that a line may be destroyed by substituting our pronunciation of proper names for the more musical accents of the original. Thus, for instance, we obliterate the music of " Isra'el " by making it two syllables and putting the accent on the first: it has three syllables with the accent on the last. We

crush Yerushalayim into Jerusalem; we shred off Asshflr into Assyria, and dub Misrairh Egypt. Hebrew has too few of the combinations which sound most musical to our ears, to afford the suppression of any one of them.

(Kai tōn ib' prophētōn ta hosta: Anathaloi ek tou topou autōn,
Parekalesan de ton Iakōb: Kai elutrōsanto autous en pistei elpidos.)
(And of the Twelve Prophets may the bones: Flourish again from their place,
For they comforted Jacob: And redeemed them by the assurance of hope.)
(Ecclesiasticus 49:10.)

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II. Prophet in Early Israel. 1. Earliest Times till Samuel. 2. Samuel to Elisha.
III. Eighth Century in Israel.
IV. Influence of Assyria on Prophecy.

AMOS: (The Book of Amos consists of Three Groups of Oracles, under one title, which is evidently meant to cover them all....

First Section: Chaps. I, II. The Heathen's Crimes and Israel's. A series oi short oracles of the same form, directed impartially against the political crimes of all the states of Palestine, and culminating in a more detailed denunciation of the social evils of Israel, whose doom is foretold, beneath the same flood of war as shall overwhelm all her neighbours. Second Section: Chaps. III.—VI. Israel's Crimes and Doom. A series of various oracles of denunciation, which have no further logical connection than is supplied by a general sameness of subject, and a perceptible increase of detail and articulateness from beginning to end of the section. They are usually grouped according to the recurrence of the formula Hearthis word, which stands at the head of our present chaps, iii., iv. and v.; and by the two cries of Woe at v. 18 and vi. I. But even more obvious than these commencements are the various climaxes to which they lead up. These are all threats of judgment, and each is more strenuous or explicit than the one that has preceded it. They close with iii. 15, iv. 3, iv. 12, v. 17, v. 27 and vi. 14; and according to them the oracles may be conveniently divided into six groups. 1. III. 1-15. After the main theme of judgment is stated in 1, 2, we have in 3-8 a parenthesis on the prophet's right to threaten doom; after which 9-15, following directly on 2, emphasise the social disorder, threaten the land with invasion, the people with extinction and the overthrow of their civilisation. 2. IV. 1-3, beginning with the formula Hear this word, is directed against women and describes the siege of the capital and their captivity. 3. IV. 4-12, with no opening formula, contrasts the people's vain propitiation of God by ritual with His treatment of them by various physical chastisements—drought, blight and locusts, pestilence, earthquake—and summons them to prepare for another, unnamed, visitation. Jehovah God of Hosts is His Name. 4. V. 1-17, beginning with the formula Hear this word, and a dirge over a vision of the nation's defeat, attacks, like the previous group, the lavish ritual, sets in contrast to it Jehovah's demands for justice and civic purity; and, offering a reprieve if Israel will repent, closes with the prospect of an universal mourning (w. 16, 17), which, though introduced by a therefore, has no logical connection with what precedes it. 5. V. 18-26 is the first of the two groups that open with Woe. Affirming that the eagerly expected Day ofJehovah will be dark¬ ness and disaster on disaster inevitable

(18-20), it again emphasises Jehovah's desire for righteousness rather than worship (21-26), and closes with the threat of captivity beyond Damascus. Jehovah God of Hosts is His Name, as at the close of 3.

6. VI. 1-14. The second Woe, on them that are at ease in Zion (1, 2): a satire on the luxuries of the rich and their in¬ difference to the national suffering (3-6): captivity must come, with the desolation of the land (9, 10); and in a peroration the prophet reiterates a general downfall of the nation because of its perversity. A Nation—needless to name it!—will oppress Israel from Hamath to the River of the Arabah.

Third Section : Chaps. VII.—IX. Visions with Interludes. The Visions betray traces of development; but they are inter¬ rupted by a piece of narrative and addresses on the same themes as chaps, iii.—vi. The First two Visions (vii. 1-6) are of disasters—locusts and drought—in the realm of nature ; they are averted by prayer from Amos. The Third (7-9) is in the sphere, not of nature, but history : Jehovah standing with a plumbline, as if to show the nation's fabric to be utterly twisted, announces that it shall be overthrown, and that the dynasty of Jeroboam must be put to the sword. Upon this mention of the king, the first in the book, there starts the narrative (10-17) of how Amaziah, priest at Bethel—obviously upon hearing the prophets threat— sent word to Jeroboam; and then (whether before or after getting a reply) proceeded to silence Amos, who, however, reiterates his prediction of doom, again described as captivity in a foreign land, and adds a Fourth Vision (viii. 1-3), of the Kaits or Summer Fruit, which suggests Kets, or End of the Nation. Here it would seem Amos' discourses at Bethel take end. Then comes viii. 4-6, another exposure of the sins of the rich ; followed by a triple pronouncement of doom (7), again in the terms of physical calamities—earthquake (8), eclipse (9, 10), and famine (11-14), in the last of which the public worship is again attacked. A Fifth Vision, of the Lord by the Altar commanding to smite (ix. 1), is followed by a powerful threat of the hopelessness of escape from God's punishment (ix. 1^-4); the third of the great apostrophes to the might of Jehovah (5, 6); another statement of the equality in judgment of Israel with other peoples, and of their utter destruction (7-8a). Then (8£) we meet the first qualification of the hitherto unrelieved sentence of death. Captivity is de¬ scribed, not as doom, but as discipline (9): the sinners of the people, scoffers at doom, shall die (10). And this seems to leave room for two final oracles of restoration and glory, the only two in the book, which are couched in the exact terms of the promises of later prophecy (11-15) and are by many denied to Amos. Such is the course of the prophesying of Amos. To have traced it must have made clear to us the unity of his book, as well as the character of the period to which he belonged. But it also furnishes us with a good deal of evidence towards the answer of such necessary questions as these—whether we can fix an exact date for the whole or any part, and whether we can trace any logical or historical development through the chapters, either as these now stand, or in some such re-arrange¬ ment as we saw to be necessary for the authentic prophecies of Isaiah.)

V. Book of Amos.

VI. Man & Prophet.

1. Man & Discipline (1:1; 3:3-8; 7:14,15). 2. Word & Origins (1:2; 3:3-8; &c.).

3. Prophet & Ministry (7; 8:1-4).

VII. Atrocities & Atrocities. (Amos 1:3-2).

VIII. Civilisation & Judgment. (Amos 3:1-4:3).

IX. False Peace of Ritual. (Amos 4:4-6:).

1. For Worship, Chastisement (4:4-13). 2. For Worship, Justice (5:).

3. "At Ease In Zion" (6:). 4. Fragment from Plague (6:9,10).

X. Doom or Discipline? (Amos 8:4-9:).

1. Earthquake, Eclipse & Famine (8:4-14). 2. Nemesis (9:1-6).

3. Voices of Another Dawn (9:7-15).

XI.Common-sense & Reign of Law. (Amos 7:3-8; 4:6-13; 5:8,9; 6:12; 8:8; 9:5,6).

HOSEA: (The Book of Hosea consists of two unequal sec--L tions, chaps, i.—iii. and chaps, iv.—xiv., which differ in the dates of their standpoints, to a large extent also in the details of their common subjects, but still more largely in their form and style. The First Section v is in the main narrative; though the style rises to the pitch of passionate pleading and promise, it is fluent and equable. It one verse be omitted and three others transposed,1 the argument- is continuous. In the Second Section, on the contrary, we have a stream of addresses and reflections, appeals, upbraidings, sar¬ casms, recollections of earlier history, denunciations and promises, which, with little logical connection and almost no pauses or periods, start impulsively from each other, and for a large part are expressed in elliptic and ejaculatory phrases. In the present restlessness of Biblical Criticism it would have been surprising if this difference of style had not prompted some minds to a difference of authorship. Gratz 2 has distinguished two Hoseas, separated by a period of fifty years. But if, as we shall see, the First Section reflects the end of the reign of Jeroboam II., who died about 743, then the next few years, with their revolutionary. changes in Israel, are sufficient to account for the altered outlook of the Second Section ; while the altered style is fully explained by difference of occasion and motive. In both sections not only are the religious principles identical, and many of the characteristic expressions,1 but there breathes throughout the same urgent and jealous temper, which renders Hosea's personality so distinctive among the prophets. Within this unity, of course, we must not be surprised to find, as in the Book of Amos, verses which cannot well be authentic. First Section: Hosea's Prophetic Life. With the removal of some of the verses the argu¬ ment becomes clear and consecutive. After the story of the wife and children (i. 2-9), who are symbols of the land and people of Israel in their apostasy from God (2, 4, 6, 9), the Divine voice calls on the living generation to plead with their mother lest destruction come (ii. 2-5, Eng.; ii. 4-7, Heb.2), but then passes definite sentence of desolation on the land and of exile on the people (6-13, Eng.; 8-15, Heb.), which however is not final doom, but discipline,3 with the ultimate promise of the return of the nation's youth, their renewed betrothal to Jehovah and the restoration of nature (14-23). Then follows the story of the pro¬ phet's restoration of his wife, also with discipline (chap. iii.). Notice that, although the story of the wife's full has preceded the declaration of Israel's apostasy, it is Israel's restoration which prceedes the wife's. The ethical significance of this order we shall illustrate in the next chapter. In this section the disturbing verses are i. 7 and the group of three—i. 10, II, ii. 1 (Eng.; but ii. 1-3 Heb.). Chap. i. 7 introduces Judah as excepted from the curse passed upon Israel; it is so obviously intru¬ sive in a prophecy dealing only with Israel, and it so clearly reflects the deliverance of Judah from Senna¬ cherib in 70l^tliat we cannot hold it for anything but an insertion of a date subsequent to that deliverance, and introduced by a pious Jew to signalise Judah's fate in contrast with Israel's.1 The other three verses (i. 10, II, ii. I, Eng. ; ii. 1-3, Heb.) introduce a promise of restoration before the sentence of judgment is detailed, or any ethical con¬ ditions of restoration are stated. That is, they break and tangle an argument otherwise consistent and pro¬ gressive from beginning to end of the Section. Every careful reader must feel them out of place where they lie. Their awkwardness has been so much appre¬ ciated that, while in the Hebrew text they have been separated from chap, i., in the Greek they have been separated from chap. ii. That is to say, some have felt they have no connection with what precedes them, others none with what follows them; while our English version, by distributing them between the two chapters, only makes more sensible their superfluity* If they really belong to the prophecy, their proper place is after the last verse of chap, ii.1 This is actually the order in which part of it and part of them are quoted by St. Paul.2 At the same time, when so arranged, they repeat somewhat awkwardly the language of ii. 23, and scarcely form a climax to the chapter. There is nothing in their language to lead us to doubt that they are Hosea's own; and ver. 11 shows that they must have been written at least before the cap¬ tivity of Northern Israel.3 The only other suspected clause in this section

is that in iii. 5, and David their king;4 * but if it be struck out the verse is rendered awkward, if not impossible, by the immediate repetition of the Divine name, which would not have been required in the absence of the suspected clause.6 The text of the rest of the section is remarkably free from obscurities. The Greek version offers few variants, and most of these are due to mistranslation.* In iii. I for loved of a husband it reads loving evil. Evidently this section was written before the death of Jeroboam II. The house of Jehu still reigns; and as Hosea predicts its fall by war on the classic battle¬ ground of Jezreel, the prophecy must have been written before the actual fall, which took the form of an internal revolt against Zechariah, the son of Jeroboam. With this agrees the tone of the section. There are the same evils in Israel which Amos exposed in the prosperous years of the same reign ; but Hosea appears to realise the threatened exile from a nearer standpoint. It is probable also that part of the reason of his ability to see his way through the captivity to the people's restoration is due to a longer familiarity with the approach of captivity than Amos experienced before he wrote. But, ofcourse, for Hosea's promise of restoration there were, as we shall see, other and greater reasons of a religious kind.1 (1 In determining the date of the Book of Hosea the title in chap. i. is of no use to us : The Word ofJehovah which was io Hosea ben Be'erl in the days of JJzziah, Jotham, Ahas, Hesekiah, kings of Judah, and in the days ofJeroboam ben Joash, king of Israel. This title is trebly suspicious. First: the given reigns of Judah and Israel do not correspond; Jeroboam was dead before Uzziah. Second: there is no proof either in the First or Second Section of the book that Hosea prophesied after the reign of Jotham. Third : it is curious that in the case of a prophet of Northern Israel kings of Judah should be stated first, and four of them be given while only one king of his own country is placed beside them. On these grounds critics are probably correct who take the title as it stands to be the work of some later Judaean scribe who sought to make it correspond to the titles of the Books of Isaiah and Micah. He may have been the same who added chap. i. 7. The original form of the title probably was The Word of God which was to Hosea son of Be'eri in the days oj Jeroboam ben Joash, king of Israel, and designed only for the First Section of the book, chaps, i.—iii.) Second Section : Chaps, iv.—xiv. When we pass into these chapters we feel that the times are changed. The dynasty of Jehu has passed : kings are falling rapidly : Israel devours its rulers :2 there is no loyalty to the king ; he is suddenly cut off;* 1 all the princes are revolters.2 * Round so despised and so unstable a throne the nation tosses in disorder. Conspiracies are rife. It is not only, as in Amos, the the sins of the luxurious, of them that are at ease in Zion, which are exposed but also literal bloodshed : highway robbery with murder, abetted by the priests; * the thief breaketh in and the robber-troop maketh a raid.4 Amos looked out on foreign nations across a quiet Israel ; his views of the world are wide and clear; but in the Book of Hosea the dust is up, and into what is happening beyond the frontier we get only glimpses. There is enough, however, to make visible another great change since the days of Jeroboam. Israel's selfreliance is gone. She is as fluttered as a startled bird : They call unto Egypt, they go unto Assyria.6 Their wealth is carried as a gift to King Jareb,6 and they evidently engage in intrigues with Egypt. But every¬ thing is hopeless : kings cannot save, for Ephraim is seized by the pangs of a fatal crisis.7 This broken description reflects—and all the more faithfully because of its brokenness—the ten years which followed on the death of Jeroboam II. about 743.® His son Zechariah, who succeeded him, was in six months assassinated by Shallum ben Jabesh, who within a month more was himself cut down by Menahem ben Gadi.* 1 Menahem held the throne for six or seven years, but only by sending to the King of Assyria an enormous tribute which he exacted from the wealthy magnates of Israel.2 Discontent must have followed these measures, such discontent with their rulers as Hosea describes. Pekahiah ben Menahem kept the throne for little over a year after his father's death, and was assassinated by his captain,3 Pekah ben Remaliah, with fifty Gileadites, and Pekah took the throne about 736. This second and bloody usurpation may be one of those on which Hosea dwells; but if so it is the last historical allusion in his book. There is no reference to the war of Pekah and Rezin against Ahaz of Judah which Isaiah describes,4 * and to which Hosea must have alluded had he been still prophesying.6 There is no allusion to its consequence in Tiglath-Pileser's conquest of Gilead and Galilee in 734—733.

On the contrary, these provinces are still regarded as part of the body politic of Israel.1 Nor is there any sign that Israel have broken with Assyria; to the last the book represents them as fawning on the Northern Power.2 In all probability, then, the Book of Hosea was closed before 734 b.c. The Second Section dates from the years behind that and back to the death of Jeroboam II. about 743, while the First Section, as we saw, reflects the period immediately before the latter. We come now to the general style of chaps, iv.—xiv. The period, as we have seen, was one of the most broken of all the history of Israel; the political outlook, the temper of the people, were constantly changing. Hosea, who watched these kaleidoscopes, had himself an extraordinarily mobile and vibrant mind. There could be no greater contrast to that fixture of conscience which renders the Book of Amos so simple in argu¬ ment, so firm in style.3 It was a leaden plummet which Amos saw Jehovah setting to the structure of Israel's life.4 But Hosea felt his own heart hanging at the end of the line ; and this was a heart that could never be still. Amos is the prophet of law; he sees the Divine processes work themselves out, irrespective of the moods and intrigues of the people, with which, after all, he was little familiar. So each of his paragraphs moves steadily forward to a climax, and every climax is Doom —the captivity of the people to Assyria. You can divide his book by these things; it has its periods, strophes and refrains. It marches like the hosts of the Lord of hosts. But Hosea had no such un¬ hampered vision of great laws. He was too familiar with the rapid changes of his fickle people ; and his affection for them was too anxious. His style has all the restlessness and irritableness of hunger about it—the hunger of love. Hosea's eyes are never at rest. He seeks, he welcomes, for moments of extra¬ ordinary fondness he dwells upon every sign of his people's repentance. But a Divine jealousy succeeds, and he questions the motives of the change. You feel that his love has been overtaken and surprised by his knowledge; and in fact his whole style, might be described as a race between the two—a race varying and uncertain up to almost the end. The transitions are very swift. You come upon a passage of exquisite tenderness : the prophet puts the people's penitence in his own words with a sympathy and poetry that are sublime and seem final. But suddenly he remembers how false they are, and there is another light in his eyes. The lustre of their tears dies from his verses, like the dews of a midsummer morning in Ephraim ; and all is dry and hard again beneath the brazen sun of his amazement. WhatshallI do unto thee, Ephraim ? What shall I do unto thee, Judah ? Indeed, this figure of his own is insufficient to express the suddenness with which Hosea lights up some intrigue of the states¬ men of the day, or some evil habit of the priests, or some hidden orgy of the common people. Rather than the sun it is the lightning—the lightning in pursuit of a serpent. The elusiveness of the style is the greater that many passages do not seem to have been prepared for public delivery. They are more the play of the prophet's mind than his set speech. They are not formally addressed to an audience, and there is no trace in them of oratorical art. Hence the language of this Second Section of the Book of Hosea is impulsive and abrupt beyond all comparison. There is little rhythm in it, and almost no argument. Few metaphors are elaborated. Even the brief parallelism of Hebrew poetry seems too long for the quick spasms of the writer's heart. "Osee," said Jerome,1 " commaticus est, et quasi per sententias loquitur." He speaks in little clauses, often broken off; he is impatient even of copulas. And withal he uses a vocabulary full of strange words, which the paucity of parallelism makes much the more difficult. To this original brokenness and obscurity of the language are due, first, the great corruption of the text; second, the difficulty of dividing it; third, the uncer¬ tainty of deciding its genuineness or authenticity. I. The Text of Hosea is one of the most dilapidated in the Old Testament, and in parts beyond possibility of repair. It is probable that glosses were found neces¬ sary at an earlier period and to a larger extent than in most other books: there are evident traces of some ; yet it is not always possible to disentangle them.2 The value of the Greek version is curiously mixed. The authors had before them much the same difficulties as we have, and they made many more for themselves. Some of their mistranslations are outrageous : they occur not only in obscure passages, where they may be pardoned ;1 but even where there are parallel terms with which the translators show themselves familiar.2 Sometimes they have translated word by word, without any

attempt to give the general sense ; and as a whole their version is devoid both of beauty and compactness. Yet not infrequently they supply us with a better read¬ ing than the Massoretic text. Occasionally they divide words properly which the latter misdivides.3 They often give more correctly the easily confused pronominal suffixes;4 * and the copula.6 And they help us to the true readings of many other words.8 Here and there an additional clause in the Greek is plethoric, perhaps copied by mistake from a similar verse in the context.7 All of these will be noticed separately as we reach them. But, even after these and other aids, we shall find that the text not infrequently remains impracticable. 2. As great as the difficulty of reaching a true text in this Second Section of the book is the difficulty of Dividing it. Here and there, it is true, the Greek helps us to improve upon the division into chapters and verses of the Hebrew text, which is that of our own English version. Chap. vi. 1-4 ought to follow imme¬ diately on to the end of chap, v., with the connecting word saying. The last few words of chap. vi. go with the first two of chap, vii., but perhaps both are gloss. The openings of chaps, xi. and xii. are better arranged in the Hebrew than in the Greek. As regards verses we shall have to make several rearrangements.1 But beyond this more or less conventional division into chapters and verses our confidence ceases. It is im¬ possible to separate the section, long as it is, into sub¬ sections, or into oracles, strophes or periods. The reason of this we have already seen, in the turbulence ofthe period reflected, in the divided interests and abrupt and emotional style of the author, and in the probability that part at least of the book was not prepared for public speaking. The periods and climaxes, the refrains, the catchwords by which we are helped to divide even the confused Second Section ot the Book of Amos, are not found in Hosea. Only twice does the exordium of a spoken address occur : at the beginning of the section (chap. iv. 1), and at what is now the open¬ ing of the next chapter (v. 1). The phrase 'tis the oracle ofJehovah, which occurs so periodically in Amos, and thrice in the second chapter of Hosea, is found only once in chaps, iv.—xiv. Again, the obvious climaxes or perorations, of which we found so many in Amos, are very few,2 and even when they occur the next verses start impulsively from them, without a pause. In spite of these difficulties, since the section is so long, attempts at division have been made. Ewald distinguished three parts in three different tempers: First, iv.—vi. n a, God's Plaint against His people; Second, vi. 11 b—ix. 9, Their Punishment; Third, ix. 10 —xiv. 10, Retrospect of the earlier history—warning and consolation. Driver also divides into three sub¬ sections, but differently : First', iv.—viii., in which Israel's Guilt predominates ; Second, ix.—xi. 11, in which the prevailing thought is their Punishment; Third, xi. 12—xiv. 10, in which both lines of thought are continued, but followed by a glance at the brighter future.1 What is common to both these arrangements is the recognition of a certain progress from feelings about Israel's guilt which prevail in the earlier chap¬ ters, to a clear vision of the political destruction awaiting them ; and finally more hope of repentance in the people, with a vision of the blessed future that must follow upon it. It is, however, more accurate to say that the emphasis of Hosea's prophesying, instead of changing from the Guilt to the Punishment of Israel, changes about the middle of chap. vij. from their Moral Decay to their Political Decay, and that the description of the latter is modified or interrupted by Two Visions of better things : one of Jehovah's early guidance of the people, with a great outbreak of His Love upon them, in chap. xi.; and one of their future Return to Jehovah and restoration in chap. xiv. It is on these features that the division of the following Exposition is arranged. 3. It will be obvious that with a text so corrupt, with a style so broken and incapable of logical division, questions of Authenticity are raised to a pitch of the greatest difficulty. Allusion has been made to the number of glosses which must have been found neces¬ sary from even an early period, and of some of which we can discern the proofs.1 We will deal with these as they occur. But we may here discuss, as a whole, another class of suspected passages—suspected for the same reason that we saw a number in Amos to be, because of their reference to Judah. In the Book of Hosea (chaps, iv.—xiv.) they are twelve in number. Only one of them is favourable (iv. 15) : Though Israel play the harlot} let notJudah sin. Kuenen2 argues that this is genuine, on the ground that the peculiar verb to sin or take guilt to oneself is used several other times in the book,3 and that the wish expressed is in

consonance with what he understands to be Hosea's favourable feeling towards Judah. Yet Hosea nowhere else makes any distinction between Ephraim and Judah in the matter of sin, but condemns both equally; and as iv. 15 f. are to be suspected on other grounds as well, I cannot hold this reference to Judah to be beyond doubt. Nor is the reference in viii. 14 genuine : And Israel forgat her Maker and built temples} and Judah multiplied fenced citiest but I will send fire on his cities and it shall devour her palaces. Kuenen4 refuses to reject the reference to Judah, on the ground that without it the rhythm of the verse is spoiled; but the fact is the whole verse must go. Chap. v. 13 forms a climax, which v. 14 only weakens; the style is not like Hosea's own, and indeed is but an echo of verses of Amos.1 Nor can we be quite sure about v. 5 : Israel and Ephraim shallstumble by their iniquities, and (LXX.) stumble also shall Judah with them; or vi. 10, 11 : In Bethel I have seen horrors : there playest thou the harlol} Ephraim; there Israel defiles himself; also Judah . . . (the rest of the text is impracticable). In both these passages Judah is the awkward third of a parallelism, and is introduced by an also, as if an afterthought. Yet the afterthought may be the prophet's own ; for in other passages, to which no doubt attaches, he fully includes Judah in the sinfulness of Israel. Cornill rejects x. 11, Judah must plough, but I cannot see on what grounds ; as Kuenen says, it has no appearance of being an intrusion.2 In xii. 3 Wellhausen reads Israel forJudah, but the latter is justified if not rendered necessary by the reference to Judah in ver. 1, which Wellhausen admits. Against the other references —v. 10, The princes of Judah are as removers of boundaries', v. 12, I shall be as the moth to Ephraim, and a worm to the house ofJudah ; v. 13, And Ephraim saw his disease, andJudah his sore ; v. 14, For I am as a roaring lion to Ephraim, and as a young lion to the house ofJudah ; vi. 4, What shall I do to thee, Ephraim ? what shall I do to thee, Judah ?—there are no apparent objections; and they are generally admitted by critics. As Kuenen says, it would have been surprising if Hosea had made no reference to the sister kingdom. His judgment of her is amply justified by that of her own citizens, Isaiah and Micah. Other short passages of doubtful authenticity will be treated as we come to them ; but again it may be emphasised that, in a book of such a style as this, certainty on the subject is impossible. Finally, there may be given here the only notable addition which the Septuagint makes to the Book of Hosea. It occurs in xiii. 4, after I am Jehovah thy God: u That made fast the heavens and founded the earth, whose hands founded all the host of the heaven, and I did not show them to thee that thou shouldest follow after them, and I led thee up "—-from the land of Egypt. At first this recalls those apostrophes to Jehovah's power which break forth in the Book of Amos; and the resemblance has been taken to prove that they also are late intrusions. But this both obtrudes itself as they do not, and is manifestly of much lower poetical value. See page 203. We have now our material clearly before us, and may proceed to the more welcome task of tracing our prophet's life, and expounding his teaching.)

XII. Book of Hosea
XIII. Problem that Amos Left
XIV. The Story Of The Prodigal Wife . Hosea I.—iii.
XV. The Thick Night Of Israel. Hosea Iv.—xiv.
XVI. A People In Decay I I. Morally. Hosea Iv.—vii. 7.
1. The Lord's Quarrel With Israel (Iv.).
2. Priests And Princes Fail (V. 1-14).
3. Repentance Fails (V. 15—vii. 2).
4. Wickedness In High Places (Vii. 3-7).
Xvii. A People In Decay: Ii. Politically. Hosea Vii. 8—x.
1. The Confusion Of The Nation (Vii. 8—viii. 3).
2. Artificial Kings And Artificial Gods (Viii. 4-13)-

3. The Effects Of Exile (Ix. 1-9).
4. "The Corruption That Is Through Lust" (Ix. 10-17).
5. Once More: Puppet-kings And Puppet-gods (X.)
Xviii. Fatherhood & Humanity Of God. Hosea Xi.
Xix. The Final Argument. Hosea Xii.—xiv. 1.
1. The People And Their Father Jacob (Xii.).
2. The Last Judgment (Xiii.—xiv. 1).
Xx. Mi Will Be As The Dew. Hosea Xiv. 2-10.
Xxi. The Knowledge Of God. Hosea Passim.
Xxii. Repentance. Hosea Passim.
Xxiii. The Sin Against Love . Hosea I.—iii.; Iv. 11 Ff.; Ix. 10 Ff.; Xi. 8 L

MICAH: (The Book of Micah lies sixth of the Twelve Prophets-I in the Hebrew Canon, but in the order of the Septuagint third, following Amos and Hosea. The latter arrangement was doubtless directed by the size of the respective books;1 in the case of Micah it has coincided with the prophet's proper chronological position. Though his exact date be not certain, he appears to have been a younger contemporary of Hosea, as Hosea was of Amos. The book is not two-thirds the size of that of Amos, and about half that of Hosea. It has been arranged in seven chapters, which follow, more or less, a natural method of division. They are usually grouped in three sections, distinguishable from each other by their subject-matter, by their temper and standpoint, and to a less degree by their literary form. They are A. Chaps, i.—iii.; B. Chaps, iv., v.; C. Chaps, vi., vii. There is no book of the Bible, as to the date of whose different parts there has been more discussion, especially within recent years. The history of this is shortly as follows :—

Tradition and the criticism of the early years of this century accepted the statement of the title, that the book was composed in the reigns of Jotham, Ahaz and Hezekiah—that is, between 740 and 700 b.c. It was generally agreed that there were in it only traces of the first two reigns, but that the whole was put together before the fall of Samaria in 721.1 * Then Hitzig and Steiner dated chaps, iii.—vi. after 721; and Ewald denied that Micah could have given us chaps, vi., vii., and placed them under King Manasseh, circa 690—640. Next Wellhausen* sought to prove that vii. 7-20 must be post-exilic. Stade3 took a furtherstep, and, on the ground that Micah himself could not have blunted or annulled his sharp pronouncements of doom, by the promises which chaps, iv. and v. contain, he withdrew these from the prophet and assigned them to the time of the Exile.4 But the sufficiency of this argument was denied by Vatke.5 Also in opposition to Stade, Kuenen6 refused to believe that Micah could have been content with the announcement of the fall of Jerusalem as his last word, that therefore much of chaps, iv. and v. is probably from himself, but since their argument is obviously broken and confused, we must look in them for interpolations, and he decides that such are iv. 6-8, II-13, and the working up of v. 9-14. The famous passage in iv. 1-4 may have been Micah's, but was probably added by another. Chaps, vi. and vii. were written under Manasseh by some of the persecuted adherents of Jehovah. We may next notice two critics who adopt an extremely conservative position. Von Ryssel,1 2 as the result of a very thorough examination, declared that all the chapters were Micah's, even the much doubted ii. 12, 13, which have been placed by an editor of the book in the wrong position, and chap. vii. 7-20, which he agrees with Ewald can only date from the reign of Manasseh, Micah himself having lived long enough into that reign to write them himself. Another careful analysis by Elhorst* also reached the conclusion that the bulk of the book was authentic, but for his proof of this Elhorst requires a radical rearrangement of the verses, and that on grounds which do not always commend themselves. He holds chap, iv. 9-14 and v. 8 for post-exilic insertions. Driver3 contributes a thorough examination of the book, and reaches the conclusions that ii. 12, 13, though obviously in their wrong place, need not be denied to Micah ; that the

difficulties of ascribing chaps, iv., v., to the prophet are not insuperable, nor is it even necessary to suppose in them interpolations. He agrees with Ewald as to the date of vi.—vii. 6, and, while holding that it is quite possible for Micah to have written them, thinks they are more probably due to another, though a confident conclusion is not to be achieved. As to vii. 7-20, he judges Wellhausen's inferences to be unnecessary. A prophet in Micah's or Manasseh's time may have thought destruction nearer than it actually proved to be, and, imagining it as already arrived, have put into the mouth of the people a confession suited to its circumstance. Wildeboer4 goes further than Driver. He replies in detail to the arguments of Stade and Cornill, denies that the reasons for withdrawing so much from Micah are conclusive, and assigns to the prophet the whole book, with the exception of several interpolations. We see, then, that all critics are practically agreed as to the presence of interpolations in the text, as well as to the occurrence of certain verses of the prophet out of their proper order. This indeed must be ob¬ vious to every careful reader as he notes the somewhat frequent break in the logical sequence, especially of chaps, iv. and v. All critics, too, admit the authenticity of chaps, i.—iii., with the possible exception ofii. 12, 13 ; while a majority hold that chaps, vi. and vii., whether by Micah or not, must be assigned to the reign of Manasseh. On the authenticity of chaps, iv. and v.— minus interpolations—and of chaps, vi. and vii., opinion is divided ; but we ought not to overlook the remark¬ able fact that those who have recently written the fullest monographs on Micah1 incline to believe in the genuineness of the book as a whole.2 We may now enter for ourselves upon the discussion of the various sections, but before we do so let us note how much of the controversy turns upon the general question, whether after decisively predicting the overthrow of Jerusalem it was possible for Micah to add prophecies of her restoration. It will be remembered that we have had to discuss this same point with regard both to Amos and Hosea. In the case of the former we decided against the authenticity of visions of a blessed future which now close his book; in the case of the latter we decided for the authenticity. What were our reasons for this difference ? They were, that the closing vision of the Book of Amos is not at all in harmony with the exclusively ethical spirit of the authentic prophecies; while the closing vision of the Book of Hosea is not only in language and in ethical temper thoroughly in harmony with the chapters which precede it, but in certain details has been actually anticipated by these. Hosea, therefore, furnishes us with the case of a prophet who, though he predicted the ruin of his impenitent people (and that ruin was verified by events), also spoke of the possibility of their restoration upon conditions in harmony with his reasons for the inevitableness of their fall. And we saw, too, that the hopeful visions of the future, though placed last in the collection of his prophecies, need not necessarily have been spoken last by the prophet, but stand where they do because they have an eternal spiritual validity for the remnant of Israel.1 What was poss¬ ible for Hosea is surely possible for Micah. That promises come in his book, and closely after the conclusive threats which he gave of the fall of Jeru¬ salem, does not imply that originally he uttered them all in such close proximity. That indeed would have been impossible. But considering how often the political prospect in Israel changed during Micah's time, and how far the city was in his day from her actual destruction—more than a century distant—it seems to be improbable that he should not (in what¬ ever order) have uttered both threat and promise. And naturally, when his prophecies were arranged in per¬ manent order, the promises would be placed after the threats.

First Section : Chaps. I.—III. No critic doubts the authenticity of the bulk of these chapters. The sole question at issue is the date or (possibly) the dates of them. Only chap. ii. 12, 13, are generally regarded as out of place, where they now stand. Chap. i. trembles with the destruction of both Northern Israel and Judah—a destruction either very imminent or actually in the process of happening. The verses which deal with Samaria, 6ff., do not simply announce her inevitable ruin. They throb with the sense either that this is immediate, or that it is going on, or that it has just been accomplished. The verbs suit each of these alternatives : And Ishall set, or am setting, or have set, Samaria for a ruin of the field, and so on. We may assign them to any time between 725 b.c., the beginning of the siege of Samaria by Shalmaneser, and a year or two after its destruction by Sargon in 721. Their intense feeling seems to

preclude the possibility of their having been written in the years to which some assign them, 705—700, or twenty years after Samaria was actually overthrown. In the next verses the prophet goes on to mourn the fact that the affliction of Samaria reaches even to the gate of Jerusalem, and he especially singles out as par¬ takers in the danger of Jerusalem a number of towns, most of which (so far as we can discern) lie not between Jerusalem and Samaria, but at the other corner of Judah, in the Shephelah or out upon the Philistine plain.1 This was the region which Sennacherib invaded in 701, simultaneously with his detachment of a corps to attack the capital; and accordingly we might be shut up to affirm that this end of chap. i. dates from that invasion, if no other explanation of the place-names were poss¬ ible. But another i: possible. Micah himself belonged to one of these Shephelah towns, Moresheth-Gath, and it is natural that, anticipating the invasion of all Judah, after the fall of Samaria (as Isaiah1 also did), he should single out for mourning his own district of the country. This appears to be the most probable solution of a very doubtful problem, and accordingly we may date the whole of chap. i. somewhere between 725 and 720 or 718. Let us remember that in 719 Sargon marched past this very district of the Shephelah in his campaign against Egypt, whom he defeated at Raphia.2 Our conclusion is supported by chap. ii. Judah, though Jehovah be planning evil against her, is in the full course of her'ordinary social activities. The rich are absorbing the lands of the poor (vv. i. ff.) : note the phrase upon their beds; it alone signifies a time of security. The enemies of Israel are internal (8). The public peace is broken by the lords of the land and men and women, disposed to live quietly, are robbed (8 ff.). The false prophets have sufficient signs of the times in their favour to regard Micah's threats ot destruction as calumnies (6). And although he regards destruction as inevitable, it is not to be to-day; but in that day (4), viz. some still indefinite date in the future, the blow will fall and the nation's elegy be sung. On this chapter, then, there is no shadow of a foreign invader. We might assign it to the years of Jotham and Ahaz (under whose reigns the title of the book places part of the prophesying of Micah), but since there is no sense of a double kingdom, no distinction between Judah and Israel, it belongs more probably to the years when all immediate danger from Assyria had passed away, between Sargon's withdrawal from Raphia in 719 and his invasion of Ashdod in 710, or between the latter date and Sennacherib's accession in 705. Chap. iii. contains three separate oracles, which exhibit a similar state of affairs : the abuse of the common people by their chiefs and rulers, who are implied to be in full sense of power and security. They have time to aggravate their doings (4); their doom is still future—then at that time (ib.). The bulk of the prophets determine their oracles by the amount men give them (5), another sign of security. Their doom is also future (6 f.). In the third of the oracles the authorities of the land are in the undisturbed exercise of their judicial offices (9 f.), and the priests and prophets of their oracles (10), though all these professions practise only for bribe and reward. Jerusalem is still being built and embellished (9). But the prophet, not because there are political omens pointing to this, but simply in the force of his indignation at the sins of the upper classes, prophesies the destruction of the capital (10). It is possible that these oracles of chap. iii. may be later than those of the previous chapters.

Second Section : Chaps. IV., V. This section of the book opens with two passages, verses 1-5 and verses 6, 7, which there are serious objections against assigning to Micah. I. The first of these, 1-5, is the famous prophecy of the Mountain of the Lord's House, which is repeated in Isaiah ii. 2-5. Probably the Book of Micah presents this to us in the more original form.1 The alternatives therefore are four: Micah was the author, and Isaiah borrowed from him; or both borrowed from an earlier source;2 or the oracle is authentic in Micah, and has been inserted by a later editor in Isaiah; or it has been inserted by later editors in both Micah and Isaiah. The last of these conclusions is required by' the arguments first stated by Stade and Hackmann, and then elaborated, in a very strong piece of reasoning, by Cheyne. Hackmann, after marking the want of con¬ nection with the previous chapter, alleges the keynotes of the passage to be three : that it is not the arbitra¬ tion of Jehovah,3 but His sovereignty over foreign nations, and their adoption of His law, which the passage predicts ; that it is the Temple at Jerusalem whose future supremacy is affirmed ; and that there is a strong feeling against war. These, Cheyne

contends, are the doctrines of a much later age than that of Micah; he holds the passage to be the work of a post-exilic imitator of the prophets, which was first intruded into the Book of Micah and afterwards bor¬ rowed from this by an editor of Isaiah's prophecies. It is just here, however, that the theory of these critics loses its strength. Agreeing heartily as I do with recent critics that the genuine writings of the early prophets have received some, and perhaps considerable, additions from the Exile and later periods, it seems to me ex¬ tremely improbable that the same post-exilic insertion should find its way into two separate books. And I think that the undoubted bias towards the post-exilic period of all Canon Cheyne's recent criticism, has in this case hurried him past due consideration of the possibility of a pre-exilic date. In fact the gentle temper shown by the passage towards foreign nations, the absence of hatred or of any ambition to subject the Gentiles to servitude to Israel, contrasts strongly with the temper of many exilic and post-exilic prophecies ;* 1 while the position which it demands for Jehovah and His religion is quite consistent with the fundamental principles of earlier prophecy. The passage really claims no more than a suzerainty of Jehovah over the heathen tribes, with the result only that their war with Israel and with one another shall cease, not that they shall become, as the great prophecy of the Exile demands, tributaries and servitors. Such a claim was no more than the natural deduction from the early prophets' belief of Jehovah's supremacy in righteous¬ ness. And although Amos had not driven the principle so far as to promise the absolute cessation of war, he also had recognised in the most unmistakable fashion the responsibility of the Gentiles to Jehovah, and His supreme arbitrament upon them.2 And Isaiah himself, in his prophecy on Tyre, promised a still more complete subjection of the life of the heathen to the service of Jehovah.1 Moreover the fifth verse of the passage in Micah (though it is true its connection with the previous four is not apparent) is much more in harmony with pre-exilic than with post-exilic prophecy : All the nations shall walk each in the name of his god, and we shall walk in the name ofJehovah our God for ever and aye. This is consistent with more than one prophetic utterance before the Exile,2 but it is not consistent with the beliefs of Judaism after the Exile. Finally, the great triumph achieved for Jeru¬ salem in 701 is quite sufficient to have prompted the feelings expressed by this passage for the mountain of the house of the Lord; though if we are to bring it down to a date subsequent to 701, we must rearrange our views with regard to the date and meaning of the second chapter of Isaiah. In Micah the passage is obviously devoid of all connection, not only with the previous chapter, but with the subsequent verses of chap. iv. The possibility of a date in the eighth or beginning of the seventh century is all that we can determine with regard to it; the other questions must remain in obscurity. 2. Verses 6, 7, may refer to the Captivity of Northern Israel, the prophet adding that when it shall be re¬ stored the united kingdom shall be governed from Mount Zion ; but a date during the Exile is, of course, equally probable. 3. Verses 8-13 contain a series of small pictures of Jerusalem in siege, from which, however, she issues triumphant.1 It is impossible to say whether such a siege is actually in course while the prophet writes, or is pictured by him as inevitable in the near future. The words thou shalt go to Babylon may be, but are not necessarily, a gloss. 4. Chap. iv. 14—v. 8 again pictures such a siege of Jerusalem, but promises a Deliverer out of Bethlehem, the city of David.2 Sufficient heroes will be raised up along with him to drive the Assyrians from the land, and what is left of Israel after all these disasters shall prove a powerful and sovereign influence upon the peoples. These verses were probably not all uttered at the same time. 5. Verses 9-14.—In prospect of such a deliverance the prophet returns to what chap. i. has already described and Isaiah frequently emphasises as the sin of Judah—her armaments and fortresses, her magic and idolatries, the things she trusted in instead of Jehovah. They will no more be necessary, and will disappear. The nations that serve not Jehovah will feel His wrath. In all these oracles there is nothing inconsistent with authorship in the eighth century : there is much that witnesses to this date. Everything that they threaten or promise is threatened or promised by Hosea and by Isaiah, with the exception of the destruc¬ tion (in ver. 12) of the Maggeboth, or sacred pillars, against which we find no sentence going forth from Jehovah before the Book of Deuteronomy, while Isaiah distinctly promises the erection of a Maggebah to Jehovah in the

land of Egypt.1 But waiving for the present the possibility of a date for Deuteronomy, or for part of it, in the reign of Hezekiah, we must remember the destruction, which took place under this king, of idolatrous sanctuaries in Judah, and feel also that, in spite of such a reform, it was quite possible for Isaiah to introduce a Maggebah into his poetic vision of the worship of Jehovah in Egypt. For has he not also dared to say that the harlot's hire of the Phoenician commerce shall one day be consecrated to Jehovah ?

Third Section : Chaps. VI., VII. The style now changes. We have had hitherto a series of short oracles, as if delivered orally. These are succeeded by a series of conferences or arguments, by several speakers. Ewald accounts for the change by supposing that the latter date from a time of perse¬ cution, when the prophet, unable to speak in public, uttered himself in literature. But chap. i. is alsc dramatic.

1. Chap. vi. 1-8.—An argument in which the prophet as herald calls on the hills to listen to Jehovah's case against the people (1, 2). Jehovah Himself appeals to the latter, and in a style similar to Hosea's cites His deeds in their history, as evidence of what He seeks from them (3-5). The people, presumably penitent, ask how they shall come before Jehovah (6, 7). And the prophet tells them what Jehovah has declared in the matter (8). Opening very much like Micah's first oracle (chap. i. i), this argument contains nothing strange either to Micah or the eighth century. Excep¬ tion has been taken to the reference in ver. 7 to the sacrifice of the first-born, which appears to have become more common from the gloomy age of Manasseh onwards, and which, therefore, led Ewald to date all chaps, vi. and vii. from that king's reign. But childsacrifice is stated simply as a possibility, and—occurring as it does at the climax of the sentence—as an extreme possibility.1 * * I see no necessity, therefore, to deny the piece to Micah or the reign of Hezekiah. Of those who place it under Manasseh, some, like Driver, still reserve it to Micah himself, whom they suppose to have survived Hezekiah and seen the evil days which followed. 2. Verses 9-16.—Most expositors 8 take these verses along with the previous eight, as well as with the six which follow in chap. vii. But there is no connection between verses 8 and 9; and 9-16 are better taken by themselves. The prophet heralds, as before, the speech of Jehovah to tribe and city (9). Addressing Jerusalem, Jehovah asks how He can forgive such fraud and violence as those by which her wealth has been gathered (10-12). Then addressing the people (note the change from feminine to masculine in the second personal pro¬ nouns) He tells them He must smite ; they shall not enjoy the fruit of their labours (14, 15). They have sinned the sins of Omri and the house of Ahab (query— should it not be of Ahab and the house of Omri ?), so that they must be put to shame before the Gentiles (16). In this section three or four words have been marked as oflate Hebrew.1 But this is uncertain, and the infer¬ ence made from it precarious. The deeds of Omri and Ahab's house have been understood as the persecution of the adherents of Jehovah, and the passage has, therefore, been assigned by Ewald and others to the reign of the tyrant Manasseh. But such habits of persecution could hardly be imputed to the City or People as a whole; and we may conclude that the passage means some other of that notorious dynasty's sins. Among these, as is well known, it is possible to make a large selection—the favouring of idolatry, or the tyrannous absorption by the rich of the land of the poor (as in Naboth's case), a sin which Micah has already marked as that of his age. The whole treat¬ ment of the subject, too, whether under the head of the sin or its punishment, strongly resembles the style and temper of Amos. It is, therefore, by no means imposs¬ ible for this passage also to have been Micah's, and we must accordingly leave the question of its date undecided. Certainly we are not shut up, as the majority of modern critics suppose, to a date under Manasseh or Amon. 3. Chap. vii. 1-6.—These verses are spoken by the prophet in his own name or that of the people's. The land is devastated ; the righteous have disappeared ; everybody is in ambush to commit deeds of violence and take his neighbour unawares. There is no justice : the great ones of the land are free to do what they like ; they have intrigued with and bribed the autho rities. Informers have crept in everywhere. Men must be silent, for the members of their own families are their foes. Some of these sins have already been marked by Micah as those of his age (chap, ii.), but the others point rather to a time of persecution such

as that under Manasseh. Wellhausen remarks the similarity to the state of affairs described in Mai. iii. 24 and in some Psalms. We cannot fix the date. 4.Verses 7-20. This passage starts from a totally different temper of prophecy, and presumably, therefore, from very different circumstances. Israel, as a whole, speaks in penitence. She has sinned, and bows herself to the consequences, but in hope. A day shall come when her exiles shall return and the heathen acknow¬ ledge her God. The passage, and with it the Book of Micah, concludes by apostrophising Jehovah as the God of forgiveness and grace to His people. Ewald, and following him Driver, assign the passage, with those which precede it, to the times of Maryisseh, in which of course it is possible that Micah was still active, though Ewald supposes a younger and anony¬ mous prophet as the author. Wellhausen1 goes further, and, while recognising that the situation and temper of the passage resemble those of Isaiah xl. ffi, is inclined to bring it even further down to post-exilic times, because of the universal character of the Diaspora. Driver objects to these inferences, and maintains that a prophet in the time of Manasseh, thinking the destruc¬ tion of Jerusalem to be nearer than it actually was, may easily have pictured it as having taken place, and put an ideal confession in the mouth of the people. It seems to me that all these critics have failed to appre¬ ciate a piece of evidence even more remarkable than any they have insisted on in their argument for a late date. This is, that the passage speaks of a restoration of the people only to Bashan and Gilead, the pro¬ vinces overrun by Tiglath-Pileser III. in 734. It is not possible to explain such a limitation either by the circumstances of Manasseh's time or by those of the Exile. In the former surely Samaria would have been included; in the latter Zion and Judah would have been emphasised before any other region. It would be easy for the defenders of a post-exilic date, and especially of a date much subsequent to the Exile, to account for a longing after Bashan and Gilead, though they also would have to meet the objection that Samaria or Ephraim is not mentioned. But how natural it would be for a prophet writing soon after the captivity of Tiglath-Pileser III. to make this pre¬ cise selection ! And although there remain difficulties (arising from the temper and language of the passage) in the w^y of assigning all of it to Micah or his con¬ temporaries, I feel that on the geographical allusions much can be said for the origin of this part of the passage in their age, or even in an age still earlier: that of the Syrian wars in the end of the ninth century, with which there is nothing inconsistent either in the spirit or the language of vv. 14-17. And I am sure that if the defenders of a late date had found a selection of districts as suitable to the post-exilic circumstances of Israel as the selection of Bashan and Gilead is to the circumstances of the eighth century, they would, instead of ignoring it, have emphasised it as a con¬ clusive confirmation of their theory. On the other hand, ver. 11 can date only from the Exile, or the fol¬ lowing years, before Jerusalem was rebuilt. Again, vv. 18-20 appear to stand by themselves. It seems likely, therefore, that chap. vii. 7-20 is a Psalm composed of little pieces from various dates, which, combined, give us a picture of the secular sor¬ rows of Israel, and of the conscience she ultimately felt in them, and conclude by a doxology to the everlasting mercies of her God.)

XXIV. The Book Of Micah
Xxv. Micah The Morasthite . Micah I,
Xxvi. The Prophet Of The Poor . . Micah Ii., Iii.
Xxvii. On Time's Horizon • • • •Micah Iv. 1-7.
Xxviii. The King To Come • • • .Micah Iv. 8—v.
Xxix.The Reasonableness Of True Religion. Micah Vi. 1-8.
Xxx. The Sin Of The Scant Measure . .Micah Vi. 9—vii. 6.
Xxxi. Our Mother Of Sorrows • . •Micah Vii. 7-20.

Preface (to Volume II): The first volume on the Twelve Prophets dealt with the three who belonged to the Eighth Century : Amos, Hosea and Micah . This second volume includes the other nine

books arranged in chronological order : Zephaniah, Nahum and Habak kuk, of the Seventh Century ; Obadiah, of the Exile ; Haggai, Zechariah i. - viii., " Malachi" and Joel, of the Persian Period, 538—331 ; " Zechariah " ix . — xiv . and the Book of Jonah, of the Greek Period, which began in 332, the date of Alexander's Syrian campaign .

The same plan has been followed as in Volume I. A historical introduction is offered to each period. To each prophet are given , first a chapter of critical introduction , and then one or more chapters of ex position . A complete translation has been furnished, with critical and explanatory notes. All questions of date and of text, and nearly all of interpretation , have been confined to the introductions and the notes, so that those who consult the volume only for expository purposes will find the exposition un encumbered by the discussion of technical points .

The necessity of including within one volume so many prophets, scattered over than three centuries, and each of them requiring a separate introduction , has reduced the space available for the practical application of their teaching to modern life . But this is the less to be regretted, that the contents of the nine books before us are not so applicable to our own day, as we have found their greater predecessors to be. On the other hand , however, they form a more varied introduction to Old Testament Criticism , while, by the long range of time which they cover, and the many stages of religion to which they belong, they afford a wider view of the development of prophecy. Let us look for a little at these two points.

1. To Old Testament Criticism these books furnish valuable introduction — some of them , like Obadiah, Joel . and " Zechariah " ix. — xiv., by the great variety of opinion that has prevailed as to their dates or their relation to other prophets with whom they have* pas sages in common ; some, like Zechariah and " Malachi," by their relation to the Law , in the light of modern theories of the origin of the latter ; and some, like Joel and Jonah , by the question whether we are to read them as history, or as allegories of history, or as apocalypse. That is to say, these nine books raise , besides the usual questions of genuineness and integrity, every other possible problem of Old PREFACE vii Testament Criticism . It has, therefore, been neces sary to make the critical introductions full and detailed. The enormous differences of opinion as to the dates of somemust start the suspicion of arbitrariness, unless there be included in each case a history of the develop ment of criticism , so as to exhibit to the English reader the principles and the evidence of fact upon which that criticism is based. I am convinced that what is chiefly required just now by the devout student of the Bible is the opportunity to judge for himself how far Old Testament Criticism is an adult science ; with what amount of reasonableness it has been prosecuted ; how gradually its conclusions have been reached, how jealously they have been contested ; and how far, amid the many varieties of opinion which must always exist with reference to facts so ancient and questions so obscure, there has been progress towards agreement upon the leading problems. But, besides the accounts of past criticism given in this volume, the reader will find in each case an independent attempt to arrive at a conclusion . This has not always been successful. A number of points have been left in doubt ; and even where results have been stated with some degree of positiveness, the reader need scarcely be warned (after what was said in the Pre face to Vol. I.) that many of these must necessarily be provisional. But, in looking back from the close of this work upon the discussions which it contains, viii PREFACE I am more than ever convinced of the extreme pro bability of most of the conclusions. Among these are the following : that the correct interpretation of Habakkuk is to be found in the direction of the posi tion to which Budde's ingenious proposal has been carried on pages 123 ff. with reference to Egypt ; that the most of Obadiah is to be dated from the sixth century ; that " Malachi" is an anonymous work from the eve of Ezra's reforms ; that Joel follows " Malachi" ; and that " Zechariah " ix . — xiv . has been rightly assigned by Stade to the early years of the Greek Period. I have ventured to contest Kosters' theory that there was no return of Jewish exiles under Cyrus, and am

the more disposed to believe his strong argument inconclusive, not only upon a review of the reasons I have stated in Chap. XVI., but on this ground also , that many of its chief adherents in this country and Germany have so modified it as virtually to give up its main contention. I think, too, there can be little doubt as to the substantial authenticity of Zephaniah ii. (except the verses on Moab and Ammon) and iii. 1-13, of Habakkuk ii. 5 ff., and of the whole of Haggai; or as to the ungenuine character of the lyric piece in Zechariah ii. and the intrusion of " Malachi" ii. II- 13a . On these and smaller points the reader will find full discussion at the proper places.

[I may here add a word or two upon some of the critical conclusions reached in Vol. I. , which have PREFACE ix on been recently contested. The student will find strong grounds offered by Canon Driver in his Joel and Amos for the authenticity of those passages in Amos which , following other critics , I regarded or suspected as not authentic . It makes one diffident in one's opinions when Canon Driver supports Professors Kuenen and Robertson Smith the other side. But on a survey of the case I am unable to feel that even they have removed what they admit to be " forcible " objections to the authorship by Amos of the passages in question. They seem to me to have established not more than a possibility that the passages are authentic ; and on the whole I still feel that the probability is in the other direction . right, then I think that the date of the apostrophes to Jehovah's creative power which occur in the Book of Amos, and the reference to astral deities in chap. v . 27, may be that which I have suggested on pages 8 and 9 of this volume. Some critics have charged me with inconsistency in denying the authen ticity of the epilogue to Amos while defending that of the epilogue to Hosea. The two cases, as my arguments proved, are entirely different. Nor do I see any reason to change the conclusions of Vol. I. upon the questions of the authenticity of various parts of Micah.] The text of the nine prophets treated in this volume If I am | Cambridge Bible for Schools, 1897 X PREFACE has presented even more difficulties than that of the three treated in Vol. I. And these difficulties must be my apology for the delay of this volume. 2. But the critical and textual value of our nine books is far exceeded by the historical. Each exhibits a development of Hebrew prophecy of the greatest interest. From this point of view , indeed , the volume might be entitled " The Passing of the Prophet." For throughout our nine books we see the spirit and the style of the classic prophecy of Israel gradually dissolving into other forms of religious thought and feeling. The clear start from the facts of the prophet's day, the ancient truths about Jehovah and Israel, and the direct appeal to the conscience of the prophet's contemporaries, are not always given, or when given are mingled, coloured and warped by other religious interests, both present and future, which are even powerful enough to shake the ethical absolutism of the older prophets . With Nahum and Obadiah the ethical is entirely missed in the presence of the claims — and we cannot deny that they were natural claims— of the long-suffering nation's hour of revenge upon her heathen tyrants . With Zephaniah prophecy, still austerely ethical, passes under the shadow of apocalypse ; and the future is solved , not upon purely historical lines, but by the intervention of " supernatural" elements. With Habakkuk the ideals of the older prophets encounter PREFACE xi the shock of the facts of experience : we have the prophet as sceptic. Upon the other margin of the Exile, Haggai and Zechariah (i. — viii.), although they are as practical as any of their predecessors, exhibit the influence of the exilic developments of ritual, angelology and apocalypse. God appears further off from Zechariah than from the prophets of the eighth century, and in need of mediators, human and super human . With Zechariah the priest has displaced the prophet, and it is very remarkable that no place is found for the latter beside the two sons of oil, the political and priestly heads of the community, who, according to the Fifth Vision , stand in the presence of God and between them feed the religious life of Israel. Nearly sixty years later " Malachi " ex hibits the working of Prophecy within the Law , and begins to employ the didactic style of the later Rab binism . Joel starts, like any older prophet, from the facts of his own day, but these hurry him at once into apocalypse ; he calls , as thoroughly as any of his predecessors, to repentance, but under the immi nence of the Day of the Lord, with its " supernatural" terrors, he mentions no special sin and enforces no single virtue. The civic and personal ethics of the earlier prophets are absent. In the Greek Period, the

oracles now numbered from the ninth to the fourteenth chapters of the Book of Zechariah repeat to aggravation the exulting revenge of Nahum and xii PREF4CE Obadiah, without the strong style or the hold upon history which the former exhibits, and show us prophecy still further enwrapped in apocalypse. But in the Book of Jonah, though it is parable and not history, we see a great recovery and expansion of the best elements of prophecy. God's character and Israel's true mission to the world are revealed in the spirit of Hosea and of the Seer of the Exile , with much of the tenderness, the insight, the analysis of character and even the humour of classic prophecy. These qualities raise the Book of Jonah , though it is probably the latest of our Twelve, to the highest rank among them . No book is more worthy to stand by the side of Isaiah xl.—lv. ; none is nearer in spirit to the New Testament. All this gives unity to the study of prophets so far separate in time, and so very distinct in character, from each other. From Zephaniah to Jonah, or over a period of three centuries, they illustrate the dissolution of Prophecy and its passage into other forms of religion. · The scholars, to whom every worker in this field is indebted, are named throughout the volume. I regret that Nowack's recent commentary on the Minor Prophets (Gɤttingen : Vandenhoeck & Ruprecht) reached me too late for use (except in footnotes) upon the earlier of the nine prophets . George Adam Smith.

Contents of Vol. II.

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ZEPHANIAH: (The Book of Zephaniah is one of the most difficultin the prophetic canon . The title is very gener ally accepted ; the period from which chap. i. dates is recognised by practically all critics to be the reign of Josiah , or at least the last third of the seventh century. But after that doubts start, and we find present nearly every other problem of introduction.

To begin with , the text is very damaged. In some passages we may be quite sure that we have not the true text ; 1 in others we cannot be sure that we have it, and there are several glosses. The bulk of the second chapter was written in the Qinah, or elegiac measure, but as it now stands the rhythm is very much broken . It is difficult to say whether this is due to the dilapidation of the original text or to wilful insertion of glosses and other later passages. The Greek version of Zephaniah possesses the same general features as that of other difficult prophets. Occasion ally it enables us to correct the text ; but by the time it was made the text must already have contained the same corruptions which we encounter, and the translators were ignorant besides of the meaning of some phrases which to us are plain .

The difficulties of textual criticism as well as of translation are aggravated by the large number ofwords, grammatical forms and phrases which either happen very seldom in the Old Testament, or nowhere else in it at all. Of the rare words and phrases , a very few (as will be seen from the appended notes) are found in earlier writings. Indeed all that are found are from the authentic prophecies of Isaiah, with whose style and doctrine Zephaniah's own exhibit most affinity . All the other rarities of vocabulary and grammar are shared only by later writers ; and as a whole the language of Zephaniah exhibits symptoms which separate it by many years from the language of the prophets of the eighth century , and range it with that of Jeremiah , Ezekiel, the Second Isaiah and still later literature . It may be useful to the student to collect in a note the most striking of these symptoms of the comparative lateness of Zephaniah's dialect.

We now come to the question of date, and we take, to begin with,the First Chapter. It was said above that critics agree as to the general period — between 639, when Josiah began to reign, and 600.

But this period was divided into three very different sections, and each of these has received considerable support from modern criticism . The great majority of critics place the chapter in the early years of Josiah, before the enforce ment of Deuteronomy and the great Reform in 621.2 Others have argued for the later years of Josiah , 621–608, on the ground that the chapter implies that the great Reform has already taken place , and other wise shows knowledge of Deuteronomy ; while some prefer the days of reaction under Jehoiakim , 608 ff.,4 and assume that the phrase in the title, in the days of Josiah, is a late and erroneous inference from i. 4 .

The evidence for the argument consists of the title and the condition of Judah reflected in the body of the chapter. The latter is a definite piece of oratory. Under the alarm of an immediate and general war, Zephaniah proclaims a vast destruction upon the earth . Judah must fall beneath it : the worshippers of Baal, of the host of heaven and of Milcom , the apostates from Jehovah, the princes and house of the king, the imitators of foreign fashions, and the forceful and fraudulent, shall be cut off in a great slaughter . Those who have grown sceptical and indifferent to Jehovah shall be unsettled by invasion and war. This shall be the Day of Jehovah , near and immediate, a day of battle and disaster on the whole land.

The conditions reflected are thus twofold — the idola trous and sceptical state of the people, and an impending invasion . But these suit, more or less exactly , each of the three sections of our period. For Jeremiah distinctly states that he had to attack idolatry in Judah for twenty -three years,627 to 604 ; 1 he inveighs against the falseness and impurity of the people alike before the great Reform , and after it while Josiah was still alive, and still more fiercely under Jehoiakim . And, while before 621 the great Scythian invasion was sweeping upon Palestine from the north , after 621, and especially after 604, the Babylonians from the same quarter were visibly threatening the land. But when looked at more closely , the chapter shows several features which suit the second section of our period less than they do the other two. The worship of thehost of heaven, probably introduced under Manasseh , was pu down by Josiah in 621 ; it revived under Jehoiakim , but during the latter years of Josiah it cannot possibly have been so public as Zephaniah describes.3 Other reasons which have been given for those years are inconclusive_the chapter, for instance , makes no indubitable reference to Deuteronomy or the Covenant of 621 — and on the whole we may leave the end of Josiah's reign out of account. Turning to the third section, Jehoiakim's reign, we find one feature of the prophecy which suits it admirably. The temper de scribed in ver . 12 — men who are settled on their lees, who say in their heart, Jehovah doeth neither good nor evil — is the kind of temper likely to have been produced among the less earnest adherents of Jehovah by the failure of the great Reform in 621 to effect either the purity or the prosperity of the nation . But this is more than counterbalanced by the significant exception of the king from the condemnation which ver . 8 passes on the princes and the sons of the king. Such an ex ception could not have been made when Jehoiakim was on the throne ; it points almost conclusively to the reign of the good Josiah . And with this agrees the title of the chapter -- in the days of Josiah . We are, therefore, driven back to the years of Josiah before In these we find no discrepancy either with the chapter itself, or with its title. The southward march of the Scythians, between 630 and 625, accounts for Zephaniah's alarm of a general war, including the invasion of Judah ; the idolatrous practices which he describes may well have been those surviving from the days of Manasseh , and not yet reached by the drastic measures of 621; the temper of scepticism and hopelessness condemned by ver. 12was possible among those adherents of Jehovah who had hoped greater things from the overthrow of Amon than the slow and small reforms of the first fifteen years of Josiah's reign . Nor is a date before 621 made at all difficult by the genealogy of Zephaniah in the title. If, as is probable, the Hezekiah given as his great- great grandfather be Hezekiah the king, and if he died about 695, and Manasseh, his successor, who was then twelve, was his eldest son , then by 630 Zephaniah cannot have been much more than twenty years of age, and not more than twenty -five by the time the Scythian invasion had passed away.' It is therefore by no means impossible to suppose that he prophesied before 625 ; and

besides, the data of the genealogy in the title are too precarious to make them valid , as against an inference from the contents of the chapter itself.

The date, therefore, of the first chapter of Zephaniah may be given as about 625 B.C., and probably rather before than after that year, as the tide of Scythian invasion has apparently not yet ebbed.

The other two chapters have within recent years been almost wholly denied to Zephaniah . Kuenen doubted chap. iii. 9-20. Stade makes all chap. iii. post-exilic, and suspects ii. 1-3, II. A very thorough examination of them has led Schwally ? to assign to exilic or post exilic times the whole of the little sections comprising them , with the possible exception of chap. iii. 1-7 , which " may be " Zephaniah's. His essay has been subjected to a searching and generally hostile criticism by a number of leading scholars ; 3 and he has admitted the inconclusiveness of some of his reasons.

Chap. ii. 1-4 is assigned by Schwally to a date later than Zephaniah's, principally because of the term meek ness (ver . 3), which is a favourite one with post-exilic writers. He has been sufficiently answered ; ' and the close connection of vv. 1-3 with chap. i. has been clearly proved. Chap. ii. 4-15 is the passage in elegiac measure but broken , an argument for the theory that insertions have been made in it. The subject is a series of foreign nations - Philistia (5-7), Moab and Ammon (8-10), Egypt (11) and Assyria (13-15). The passage has given rise to manydoubts ; every onemust admit the difficulty of coming to a conclusion as to its authenticity. On the one hand, the destruction just predicted is so universal that, as Professor Davidson says, we should expect Zephaniah to mention other nations than Judah.? The concluding oracle on Niniveh must have been published before 608, and even Schwally admits that it may be Zephaniah's own. But if this be so , then we may infer that the first of the oracles on Philistia is also Zephaniah's, for both it and the oracle on Assyria are in the elegiac measure, a fact which makes it probable that the whole passage, however broken and intruded upon, was originally a unity . Nor is there anything in the oracle on Philistia incompatible with Zephaniah's date . Philistia lay on the path of the Scythian invasion ; the phrase in ver. 7 , shall turn their captivity , is not necessarily exilic. As Cornill, too, points out, the expression in ver. 13, Hewill stretch out His hand to the north, implies that the prophecy has already looked in other directions. There remains the passage between the oracles on Philistia and Assyria . This is not in the elegiac measure. Its subject is Moab and Ammon , who were not on the line of the Scythian invasion, and Wellhausen further objects to it , because the attitude to Israel of the two peoples whom it describes is that which is attributed to them only just before the Exile and surprises us in Josiah's reign . Dr. Davidson meets this objection by pointing out that, just as in Deuteronomy, so here, Moab and Ammon are denounced, while Edom , which in Deuteronomy is spoken of with kindness, is here not denounced at all. A stronger objection to the passage is that ver. II predicts the conversion of the nations, while ver. 12 makes them the prey of Jehovah's sword, and in this ver . 12 follows on naturally to ver. 7. On this ground as well as on the absence of the elegiac measure the oracle on Moab and Ammon is strongly to be suspected . On the whole, then , the most probable conclusion is that chap. ii. 4-15 was originally an authentic oracle of Zephaniah's in the elegiac metre, uttered at the same date as chap. i.-ii. 3 , the period of the Scythian , invasion , though from a different standpoint; and that it has suffered considerable dilapidation (witness especially vv. 6 and 14), and probably one great intrusion , vv. 8-10 .

There remains the Third Chapter. The authenticity has been denied by Schwally , who transfers the whole till after the Exile. But the chapter is not a unity." In the first place, it falls into two sections, vv. 1-13 and 14-20. There is no reason to take away the bulk of the first section from Zephaniah. As Schwally admits, the argumenthere is parallel to that ofchap. i.-ii. 3. It could hardly have been applied to Jerusalem during or after the Exile, but suits her conditions before her fall. Schwally's linguistic objections to a pre- exilic date have been answered by Budde. He holds ver. 6 to be out of place and puts it after ver. 8, and this may be. But as it stands it appeals to the impenitent Jews of ver. 5 with the picture of the judgment God has already completed upon the nations, and contrasts with ver. 7 , in

which God says that He trusts Israelwill repent. Vv. 9 and 10 are, we shall see, obviously an intrusion , as Budde maintains and Davidson admits to be possible."

We reach more certainty when we come to the second section of the chapter, vv. 14-20. Since Kuenen it has been recognised by the majority of critics that we have here a prophecy from the end of the Exile or after the Return . The temper has changed . In stead of the austere and sombre outlook of chap. i.--ii. 3 and chap. iii. 1-13, in which the sinful Israel is to be saved indeed , but only as by fire , we have a triumphant prophecy of her recovery from all afflic tion (nothing is said of her sin) and of her glory among the nations of the world . To put it otherwise, while the genuine prophecies of Zephaniah almost grudgingly allow a door of escape to a few righteous and humble Israelites from a judgment which is to fall alike on Israel and the Gentiles, chap. iii. 14-20 predicts Israel's deliverance from her Gentile oppressors, her return from captivity and the establishment of her renown over the earth . The language, too, has many re semblances to that of Second Isaiah.' Obviously there fore we have here, added to the severe prophecies of Zephaniah, such a more hopeful, peaceful epilogue as we saw was added , during the Exile or immediately after it, to the despairing prophecies of Amos.)

Ii. The Book Of Zephaniah 35
Iii. The Prophet And The Reformers 46
Zephaniah I.---ii. 3 .
Iv . Ninive Delenda . 61
Zephaniah Ii . 4-15.
V. So As By Fire 67
Zephaniah Iii.

NAHUM: (The Book of Nahum consists of a double title and three odes. The title runs Oracle of Niniveh: Book of the Vision of Nahum the Elḳoshite. The three odes, eager and passionate pieces, are all of them apparently vibrant to the impending fall of Assyria. The first, chap. i. with the possible inclusion of chap . ii. 2 , is general and theological, affirming God's power of vengeance and the certainty of the overthrow of His enemies. The second, chap. ii. with the omission of ver. 2," and the third , chap. iii., can hardly be disjoined ; they both present a vivid picture of the siege, the storm and the spoiling of Niniveh. The introductory questions, which title and contents start, are in the main three : 1. The position of Elḳפsh , to which the title assigns the prophet ; 2. The authenticity of chap. i.; 3. The date of chaps. ii., iii. : to which siege of Niniveh do they refer?)

Vi. The Book Of Nahum
1. The Position Of Elkפsh .
2. The Authenticity Of Chap. I.
3. The Date Of Chaps. Ii. And Iii.
Vii. The Vengeance Of The Lord 90
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Nahum Ii. And Iii .
Habaḳḳuḳ

HABAKKUK: (As it has reached us, the Book of Habakkuk , under the title The Oracle which Habakkuk the prophet received by vision , consists of three chapters, which fall into three sections. First:

chap. i. 24ii. 4 (or 8), a piece in dramatic form ; the prophet lifts his voice to God against the wrong and violence of which his whole horizon is full, and God sends him answer. Second : chap . ii. 5 (or 9)-20 , a taunt- song in a series of Woes upon the wrong- doer. Third : chap. iii., part psalm , part prayer, descriptive of a Theophany and expressive of Israel's faith in their God. Of these three sections no one doubts the authenticity of the first ; opinion is divided about the second ; about the third there is a growing agreement that it is not a genuine work of Habakkuk, but a poem from a period after the Exile .

1. CHAP. I. 2- II. 4 (OR 8) .

Yet it is the first piece which raises the most difficult questions. All ' admit that it is to be dated somewhere along the line of Jeremiah's long career, c. 627-586 . There is no doubt about the general trend of the argument : it is a plaint to God on the sufferings of the righteous under tyranny, with God's answer. But the order and connection of the paragraphs of the argument are not clear. There is also difference of opinion as to who the tyrant is - native, Assyrian or Chaldee ; and this leads to a difference , of course , about the date, which ranges from the early years of Josiah to the end of Jehoiakim's reign , or from about 630 to 597.

As the verses lie, their argument is this. In chap. i. 2-4 Habakkuk asks the Lord how long the wicked are to oppress the righteous, to the paralysing of the Torah, or Revelation of His Law , and the making futile of judgment. For answer the Lord tells him , vv. 5-11, to look round among the heathen : He is about to raise up the Chaldees to do His work, a people swift, self-reliant, irresistible. Upon which Habakkuk resumes his question , vv. 12-17, how long will God suffer a tyrant who sweeps up the peoples into his net like fish ? Is he to go on with this for ever ? In ii . i Habakkuk prepares for an answer, which comes in ii. 2 , 3, 4 : let the prophet wait for the vision though it tarries ; the proud oppressor cannot last, but the righteous shall live by his constancy , or faithfulness.

The difficulties are these. Who are the wicked oppressors in chap. i. 2-4 ? Are they Jews, or some heathen nation ? And what is the connection between vy. 1-4 and vv. 5-11 ? Are the Chaldees, who are described in the latter, raised up to punish the tyrant complained against in the former ? To these questions three different sets of answers have been given . *First*: the great majority of critics take the wrong complained of in vv. 2-4 to be wrong done by unjust and cruel Jews to their countrymen , that is , civic disorder and violence, and believe that in vv. 5-1 Jehovah is represented as raising up the Chaldees to punish the sin of Judah - a message which is pretty much the same as Jeremiah's . But Habakkuk goes further : the Chaldees themselves with their cruelties aggravate his problem , how God can suffer wrong, and he appeals again to God, vv. 12-17. Are the Chaldees to beallowed to devastate for ever ? The answer is given, as above, in chap . ii. 1-4. Such is practically the view of Pusey, Delitzsch, Kleinert, Kuenen, Sinker, Driver, Orelli, Kirkpatrick , Wildeboer and Davidson , a formidable league, and Davidson says " this is the most natural sense of the verses and of the words used in them ." But these scholars differ as to the date . Pusey, Delitzsch and Volck take the whole passage from i. 5 as prediction, and date it from before the rise of the Chaldee power in 625, attributing the internal wrongs of Judah described in vv . 2-4 to Manasseh's reign or the early years of Josiah.? But the rest, on the grounds that the prophet shows some experience of the Chaldean methods of warfare, and that the account ofthe internal disorder in Judah does not suit Josiah's reign, bring the passage down to the reign of Jehoiakim , 608—598, or of Jehoiachin , 597. Kleinert and Von Oreili date it before the battle of Carchemish , 506 , in which the Chaldean Nebuchadrezzar wrested from Egypt the Empire of the Western Asia, on the ground that after that Habakkuk could not have called a Chal dean invasion of Judah incredible (i. 5). But Kuenen, Driver, Kirkpatrick , Wildeboer and Davidson date it after Carchemish. To Driver it inust be immediately after, and before Judah became alarmed at the conse quences to herself. To Davidson the description of the Chaldeans " is scarcely conceivable before the battle," " hardly one would think before the deportation of the people under Jehoiachin .” 1 This also is Kuenen's view , who thinks that Judah must have suffered at least the first Chaldean raids, and he

explains the use of an undoubted future in chap. i. 5 , Lo , I am about to raise up the Chaldeans, as due to the prophet's pre dilection for a dramatic style. " He sets himself in the past, and represents the already experienced chastise ment [of Judah] as having been then announced by Jehovah . His contemporaries could not have mistaken his meaning."

Second: others, however, deny that chap. i. 2-4 refers to the internal disorder of Judah , except as the effect of foreign tyranny. The righteous mentioned there are Israel as a whole, the wicked their heathen oppres sors. So Hitzig, Ewald , Kɤnig and practically Smend. Ewald is so clear that Habakkuk ascribes no sin to Judah , that he says we might be led by this to assign the prophecy to the reign of the righteous Josiah ; but he prefers, because of the vivid sense which the prophet betrays of actual experience of the Chaldees, to date the passage from the reign of Jehoiakim , and to explain Habakkuk's silence about his people's sinfulness as due to his overwhelming impression of Chaldean cruelty . Kɤnig : takes vv . 2-4 as a general complaint of the violence that fills the prophet's day, and vv. 5-11 as a detailed description of the Chaldeans, the instru ments of this violence. Vv. 5-11, therefore, give not the judgment upon the wrongs described in vv. 2-4 , but the explanation of them . Lebanon is already wasted by the Chaldeans (ii. 17) ; therefore the whole prophecy must be assigned to the days of Jehoiakim . Giesebrecht ? and Wellhausen adhere to the view that no sins of Judah are mentioned, but that the righteous and wicked of chap. i. 4 are the same as in ver. 13, viz . Israel and a heathen tyrant. But this leads them to dispute that the present order of the paragraphs of the prophecy is the right one. In chap. i. 5 the Chaldeans are represented as about to be raised up for the first time, although their violence has already been described in vv . 1-4, and in vv. 12-17 these are already in full career. Moreover ver. 12 follows on naturally to ver. 4. Accordingly these critics would remove the section vv. 5-11. Giesebrecht prefixes it to ver. I, and dates the whole passage from the Exile. Wellhausen calls 5-11 an older passage than the rest of the prophecy , and removes it altogether as not Habakkuk's. To the latter he assigns what remains, i. 1-4 , 12-17, ii. 1-5 , and dates it from the reign of Jehoiakim.

Third: from each of these groups of critics Budde of Strasburg borrows something, but so as to construct an arrangement of the verses, and to reach a date, for the whole, from which both differ.1 With Hitzig, Ewald , Kɤnig, Smend, Giesebrecht and Wellhausen he agrees that the violence complained of in i. 2-4 is that in flicted by a heathen oppressor, the wicked , on the Jewish nation , the righteous. But with Kuenen and others he holds that the Chaldeans are raised up, according to i. 5-11, to punish the violence complained of in i. 2-4 and again in i. 12-17 . In these verses it is the ravages of another heathen power than the Chaldeans which Budde descries. The Chaldeans are still to come, and cannot be the same as the devastator whose long continued tyranny is described in i. 12-17. They are rather the power which is to punish him . He can only be the Assyrian . But if that be so, the proper place for the passage, i. 5-11, which describes the rise of the Chaldeans must be after the description of the Assyrian ravages in i. 12-17, and in the body of God's answer to the prophet which we find in ii. 2 ff . Budde, therefore, places i. 5-11 after ii. 2-4. But if the Chaldeans are still to come, and Budde thinks that they are described vaguely and with a good deal of imagination , the prophecy thus arranged must fall somewhere between 625, when Nabopolassar the Chaldean made himself independent of Assyria and King of Babylon, and 607, when Assyria fell. That the prophet calls Judah righteous is proof that he wrote after the great Reform of 621 ; hence, too , his reference to Torah and Mishpat (i. 4), and his complaint of the obstacles which Assyrian supremacy presented to their free course . As the Assyrian yoke appears not to have been felt anywhere in Judah by 608, Budde would fix the exact date of Habakkuk's prophecy about 615. To these conclusions of Budde Cornill, who in 1891 had very confidently assigned the prophecy of Habakkuk to the reign of Jehoiakim , gave his adherence in 1896.

Budde's very able and ingenious argument has been subjected to a searching criticism by Professor David son, who emphasises first the difficulty of accounting for the transposition of chap. i. 5-11 from what Budde alleges to have been its original place after ii. 4 to its present position in chap. i.? He points out that if chap. i. 2-4 and 12-17 and ii. 5 ff. refer to the Assyrian , it is strange the latter is not

once mentioned. Again , by 615 we may infer (though we know little of Assyrian history at this time) that the Assyrian's hold on Judah was already too relaxed for the prophet to impute to him power to hinder the Law , especially as Josiah had begun to carry his reforms into the northern kingdom ; and the knowledge of the Chaldeans dis played in i. 5-11 is too fresh and deta:led to suit so early a date : it was possible only after the battle of Carchemish . And again , it is improbable that we have two different nations, as Budde thinks, described by the very similar phrases in i. u , his own power becomes his god , and in i. 16 , he sacrifices to his net. Again , chap. i. 5-11 would not read quite naturally after chap. ii. 4. And in the woes pronounced on the oppressor it is not one nation, the Chaldeans, which are to spoil him , but all the remnant of the peoples (ii. 7 , 8). These objections are not inconsiderable . But are they conclusive ? And if not, is any of the other theories of the prophecy less beset with difficulties ? The objections are scarcely conclusive. We have no proof that the power of Assyria was altogether removed from Judah by 615 ; on the contrary, even in 608 Assyria was still the power with which Egypt went forth to contend for the empire of the world . Seren years earlier her hand may well have been strong upon Palestine. Again , by 615 the Chaldeans, a people famous in Western Asia for a long time, had been ten years independent : men in Palestine may have been familiar with their methods of warfare ; at least it is impossible to say they were not. There is more weight in the objection drawn from the absence of the name of Assyria from all of the passages which Budde alleges describe it ; nor do we get over all difficulties of text by inserting i. 5-11 between ij. 4 and 5. Besides, how does Budde explain i. 12b on the theory that it means Assyria ? Is the clause not premature at that point ? Does he propose to elide it, like Wellhausen ? And in any case an erroneous transposition of the original is impossible to prove and difficult to account for.

But have not the other theories of the Book of Habakkuk cqually great difficulties ? Surely, we can not say that the righteous and the wicked in i. 4 mean something different from what they do in i. 13 ? But if this is impossible the construction of the book supported by the great majority of critics ? falls to the ground. Professor Davidson justly says that it has " something artificial in it " and " puts a strain on the natural sense.' How can the Chaldeans be described in i. 5 as just about to be raised up, and in 14-17 as already for a long time the devastators of earth ? Ewald's, Hitzig's and Kɤnig's views t are equally beset by these difficulties ; Kɤnig's exposition also “ strains the natural sense.” Everything, in fact, points to i. 5-11 being out of its proper place ; it is no wonder that Giesebrecht, Wellhausen and Budde independently arrived at this conclusion . Whether Budde be right in inserting i. 5-11 after ii. 4 , there can be little doubt of the correctness of his views that i. 12-17 describe a heathen oppressor who is not the Chaldeans. Budde says this oppressor is Assyria . Can he be any one else ? From 608 to 605 Judah was sorely beset by Egypt, who had overrun all Syria up to the Euphrates. The Egyptians killed Josiah , deposed his successor, and put their own vassal under a very heavy tribute ; gold and silver were exacted of the people of the land : the picture of distress in i. 1-4 might easily be that of Judah in these three terrible years. And if we assigned the prophecy to them , we should certainly give it a date at which the knowledge of the Chaldeans ex pressed in i. 5-11 wasmore probable than at Budde's date of 615. But then does the description in chap. i. 14-17 suit Egypt so well as it does Assyria ? We can hardly affirm this, until we know more of what Egypt did in those days, but it is very probable .

Therefore, the theory supported by the majority of critics being unnatural, we are, with our present meagre knowledge of the time, flung back upon Budde's interpretation that the prophet in i. 24ii. 4 appeals from oppression by a heathen power, which is not the Chaldean, but upon which the Chaldean shall bring the just vengeance of God. The tyrant is either Assyria up to about 615 or Egypt from 608 to 605, and there is not a little to be said for the latter date.

In arriving at so uncertain a conclusion about i.-ii. 4 , we have but these consolations, that no other is possible in our present knowledge, and that the un certainty will not hamper us much in our appreciation of Habakkuk's spiritual attitude and poetic gifts.?

2. CHAP. II. 5-20 .

The dramatic piece i. 2 — ii. 4 is succeeded by a series of fine taunt- songs, starting after an introduction from 6b, then 9, 11, 15 and (18) 19, and each opening with Woe ! Their subject is, if we take Budde's interpreta tion of the dramatic piece, the Assyrian and not the Chaldean ' tyrant. The text, as we shall see when we come to it , is corrupt. Some words are manifestly wrong, and the rhythm must have suffered beyond restoration . In all probability these fine lyric Woes, or at least as many of them as are authentic - for there is doubt about one or two - were of equal length . Whether they all originally had the refrain now attached to two is more doubtful.

Hitzig suspected the authenticity of some parts of this series of songs. Stade 2 and Kuenen have gone further and denied the genuineness of vv . 9-20 . But this is with little reason. As Budde says, a series of Woes was to be expected here by a prophet who follows so much the example of Isaiah . In spite of Kuenen's objection , vv. 9-11 would not be strange of the Chaldean , but they suit the Assyrian better. Vv. 12-14 are doubtful: 12 recalls Micah iii . 10 ; 13 is a repetition of Jer. li . 58 ; 14 is a variant of Isa . xi. 9. Very likely Jer. li . 58, a late passage, is borrowed from this passage ; yet the addition used here, Are not these things from the Lord of Hosts ? looks as if it noted a citation . Vv. 15-17 are very suitable to the Assyrian ; there is no reason to take them from Habakkuk . The final song, vv. 18 and 19, has its Woe at the beginning of its second verse, and closely resembles the language of later prophets. Moreover the refrain forms a suitable close at the end of ver . 17. Ver. 20 is a quotation from Zephaniah, perhaps another sign of the composite character of the end of this chapter. Some take it to have been inserted as an introduction to the theophany in chap. iii. Smend has drawn up a defence of thewhole passage, ii. 9-20, which he deems not only to stand in a natural relation to vv. 4-8, but to be indispensable to them . That the passage quotes from other prophets, he holds to be no proof against its authenticity . If we break off with ver. 8 , he thinks thatwemust impute to Habakkuk the opinion that the wrongs of the world are chiefly avenged by human means — a conclusion which is not to be expected after chap. i.-ii. i ff .

3. CHAP. III.

The third chapter, an Ode or Rhapsody, is ascribed to Habakkuk by its title. This, however, does not prove its authenticity : the title is too like those assigned to the Psalms in the period of the Second Temple. On the contrary, the title itself, the occurrence of the musical sign Selah in the contents, and the colophon suggest for the chapter a liturgical origin after the Exile. (* 4 Cf. Kuenen, who conceives it to have been taken from a post- exilic collection of Psalms. See also Cheyne, The Origin of the Psalter : " exilic or more probably post-exilic ” (p . 125). “ The most natural position for it is in the Persian period. It was doubtless appended to Habakkuk , for the same reason for which Isa . lxiii. 7 - lxiv . was attached to the great prophecy of Restoration, viz . that the earlier national troubles seemed to the Jewish Church to be typical of its own sore troublesafter theReturn . ... The lovely closing versesofHab. iii. are also in a tone congenial to the later religion ” (p . 156). Much less certain is the assertion that the language is imitative and artificial (ibid .) ; while the statement that in ver. 3 - cf. with Deut. xxxiii. 2– we have an instance of the effort to avoid the personalname of the Deity (p . 287) is disproved by the use of the latter in ver. 2 and other verses. *) That this is more probable than the alternative opinion , that, being a genuine work of Habakkuk , the chapter was afterwards arranged as a Psalm for public worship , is confirmed by the fact that no other work of the prophets has been treated in the same way. Nor do the contents support the authorship by Habakkuk. They reflect no definite historical situation like the pre ceding chapters . The style and temper are different. While in them the prophet speaks for himself, here it is the nation or congregation of Israel that addresses God. The language is not, as some have maintained, late ; ' but the designation of the people as Thineanointed , a term which before the Exile was applied to the king, undoubtedly points to a post-exilic date. The figures, the theophany itself, are not necessarily archaic, but are more probably moulded on archaic models. There are many affinities

with Psalms of a late date .

At the same time a number of critics ? maintain the genuineness of the chapter, and they have some grounds for this. Habakkuk was, as we can see from chaps. i. and ii., a real poet. There was no need why a man of his temper should be bound down to reflecting only his own day. If so practical a prophet as Hosea, and one who has so closely identified himself with his times, was wont to escape from them to a retrospect of the dealings of God with Israel from of old , why should not the same be natural for a prophet who was much less practical and more literary and artistic ? There are also many phrases in the Psalm which may be inter preted as reflecting the same situation as chaps. i., ii. All this, however , only proves possibility .

The Psalm has been adapted in Psalm lxxvii. 17-20 .

FURTHER NOTE ON CHAP. I. - II, 4 .

Since this chapter was in print Nowack's Die Kleinen Fropheten in the " Handkommentar z. A. T." has been published . He recog nises emphatically that the disputed passage about the Chaldeans, chap . i. 5-11, is out of place where it lies (this against Kuenen and the other authorities cited above, p . 117), and admits that it follows on, with a natural connection, to chap. ii. 4, to which Budde pro poses to attach it. Nevertheless, for other reasons, which he does not state, he regards Budde's proposal as untenable ; and reckons the disputed passage to be by another hand than Habakkuk's, and in truded into the latter's argument. Habakkuk's argument he assigns to after 605 ; perhaps 590. The tyrant complained against would therefore be the Chaldean . - Driver in the 6th ed. of his Introduction (1897) deems Budde's argument " too ingenious," and holds by the older and most numerously supported argument (above, pp. 116 ff.). On a review of the case in the light of these two discussions, the presentwriter holds to his opinion that Budde's rearrangement, which he has adopted, offers the fewest difficulties.)

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OBADIAH: (The Book of Obadiah is the smallest among theprophets, and the smallest in all the Old Testa ment. Yet there is none which better illustratęs many of the main problems of Old Testament criticism . It raises, indeed, no doctrinal issue nor any question of historical accuracy. All that it claims to be is The Vision of Obadiah ; ' and this vague name, with no date or dwelling -place to challenge comparison with the contents of the book, introduces us without preju dice to the criticism of the latter. Nor is the book involved in the central controversy of Old Testament scholarship , the date of the Law . It has no reference to the Law . Nor is it made use of in the New Testa ment. The more freely , therefore, may we study the literary and historical questions started by the twenty-one verses which compose the book. Their brief course is broken by differences of style, and by sudden changes of outlook from the

past to the future. Some of them present a close parallel to another passage of prophecy, a feature which when present offers a difficult problem to the critic. Hardly any of the historical allusions are free from ambiguity, for although the book refers throughout to a single nation - and so vividly that even if Edom were not named wemight still discern the character and crimes of that bitter brother of Israel - yet the conflict of Israel and Edom was so prolonged and so monotonous in its cruelties, that there are few of its many centuries to which some scholar has not felt himself able to assign , in part or whole , Obadiah's indignant oration. The little book has been tossed out of one century into another by successive critics, till there exists in their estimates of its date a difference of nearly six hundred years. Such a fact seems, at first sight, to convict criticism either of arbitrariness or helplessness ; yet a little consideration of details is enough to lead us to an appreciation of the reasonable methods of Old Testament criticism , and of its indubitable progress towards certainty, in spite of our ignorance of large stretches of the history of Israel. To the student of the Old Testament nothing could be more profitable than to master the historical and literary questions raised by the Book of Ohadiah , before following them out among the more complicated problems which are started by other prophetical books in their relation to the Law of Israel, or to their own titles, or to claims made for them in the New Testament.

The Book of Obadiah contains a number of verbal parallels to another prophecy against Edom which appears in Jeremiah xlix . 7-22. Most critics have regarded this prophecy of Jeremiah as genuine, and have assigned it to the year 604 B.C. The question is whether Obadiah or Jeremiah is the earlier. Hitzig and Vatke answered in favour of Jeremiah ; and as the Book of Obadiah also contains a description of Edom's conduct in the day of Jerusalem's over throw by Nebuchadrezzar, in 586 , they brought the whole book down to post-exilic times. Very forcible arguments, however, have been offered for Obadiah's priority. Upon this priority, as well as on the facts that Joel, whom they take to be early, quotes from Obadiah, and that Obadiah's book occurs among the first six --presumably the pre -exilic members — of the Twelve, a number of scholars have assigned all of it to an early period in Israel's history. Some fix upon the reign of Jehoshaphat, when Judah was invaded by Edom and his allies Moab and Ammon, but saved from disaster through Moab and Ammon turning upon the Edomites and slaughtering them ." To this they refer the phrase in Obadiah 9, the men of thy covenant have betrayed thee. Others place the whole book in the reign of Joram of Judah (849– 842 B.C.), when , according to the Chronicles, Judah was invaded and Jerusalem partly sacked by Philistines and Arabs. But in the story of this invasion there is no mention of Edomites, and the argument which is drawn from Joel's quotation of Obadiah fails if Joel, as we shall see, be of late date. With greater prudence Pusey declines to fix a period .

The supporters of a pre-exilic origin for the whole Book of Obadiah have to explain vv. 11-14, which appear to reflect Edom's conduct at the sack of Jerusalem by Nebuchadrezzar in 586, and they do so in two ways. Pusey takes the verses as predictive of Nebuchadrezzar's siege. Orelli and others believe that they suit better the conquest and plunder of the city in the time of Jehoram . But, as Calvin has said , “ they seem to be mistaken who think that Obadiah lived before the time of Isaiah .”

The question , however, very early arose, whether it was possible to take Obadiah as a unity. Vv. 1-9 are more vigorous and firm than vv . 10-21. In vv. 1-9 Edom is destroyed by nations who are its allies ; in vv. 10-21 it is still to fall along with other Gentiles in the general judgment of the Lord. Vv. 10-21 admittedly describe the conduct of the Edomites at the overthrow of Jerusalem in 586 ; but vv. 1-9 pro bably reflect earlier events ; and it is significant that in them alone occur the parallels to Jeremiah's pro phecy against Edom in 604 . On some of these grounds Ewald regarded the little book as consisting of two pieces, both of which refer to Edom , but the first of which was written before Jeremiah, and the second is post-exilic. As Jeremiah's prophecy has some features more original than Obadiah's," he traced both prophecies to an original oracle against Edom , of which Obadiah on the whole renders an exact version . He fixed the date of this oracle in the earlier days of Isaiah, when Rezin of Syria enabled Edom to assert again its independence of Judah , and Edom won back Elath , which Uzziah had taken. Driver,

Wildeboer and Cornill ? adopt this theory, with the exception of the period to which Ewald refers the original oracle. According to them , the Book of Obadiah consists of two pieces, vv. 1-9 pre-exilic, and vv. 10-21 post exilic and descriptive in 11-14 of Nebuchadrezzar's sack of Jerusalem .

This latter point need not be contested. But is it clear that 1-9 are so different from 10-21 that they must be assigned to another period ? Are they necessarily pre- exilic ? Wellhausen thinks not, and has constructed still another theory of the origin of the book , which , like Vatke's, brings it all down to the period after the Exile .

There is no mention in the book either of Assyria or of Babylonia. The allies who have betrayed Edom (ver. 7) are therefore probably those Arabian tribes who surrounded it and were its frequent confederates.' They are described as sending Edom to the border (ib .). Wellhausen thinks that this can only refer to the great northward movement of Arabs which began to press upon the fertile lands to the south -east of Israel during the time of the Captivity . Ezekiel : prophesies that Ammon and Moab will disappear before the Arabs, and we know that by the year 312 the latter were firmly settled in the territories of Edom . Shortly before this the Hagarenes appear in Chronicles, and Se'ir is called by the Arabic name Gebal," while as early as the fifth century " Malachi" 3 records the desolation of Edom's territory by the jackals of the wilderness, and the expulsion of the Edomites, who will not return. The Edomites were pushed up into the Negeb of Israel, and occupied the territory round, and to the south of, Hebron till their conquest by John Hyrcanus about 130 ; even after that it was called Idumɪa. Well hausen would assign Obadiah 1-7 to the same stage of this movement as is reflected in " Malachi" i. 1-5 ; and, apart from certain parentheses, would therefore take the whole of Obadiah as a unity from the end of the fifth century before Christ. In that case Giesebrecht argues that the parallel prophecy, Jeremiah xlix. 7-22, must be reckoned as one of the passages of the Book of Jeremiah in which post- exilic additions have been inserted.5 Our criticism of this theory may start from the seventh verse of Obadiah : To the border they have sent thee, all the men of thy covenant have betrayed thee, they have overpowered thee, the men of thy peace. On our present knowledge of the history of Edom it is im possible to assign the first of these clauses to any period before the Exile. No doubt in earlier days Edom was more than once subjected to Arab razzias. But up to the Jewish Exile the Edomites were still in possession of their own land. So the Deuteronomist implies, and so Ezekiel? and perhaps the author of Lamentations. Wellhausen's claim , therefore, that the seventh verse of Obadiah refers to the expulsion of Edomites by Arabs in the sixth or fifth century B.C. may be granted. But does this mean that verses 1-6 belong, as he maintains, to the same period ? A negative answer seems required by the following facts. To begin with , the seventh verse is not found in the parallel prophecy in Jeremiah. There is no reason why it should not have been used there, if that prophecy had been compiled at a time when the ex pulsion of the Edomites was already an accomplished fact. But both by this omission and by all its other features, that prophecy suits the time of Jeremiah , and we may leave it , therefore, where it was left till the appearance of Wellhausen's theory - namely, with Jeremiah himself. Moreover Jeremiah xlix . 9 seems to have been adapted in Obadiah 5 in order to suit verse 6. But again , Obadiah 1-6 , which contains so many parallels to Jeremiah's prophecy, also seems to imply that the Edomites are still in possession of their land. The nations (we may understand by this the Arab tribes) are risen against Edom , and Edom is already despicable in face of them (vv. I, 2) ; but he has not yet fallen, any more than , to the writer of Isaiah xlv . — xlvii., who uses analogous language, Babylon is already fallen . Edom is weak and cannot resist the Arab razsias. But he still makes his eyrie on high and says : Who will bring me down ? To which challenge Jehovah replies, not ' I have brought thee down,' but I will bring thee down. The post-exilic portion of Obadiah , then , I take to begin with verse 7 ; and the author of this prophecy has begun by incorporating in vv. 1-6 a pre-exilic prophecy against Edom , which had been already, and with more freedom , used by Jeremiah . Verses 8-9 form a difficulty . They return to the future tense, as if the Edomites were still to be cut off from Mount Esau. But verse Io , as Wellhausen points out, follows on naturally to verse 7, and, with its successors, clearly points to a period sub sequent to Nebuchadrezzar's

overthrow of Jerusalem . The change from the past tense in vv . 10-11 to the imperatives of 12-14 need cause, in spite of what Pusey says, no difficulty, but may be accounted for by the excited feelings of the prophet. The suggestion has been made, and it is plausible, that Obadiah speaks as an eye-witness of that awful time. Certainly there is nothing in the rest of the prophecy (vv . 15-21) to lead us to bring it further down than the years following the destruction of Jerusalem . Everything points to the Jews being still in exile. The verbs which describe the inviolateness of Jerusalem (17), and the reinstatement of Israel in their heritage (17, 19), and their conquest of Edom (18), are all in the future. The prophet himself appears to write in exile (20) . The captivity of Jerusalem is in Sepharad (ib.) and the saviours have to come up to Mount Zion ; that is to say, they are still beyond the Holy Land (21).

The one difficulty in assigning this date to the pro phecy is that nothing is said in the Hebrew of ver. 19 about the re-occupation of the hill-country of Judɪa itself, but here the Greek may help us.' Certainly every other feature suits the early days of the Exile .

The result of our inquiry is that the Book of Obadiah was written at that timeby a prophet in exile, who was filled by the same hatred of Edom as filled another exile, who in Babylon wrote Psalm cxxxvii.; and that, like so many of the exilic writers, he started from an earlier prophecy against Edom , already used by Jeremiah. [Nowack (Comm., 1897) takes vv. 1-14 (with additions in vv . 1, 5, 6 , 8 f. and 12) to be from a date not long after the Fall of Jerusalem , alluded to in vv. 11-14 ; and vv. 15-21 to belong to a later period, which it is impossible to fix exactly.] There is nothing in the language of the book to disturb this conclusion . The Hebrew of Obadiah is pure ; unlike its neighbour, the Book of Jonah, it contains neither Aramaisms nor other symptoms of decadence. The text is very sound. The Septuagint Version enables us to correct vv. 7 and 17 , offers the true division between vv. 9 and 10, but makes an omission which leaves no sense in ver. 17.3 It will be best to give all the twenty-one verses together before commenting on their spirit.....)

XIII. Book of Obadiah. Vision of Obadiah.
Xiv. Edom & Israel. Obadiah.

Introduction to Prophets of Persian Period (539-331 B.C.).

Xv. Israel under Persians.
Xvi. Return from Babylon to Building of Temple (536-516 B.C.); with Discussion of Professor Kosters' Theory.

HAGGAI: (The Book of Haggai contains thirty - eight verses,which have been divided between two chapters. The text is, for the prophets, a comparatively sound The Greek version affords a number of correc tions, but has also the usual amount of misunderstand ings, and , as in the case of other prophets, a few additions to the Hebrew text. These and the variations in the other ancient versions will be noted in the translation below.3 The book consists of four sections, each recounting a message from Jehovah to the Jews in Jerusalem in 520 B.C., the second year of Darius (Hystaspis), by the hand of the prophet Haggai. The first, chap. i., dated the first day of the sixth month, during our September, reproves the Jews for building their own cieled houses, while they say that the time for building Jehovah's house has not yet come ; affirms that this is the reason of their poverty and of a great drought which has afflicted them . A piece of narrative is added recounting how Zerubbabel and Jeshua, the heads of the community, were stirred by this word to lead the people to begin work on the Temple, on the twenty-fourth day of the same month . The second section , chap. ii. 1-9, contains a message, dated the twenty-first day of the seventh month, during our October, in which the builders are

encouraged for their work . Jehovah is about to shake all nations, these shall contribute of their wealth , and the latter glory of the Temple be greater than the former. The third section , chap. ii . 10-19, contains a word of Jehovah which came to Haggai on the twenty- fourth day of the ninth month , during our December. It is in the form of a parable based on certain ceremonial laws, according to which the touch of a holy thing does not sanctify so much as the touch of an unholy pollutes. Thus is the people polluted, and thus every work of their hands. Their sacrifices avail nought, and adver sity has persisted : small increase of fruits, blasting, mildew and hail. But from this day God will bless. The fourth section, chap. ii. 20-23, is a second word from the Lord to Haggai on the twenty-fourth day of the ninth month . It is for Zerubbabel, and declares that God will overthrow the thrones of kingdoms and destroy the forces of many of the Gentiles by war. In that day Zerubbabel, the Lord's elect servant, shall be as a signet to the Lord. The authenticity of all these four sections doubted by no one, till ten years ago W. Bɤhme, besides pointing out some useless repetitions of single wordsand phrases, cast suspicion on chap. i. 13,and ques tioned the whole of the fourth section, chap. ii . 20-23. With regard to chap. i. 13, it is indeed curious that Haggai should be described as the messenger of Jehovah ; while the message itself, I am with you, seems super fluous here, and if the verse be omitted, ver. 14 runs on naturally to ver. 12.2 Bɤhme's reasons for disputing the authenticity of chap. ij. 20-23 are much less sufficient. He thinks he sees the hand of an editor in the phrase for a second time in ver . 20 ; notes the omission of the title " prophet ” 3 after Haggai's name, and the difference of the formula the word came to Haggai from that employed in the previous sections, by the hand of Haggai, and the repetition of ver. 6b in ver. 21 ; and otherwise concludes that the section is an insertion from a later hand . But the formula the word came to Haggai occurs also in ii . 10 : 4 the other points are trivial, and while it was most natural for Haggai the contemporary of Zerubbabel to entertain of the latter such hopes as the passage expresses, it is in conceivable that a later writer, who knew how they had not been fulfilled in Zerubbabel, should have invented them ." Recently M. Tony Andrıe, privat-docent in the Univer sity of Geneva, has issued a large work on Haggai, in which he has sought to prove that the third section of the book, chap. ii. (10) 11-19, is from the hand of another writer than the rest. He admits that in neither form , nor style, nor language is there anything to prove this distinction, and that the ideas of all the sections suit perfectly the condition of the Jews in the time soon after the Return . But he considers that chap. ii. (10) 11-19 interrupts the connection between the sections upon either side of it ; that the author is a legalist or casuist, while the author of the other sections is a man whose only ecclesiastical interest is the rebuilding of the Temple ; that there are obvious contradictions between chap. ii . (10) 11-19 and the rest ofthe book ; and that there is a difference of vocabulary. Let us consider each of these reasons. The first, that chap. ii. (10) 11-19 interrupts the con nection between the sections on either side of it , is true only in so far as it has a different subject from that which the latter have more or less in common. But the second of the latter, chap. ii. 20-23, treats only of a corollary of the first, chap. ii . 1-9 , and that corollary may well have formed the subject of a separate oracle. Besides, as we shall see, chap . ii. 10-19 is a natural development of chap. i.? The contradictions alleged by M. Andrıe are two. He points out that while chap. i. speaks only of a drought, chap. ii . (10) 11-19 mentions as the plagues on the crops shiddāphɒn and yērākón, generally rendered blasting and mildew in our English Bible , and bārād, or hail ; and these he reckons to be plagues due not to drought but to excessive moisture. But shiddāphɒn and yērākɒn , which are always connected in the Old Testament and are words of doubtfulmeaning, are not referred to damp in any of the passages in which they occur, but, on the contrary, appear to be the consequences of drought. The other contradiction alleged refers to the ambiguous verse ii. 18, on which we have already seen it difficult to base any conclusion , and which will be treated when we come to it in the course of translation . Finally , the differences in language which M. Andrıe cites are largely imaginary, and it is hard to understand how a responsible critic has come to cite, far more to emphasise them , as he has done. We may relegate the discussion of them to a note, and need here only remark that there is among them but one of any significance : while the rest of the

book calls the Temple the House or the House of Jehovah (or of Jehovah of Hosts), chap . ii. (10) 11-19 styles it palace, or temple, of Jehovah.' On such a difference between two comparatively brief passages it would be unreasonable to decide for a distinction of authorship . There is , therefore, no reason to disagree with the consensus of all other critics in the integrity of the Book of Haggai. The four sections are either from himself or from a contemporary of his. They probably represent, not the full addresses given by him on the occasions stated, but abstracts or summaries of these. " It is never an easy task to persuade a whole popula tion to make pecuniary sacrifices , or to postpone private to public interests ; and the probability is , that in these brief remains of the prophet Haggai we have but one or two specimens of a ceaseless diligence and persistent determination, which upheld and animated the whole people till the work was accomplished." 3 At the same time it must be noticed that the style of the book is not wholly of the bare, jejune prose which it is sometimes described to be. The passages of Haggai's own exhortation are in the well-known parallel rhythm of prophetic discourse : see especially chap . i., ver. 6 . The only other matter of Introduction to the prophet Haggai is his name. The precise form is not else where found in the Old Testament ; but one of the clans of the tribe of Gad is called Haggi, and the letters H GI occur as the consonants of a name on a Phoenician inscription. Some4 have taken Haggai to be a contraction of Haggiyah , the name of a Levitical family , but although the final yod of some proper names stands for Jehovah , we cannot certainly con clude that it is so in this case. Others see in Haggai a probable contraction for Hagariah, as Zaccai, the original of Zacchтus, is a contraction of Zechariah. A more general opinion takes the termination as adjectival,10 and the root to be " hag ," feast or festival.11 In that case Haggai would mean festal, and it has been supposed that the name would be given to him from his birth on the day of some feast. It is impossible to decide with certainty among these alternatives. M. Andrıe, who accepts the meaning festal, ventures the hypothesis that, like " Malachi," Haggai is a symbolic title given by a later hand to the anonymous writer of the book , because of the coincidence of his various prophecies with solemn festivals. But the name is too often and too naturally introduced into the book to present any analogy to that of " Malachi" ; and the hypothesis may be dismissed as improbable and unnatural. Nothing more is known of Haggai than his name and the facts given in his book . But as with the other prophets whom we have treated , so with this one, Jewish and Christian legends have been very busy. Other functions have been ascribed to him ; a sketch of his biography has been invented . Accord ing to the Rabbis he was one of the men of the Great Synagogue, and with Zechariah and " Malachi " trans mitted to that mythical body the tradition of the older prophets. He was the author of several ceremonial regulations, and with Zechariah and " Malachi " intro duced into the alphabet the terminal forms of the five elongated letters. The Christian Fathers narrate that he was of the tribe of Levi," that with Zechariah he prophesied in exile of the Return, and was still young when he arrived in Jerusalem , where he died and was buried. A strange legend, founded on the doubtful verse which styles him the messenger of Jehovah, gave out that Haggai, as well as for similar reasons " Malachi" and John the Baptist, were not men, but angels in human shape. With Zechariah Haggai appears on the titles of Psalms cxxxvii., cxlv.-- cxlviii. in the Septuagint ; cxi., cxlv., cxlvi. in the Vulgate ; and cxxv., cxxvi. and cxlv.cxlviii. in the Peshitto.2 the Temple at Jerusalem he was the first who chanted the Hallelujah, ... wherefore we say : Hallelujah , which is the hymn of Haggai and Zechariah ." All these testimonies are, of course , devoid of value. Finally, the modern inference from chap. ii . 3, that Haggai in his youth had seen the former Temple , had gone into exile, and was now returned a very old man,' may be probable, but is not certain . We are quite ignorant of his age at the time the word of Jehovah came to him .)

Xvii. The Book Of Haggai · 225
Xviii. Haggai And The Building Of The Temple . 234

Haggai I., Ii.
1. The Call To Build (Chap. I.).
2. Courage, Zerubbabel ! Courage, Jehoshua And
All The People ! (Chap. Ii. 1-9).
3. The Power Of The Unclean (Chap. Ii. 10-19).
4. The Reinvestment Of Israel's Hope (Chap. Ii . 20-23) .

ZECHARIAH (1-8): (The Book of Zechariah, consisting of fourteenchapters , falls clearly into two divisions : First, chaps. i. — viii., ascribed to Zechariah himself and full of evidence for their authenticity ; Second , chaps. ix. — xiv., which are not ascribed to Zechariah, and deal with conditions different from those upon which he worked. The full discussion of the date and character of this second section we shall reserve till we reach the period at which we believe it to have been written . Here an introduction is necessary only to chaps. i. - viii.

These chapters may be divided into five sections.

I. Chap. i. 1.6 . - A Word of Jehovah which cameto Zechariah in the eighth month of the second year of Darius, that is in November 520 B.C., or between the second and the third oracles of Haggai. In this the prophet's place is affirmed in the succession of the prophets of Israel. The ancient prophets are gone, but their predictions have been fulfilled in the calamities of the Exile, and God's Word abides for ever.

II. Chap. i. 7 - vi. 9.- A Word of Jehovah which came to Zechariah on the twenty -fourth of the eleventh month of the sameyear, that is January or February 519, and which he reproduces in the form of eight Visions by night. (1) The Vision of the Four Horsemen : God's new mercies to Jerusalem (chap . i. 7-17). (2) The Vision of the Four Horns, or Powers of the World, and the Four Smiths, who smite them down (ii. 1-4 Heb., but in the Septuagint and in the English Version i. 18-21). (3) The Vision of the Man with the Measuring Rope : Jerusalem shall be rebuilt, no longer as a narrow fortress, but spread abroad for themultitude of her population (chap . ii . 5-9 Heb., ii. 1-5 LXX. and Eng.). To this Vision is appended a lyric piece of probably older date calling upon the Jews in Babylon to return , and celebrating the joining of many peoples to Jehovah, now that Hetakes up again His habitation in Jerusalem (chap. ii . 10-17 Heb ., ii. 6-13 LXX. and Eng.). (4) The Vision of Joshua, the High Priest, and the Satan or Accuser : the Satan is rebuked, and Joshua is cleansed from his foul garments and clothed with a new turban and festal apparel ; the land is purged and secure (chap. iii.). (5) The Vision of the Seven -Branched Lamp and the Two Olive- Trees (chap. iv. 1-6a , 106-14) : into the centre of this has been inserted a Word of Jehovah to Zerubbabel (vv. 6b- 10a), which interrupts the Vision and ought probably to come at the close of it. (6) The Vision of the Flying Book : it is the curse of the land, which is being removed, but after destroying the houses of the wicked (chap . v. 1-4). (7) The Vision of the Bushel and the Woman : that is the guilt of the land and its wickedness ; they are carried off and planted in the land of Shinar (v. 5-11). (8) The Vision of the Four Chariots : they go forth from the Lord of all the earth , to traverse the earth and bring His Spirit, or anger, to bear on the North country (chap. vi. 1-8). III. Chap. vi. 9-15. - A Word of Jehovah, undated (unless it is to be taken as of the same date as the Visions to which it is attached), giving directions as to the gifts sent to the community at Jerusalem from the Babylonian Jews. A crown is to bemade from the silver and gold , and, according to the text, placed upon the head of Joshua. But, as we shall see,' the text gives evident signs of having been altered in the interest of the High Priest ; and probably the crown was meant for Zerubbabel, atwhose right hand the priest is to stand, and there shall be a counsel of peace between the two of them . The far- away shall come and assist at the building of the Temple. This section breaks off in the middle of a sentence.

IV . Chap. vii. — The Word of Jehovah which came to Zechariah on the fourth of the ninth month of the fourth year of Darjus, that is nearly two years after the date of the Visions. The Temple was approaching completion ; and an inquiry was addressed to the priests who were in it and to the prophets concerning the Fasts, which had been maintained during the Exile ,while the Temple lay desolate (chap. vii. 1-3) . This inquiry drew from Zechariah a historical explanation of how the Fasts arose (chap. vii. 4-14).

V. Chap. viii. — Ten short undated oracles, each introduced by the same formula, Thus saith Jehovah of Hosts, and summarising all Zechariah's teaching since before the Temple began up to the ques tion of the cessation of the Fasts upon its completion — with promises for the future. (1) A Word affirming Jehovah's new zeal for Jerusalem and His Return to her (vv. 1, 2). (2) Another of the same (ver. 3). (3) A Word promising fulness of old folk and children in her streets (vv. 4, 5). (4) A Word affirming that nothing is too wonderful for Jehovah (ver. 6). (5) A Word promis ing the return of the people from east and west (vv. 7, 8) . (6 and 7) Two Words contrasting, in terms similar to Haggai i., the poverty of the people before the foundation of the Temple with their new prosperity : from a curse Israel shall become a blessing. This is due to God's anger having changed into a purpose of grace to Jerusalem . But the people themselves must do truth and justice, ceasing from perjury and thoughts of evil against each other (vv. 9-17) . (8) A Word which recurs to the question of Fasting, and commands that the four great Fasts, instituted to commemorate the siege and overthrow of Jerusalem , and the murder of Gedaliah , be changed to joy and gladness (vv. 18, 19). (9) A Word pre dicting the coming of the Gentiles to the worship of Jehovah at Jerusalem (vv. 20-22). (10) Another of the same (ver. 23).

There can be little doubt that, apart from the few interpolations noted, these eight chapters are genuine prophecies of Zechariah, who is mentioned in the Book of Ezra as the colleague of Haggai, and contemporary of Zerubbabel and Joshua at the time of the rebuild ing of the Temple. Like the oracles of Haggai, these prophecies are dated according to the years of Darius the king, from his second year to his fourth . Al though they may contain some of the exhortations to build the Temple, which the Book of Ezra informs us that Zechariah made along with Haggai, the most of them presuppose progress in the work , and seek to assist it by historical retrospect and by glowing hopes of the Messianic effects of its completion. Their allusions suit exactly the years to which they ar assigned . Darius is king. The Exile has lasted about seventy years. Numbers of Jews remain in Babylon, and are scattered over the rest of the world . The community at Jerusalem is small and weak : it is the mere colony of young men and men in middle life who came to it from Babylon ; there are few children and old folk . Joshua and Zerubbabel are the heads of the community, and the pledges for its future. The exact conditions are recalled as recent which Haggai spoke of a few years before. Moreover , there is a steady and orderly progress throughout the prophecies, in harmony with the successive dates at which they were delivered . In November 520 they begin with a cry to repentance and lessons drawn from the past of prophecy. In January 519 Temple and City are still to be built.8 Zerubbabel has laid the foundation ; the completion is yet future. The prophet's duty is to quiet the people's apprehensions about the state of the world,10 to provoke their zeal," give them confidence in their great men,12 and, above all, assure them that God is returned to them 13 and their sin pardoned.14 But in December 518 the Temple is so far built that the priests are said to belong to it ; 15 there is no occasion for continuing the fasts of the Exile, the future has opened and the horizon is bright with the Messianic hopes.? Most of all, it is felt that the hard struggle with the forces of nature is over, and the people are exhorted to the virtues of the civic life . They have time to lift their eyes from their work and see the nations coming from afar to Jerusalem .

These features leave no room for doubt that the great bulk of the first eight chapters of the Book of Zechariah are by the prophet himself, and from the years to which he assigns them , November 520 to December 518. The point requires no argument.

There are, however, three passages which provoke further examination — two of them because of the signs they bear of an earlier date, and one because of the alteration it has suffered in the

interests of a later day in Israel's history .

The lyric passage which is appended to the Second Vision (chap. ii. 10-17 Heb ., 6-13 LXX. and Eng.) suggests questions by its singularity : there is no other such among the Visions. But in addition to this it speaks not only of the Return from Babylon as still future 5_this might still be said after the First Return of the exiles in 536 6_but it differs from the language of all the Visions proper in describing the return of Jehovah Himself to Zion as still future. The whole, too , has the ring of the great odes in Isaiah xl.—lv., and seems to reflect the same situation , upon the eve of Cyrus' conquest of Babylon . There can be little doubt that we have here inserted in Zechariah's Visions a song of twenty years earlier , but we must confess inability to decide whether it was adopted by Zechariah himself or added by a later hand.1 Again , there are the two passages called the Word of Jehovah to Zerubbabel, chap. iv. 6b- 10a ; and the Word of Jehovah concerning the gifts which came to Jerusalem from the Jews in Babylon , chap. vi. 9-15. The first, as Wellhausen has shown," is clearly out of place ; it disturbs the narrative of the Vision, and is to be put at the end of the latter . The second is undated, and separate from the Visions. The second plainly affirms that the building of the Temple is still future, The man whose name is Branch or Shoot is designated : and he shall build the Temple of Jehovah. The first is in the same temper as the first two oracles of Haggai. It is possible then that these two passages are not, like the Visions with which they are taken , to be dated from 519 , but represent that still earlier pro phesying of Zechariah with which we are told he assisted Haggai in instigating the people to begin to build the Temple.

The style of the prophet Zechariah betrays special features almost only in the narrative of the Visions. Outside these his language is simple , direct and pure, as it could not but be, considering how much of it is drawn from , or 'modelled upon, the older prophets,3 and chiefly Hosea and Jeremiah . Only one or two lapses into a careless and degenerate dialect show us how the prophet might have written , had he not been sustained by the music of the classical periods of the language.

This directness and pith is not shared by the language in which the Visions are narrated.? Here the style is involved and redundant. The syntax is loose ; there is a frequent omission of the copula, and of other means by which, in better Hebrew , connection and conciseness are sustained. The formulas, thus saith and saying, are repeated to weariness. At the same time it is fair to ask, how much of this redundancy was due to Zechariah himself ? Take the Septuagint version. The Hebrew text, which it followed, not only included a number of repetitions of the formulas, and of the designations of the personages introduced into the Visions, which do not occur in the Massoretic text,3 but omitted some which are found in the Massoretic text. These two sets of phenomena prove that from an early date the copiers of the original text of Zechariah must have been busy in increasing its redundancies. Further , there are still earlier intrusions and expan sions, for these are shared by both the Hebrew and the Greek texts : some of them very natural efforts to clear up the personages and conversations recorded in the dreams, some of them stupid mistakes in under standing the drift of the argument. There must of course have been a certain amount of redundancy in the original to provoke such aggravations of it , and of obscurity or tortuousness of style to cause them to be deemed necessary. But it would be very unjust to charge all the faults of our present text to Zechariah himself, especially when we find such force and sim plicity in the passages outside the Visions. Of course the involved and misty subjects of the latter naturally forced upon the description of them a laboriousness of art, to which there was no provocation in directly exhorting the people to a pure life , or in straight forward predictions of the Messianic era.

Beyond the corruptions due to these causes, the text of Zechariah i.viii. has not suffered more than that of our other prophets. There are one or two clerical errors ; 4 an occasional preposition or person of a verb needs to be amended . Here and there the text has been disarranged ; ' and as already noticed , there has been one serious alteration of the original.? From the foregoing paragraphs it must be apparent what help and hindrance in the reconstruction of the text is furnished by the Septuagint. A list of its variant readings and of its mistranslations is appended.?)

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MALACHI: (This book, the last in the arrangement of theprophetic canon, bears the title : Burden or Oracle of the Word of Jehovah to Israel by the hand of malč'akhi. Since at least the second century of our era the word has been understood as a proper name, Malachi or Malachias. But there are strong objections to this, as well as to the genuineness of the whole title, and critics now almost universally agree that the book was originally anonymous. It is true that neither in form nor in meaning is there any insuperable obstacle to our understanding “ male’akhi” as the name of a person . If so, however, it cannot have been , as some have suggested, an abbre viation of Malĕ'akhiyah , for, according to the analogy of other names of such formation , this could only express the impossible meaning Jehovah is Angel. But, as it stands, it might have meant My Angel or Messenger, or it may be taken as an adjective, Angelicus. Either of these meanings would form a natural name for a Jewish child , and a very suitable one for a prophet. There is evidence, however, that some of the earliest Jewish interpreters did not think of the title as containing the name of a person . The Septuagint read by the hand of His messenger,? " malē'akho " ; and the Targum of Jonathan , while re taining “ male'akhi,” rendered it My messenger, adding that it was Ezra the Scribe who was thus designated. This opinion was adopted by Calvin .

Recent criticism has shown that, whether the word was originally intended as a personal name or not, it was a purely artificial one borrowed from chap. iii. 1, Behold , I send Mymessenger, “ malē 'akhi,” for the title , which itself has been added by the editor of the Twelve Prophets in the form in which we now have them . The peculiar words of the title, Burden or Oracle of the Word of Jehovah, occur nowhere else than in the titles of the two prophecies which have been appended to the Book of

Zechariah, chap. ix. I and chap. xii , 1, and immediately precede this Book of “ Malachi.” In chap. ix . I the Word of Jehovah belongs to the text ; Burden or Oracle has been inserted before it as a title ; then the whole phrase has been inserted as a title in chap. xii. 1. These two pieces are anonymous, and nothing is more likely than that another anonymous prophecy should have received, when attached to them , the same heading, The argument is not final, but it is the most probable explanation of the data , and agrees with the other facts. The cumulative force of all that we have stated — the improbability of mală'akhi being a personal name, the fact that the earliest versions do not treat it as such , the obvious suggestion for its invention in the male'akhi of chap. iii . 1, the absence of a father's name and place of residence, and the character of the whole title - is enough for the opinion rapidly spreading among critics that our book was, like so much more in the Old Testament, originally anonymous. The author attacks the religious authorities of his day ; he belongs to a pious remnant of his people, who are overborne and perhaps oppressed by the majority . In these facts, which are all we know of his personality , he found sufficient reason for not attaching his name to his prophecy.

The book is also undated, but it reflects its period almost as clearly as do the dated Books of Haggai and Zechariah . The conquest of Edom by the Nabateans, which took place during the Exile, is already past. The Jews are under a Persian viceroy. They are in touch with a heathen power, which does not tyrannise over them , for this book is the first to predict no judgment upon the heathen , and the first, moreover, to acknowledge that among the heathen the true God is worshipped from the rising to the setting of the sun . The only judgment predicted is one upon the false and disobedient portion of Israel, whose arrogance and success have cast true Israelites into despair. All this reveals a time when the Jews were favourably treated by their Persian lords. The reign must be that of Artaxerxes Longhand, 464-424.

The Temple has been finished , and years enough have elapsed to disappoint those fervid hopes with which about 518 Zechariah expected its completion . The congregation has grown worldly and careless. In particular the priests are corrupt and partial in the administration of the Law . There have been many marriages with the heathen women of the land ; and the laity have failed to pay the tithes and other dues to the Temple. These are the evils against which we find strenuous measures directed by Ezra, who returned from Babylon in 458, and by Nehemiah, who visited Jerusalem as its governor for the first time in 445 and for the second time in 433. Besides, “ the religious spirit of the book is that of the prayers of Ezra and Nehemiah . A strong sense of the unique privileges of the children of Jacob, the objects of electing love,4 the children of the Divine Father," is combined with an equally strong assurance of Jehovah's righteousness amidst the many miseries that pressed on the unhappy inhabitants of Judŧa. ... Obedience to the Law is the sure path to blessedness.” 6 But the question still remains whether the Book of “ Malachi ” prepared for, assisted or followed up the reforms of Ezra and Nehemiah. An ancient tradition already alluded to ? assigned the authorship to Ezra himself.

Recent criticism has been divided among the years immediately before Ezra's arrival in 458, those imme diately before Nehemiah's first visit in 445, those between his first government and his second, and those after Nehemiah's disappearance from Jerusalem . But the years in which Nehemiah held office may be excluded, because the Jews are represented as bringing gifts to the governor, which Nehemiah tells us he did not allow to be brought to him . The whole question depends upon what Law was in practice in Israel when the book was written . In 445 Ezra and Nehemiah , by solemn covenant between the people and Jehovah , insti tuted the code which we now know as the Priestly Code of the Pentateuch . Before that year the ritual and social life of the Jews appear to have been directed by the Deuteronomic Code. Now the Book of " Malachi " enforces a practice with regard to the tithes, which agrees more closely with the Priestly Code than it does with Deuteronomy. Deuteronomy commands that every third year the whole tithe is to be given to the Levites and the poor who reside within the gates of the giver, and is there to be eaten by them . “ Malachi" commands that the whole tithe be brought into the storehouse of the Temple for the Levites in service there , and so does the Priestly

Code. On this ground many date the Book of “ Malachi" after 445.? But " Malachi's " divergence from Deuteronomy on this point may be explained by the fact that in his time there were practically no Levites outside Jerusalem ; and it is to be noticed that he joins the tithe with the tēr□nah or heave-offering exactly as Deuteronomy does. On other points of the Law he agrees rather with Deuteronomy than with the Priestly Code. He follows Deuteronomy in calling the priests sons of Levi," while the Priestly Code limits the priesthood to the sons of Aaron . He seems to quote Deuteronomy when forbidding the oblation of blind, lame and sick beasts ;? appears to differ from the Priestly Code which allows the sacrificial beast to be male or female , when he assumes that it is a male ;' follows the expres sions of Deuteronomy and not those of the Priestly Code in detailing the sins of the people ; 3 and uses the Deuteronomic phrases the Law of Moses, My servant Moses, statutes and judgments, and Horeb for the Mount of the Law . For the rest, he echoes or implies only Ezekiel and that part of the Priestly Code ף which is regarded as earlier than the rest, and probably from the first years of exile. Moreover he describes the Torah as not yet fully codified . The priests still deliver it in a way improbable after 445. The trouble of the heathen marriages with which he deals (if indeed the verses on this subject be authentic and not a later intrusion) was that which engaged Ezra's attention on his arrival in 458, but Ezra found that it had already for some time been vexing the heads of the community. While, therefore, we are obliged to date the Book of “ Malachi" before 445 B.C., it is uncertain whether it preceded or followed Ezra's attempts at reform in 458. Most critics now think that it preceded them ."

The Book of “ Malachi" is an argument with the prophet's contemporaries, not only with the wicked among them , who in forgetfulness of what Jehovah is corrupt the ritual, fail to give the Temple its dues, abuse justice, marry foreign wives," divorce their own, and commit various other sins ; but also with the pious, who, equally forgetful of God's character, are driven by the arrogance of the wicked to ask, whether He loves Israel, whether He is a God of justice, and to murmur that it is vain to serve Him . To these two classes of his contemporaries the prophet has the following answers. God does love Israel. He is wor shipped everywhere among the heathen. He is the Father of all Israel. He will bless His people when they put away all abuses from their midst and pay their religious dues ; and His Day of Judgment is coming, when the good shall be separated from the wicked. But before it come, Elijah the prophet will be sent to attempt the conversion of the wicked, or at least to call the nation to decide for Jehovah . This argument is pursued in seven or perhaps eight para graphs, which do not show much consecutiveness, but are addressed , some to the wicked, and some to the despairing adherents of Jehovah .

1. Chap. i. 2-5 . — To those who ask how God loves Israel, the proof of Jehovah's election of Israel is shown in the fall of the Edomites.

2. Chap. i. 6-14 . — Charge against the people of dishonouring their God, whom even the heathen reverence.

3. Chap. ii . 1-9. — Charge against the priests, who have broken the covenant God made of old with Levi, and debased their high office by not reverencing Jehovah, by misleading the people and by perverting justice. A curse is therefore fallen on them — they are contemptible in the people's eyes.

4. Chap. ii . 10-16. - A charge against the people for their treachery to each other ; instanced in the heathen marriages, if the two verses, II and 12, upon this beauthentic, and in their divorce of their wives.

5. Chap. ii. 17 - iii. 5 or 6. - Against those who in the midst of such evils grow sceptical about Jehovah . His Angel, or Himself, will come first to purge the priesthood and ritual that there may be pure sacrifices, and second to rid the land of its criminals and sinners.

6. Chap. jii. 6 or 7-12. — A charge against the people of neglecting tithes. Let these be paid , disasters shall cease and the land be blessed.

7. Chap . iii. 13-21 Heb., Chap. iii. 13 - iv. 2 LXX. and Eng. Another charge against the pious for saying it is vain to serve God. God will rise to action and separate between the good and bad in the

terrible Day of His coming .

8. To this, Chap. iii. 22-24 Heb., Chap. iv. 3-5 Eng., adds a call to keep the Law , and a promise that Elijah will be sent to see whether he may not convert the people before the Day of the Lord comes upon them with its curse.

The authenticity of no part of the book has been till now in serious question. Bɤhme, indeed, took the last three verses for a later addition , on account of their Deuteronomic character, but, as Kuenen points out, this is in agreement with other parts of the book. Sufficient attention has not yetbeen paid to the question of the integrity of the text. The Septuagint offers a few emendations. There are other passages obviously or probably corrupt.3 The text of the title, as we have seen , is uncertain , and probably a later addition . Professor Robertson Smith has called attention to chap. ii. 16 , where the Massoretic punctuation seems to have been determined with the desire to support the rendering of the Targum " if thou hatest her put her away," and so pervert into a permission to divorce a passage which forbids divorce almost as clearly as Christ Himself did . But in truth the whole of this passage, chap. ii. 10-16 , is in such a curious state that we can hardly believe in its integrity . It opens with the statement that God is the Father of all us Israelites, and with the challenge, why then are we faithless to each other ? -ver. IO . But vv. II and 12 do not give an instance of this : they describe the marriages with the heathen women of the land, which is not a proof of faithlessness between Israelites. Such a proof is furnished only by vv. 13-16 , with their condemnation of those who divorce the wives of their youth. The verses, therefore, cannot lie in their proper order, and Vv. 13-16 ought to follow immediately upon ver . 10 . This raises the question of the authenticity of vv. II and 12, against the heathen marriages. If they bear such plain marks of having been intruded into their position, we can understand the possibility of such an intrusion in subsequent days, when the question of the heathen marriages came to the front with Ezra and Nehemiah . Besides, these verses II and 12 lack the characteristic mark of all the other oracles of the book : they do not state a general charge against the people, and then introduce the people's question as to the particulars of the charge. On the whole , therefore, these verses are suspicious. If not a later intrusion, they are at least out of place where they now lie. The peculiar remark in ver. 13, and this secondly ye do, must have been added by the editor to whom we owe the present arrangement.)

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(I. 2-5)
2. " Honour Thy Father " (I. 6-14).
3. The Priesthood Of Knowledge (Ii. 1-9).
4. The Cruelty Of Divorce (Ii . 10-16).
5. " Where Is Thegod Of Judgment ? " (Ii. 17 -- Iii. 5) .
6. Repentance By Tithes (Iii. 6-12).
7. The Judgment To Come (Iii , 13 - Iv . 2 Eng.) .
8. The Return Of Elijah (Iv . 3-5 Eng .).

JOEL: (In the criticism of the Book of Joel there exist differences of opinion — upon its date, the exact reference of its statements and its relation to parallel passages in other prophets - as wide as even

those by which the Book of Obadiah has been assigned to every century between the tenth and the fourth before Christ. As in the case of Obadiah, the problem is not entangled with any doctrinal issue or question of accuracy ; but while we saw that Obadiah was not involved in the central controversy of the Old Testament, the date of the Law, not a little in Joel turns upon the latter . And, besides, certain descriptions raise the large question between a literal and an allegorical interpretation . Thus the Book of Joel carries the student further into the problems of Old Testament Criticism , and forms an even more excellent introduction to the latter, than does the Book of Obadiah.) (2. Interpretation of the Book : Is it Description, Allegory or Apocalypse? : Another question to which we must address our selves before we can pass to the exposition of Joel's prophecies is of the attitude and intention of the prophet. Does he describe or predict ? Does he give history or allegory ? Joel starts from a great plague of locusts, which he describes not only in the ravages they commit upon the land, but in their ominous foreshadowing of the Day of the Lord. They are the heralds of God's near judgment upon the nation. Let the latter repent instantly with a day of fasting and prayer . Per adventure Jehovah will relent, and spare His people. So far chap . i. 2 - ii. 17. Then comes a break. An uncertain interval appears to elapse ; and in chap. ii. 18 we are told that Jehovah's zeal for Israel has been stirred , and He has had pity on His folk . Pro mises follow , first, of deliverance from the plague and of restoration of the harvests it has consumed, and second, of the outpouring of the Spirit on all classes of the community : chap. ii. 17-32 (Eng. ; ii. 17 – iii . Heb.). Chap. iii. (Eng. ; iv. Heb.) gives another picture of the Day of Jehovah, this time described as judgment upon the heathen enemies of Israel. They shall be brought together , condemned judicially by Him , and slain by His hosts, His " supernatural" hosts . Jerusalem shall be freed from the feet of strangers, and the fertility of the land restored. These are the contents of the book . Do they describe an actual plague of locusts, already experi enced by the people ? Or do they predict this as still to come ? And again , are the locusts which they describe real locusts, or a symbol and allegory of the human foes of Israel ? To these two questions, which in a measure cross and involve each other, three kinds of answer have been given . A large and growing majority of critics of all schools ' hold that Joel starts, like other prophets, from the facts of experience . His locusts, though described with poetic hyperbole --for are they not the vanguard of the awfulDay of God's judgment ? --- are real locusts ; their plague has just been felt by his contemporaries, whom he summons to repent, and to whom , when they have repented, he brings promises of the restoration of their ruined harvests , the outpouring of the Spirit, and judgment upon their foes. Prediction is there fore found only in the second half of the book (ii. 18 onwards) : it rests upon a basis of narrative and exhorta tion which fills the first half. But a number of other critics have argued (and with great force) that the prophet's language about the locusts is too aggravated and too ominous to be limited to the natural plague which these insects periodically inflicted upon Palestine. Joel (they reason) would hardly have connected so common an adversity with so singular and ultimate a crisis as the Day of the Lord . Under the figure of locusts he must be describing some more fateful agency of God's wrath upon Israel. More than one trait of his description appears to imply a human army. It can only be one or other, or all, of those heathen powers whom at different periods God raised up to chastise His delinquent people ; and this opinion is held to be sup ported by the facts that chap. ii. 20 speaks of them as the Northern and chap. iii. (Eng. ; iv . Heb .) deals with the heathen. The locusts of chaps. i. and ii. are the same as the heathen of chap. iii . In chaps. i. and ii . they are described as threatening Israel, but on condition of Israel repenting (chap . ii . 18 ff.) the Day of the Lord which they herald shall be their destruction and not Israel's (chap. jii.). The supporters of this allegorical interpretation of Joel are, however, divided among themselves as to whether the heathen powers symbolised by the locusts are described as having already afflicted Israel or are predicted as still to come. Hilgenfeld ,' for instance, says that the prophet in chaps. i. and ii. speaks of their ravages as already past. To him their fourfold plague described in chap. i. 4 symbolises four Persian assaults upon Palestine, after the last of which in 358 the prophecy must therefore have been written , Others read them as still to come. In our own country Pusey has been the strongest

supporter of this theory. To him the whole book , written before Amos, is prediction . " It extends from the prophet's own day to the end of time." Joel calls the scourge the Northern : he directs the priests to pray for its removal, that the heathen may not rule over God's heritage ; 4 he describes the agent as a responsible one; ' his imagery goes far beyond the effects of locusts, and threatens drought, fire and plague, קthe assault of cities and the terrifying of peoples. The scourge is to be destroyed in a way physically in applicable to locusts; and the promises of its removal include the remedy of ravages which mere locusts could not inflict : the captivity of Judah is to be turned, and the land recovered from foreigners who are to be banished from it. Pusey thus reckons as future the relenting of God, consequent upon the people's penitence : chap. ii. 18 ff. The past tenses in which it is related , he takes as instances of the well known prophetic perfect, according to which the: prophets express their assurance of things to come: by describing them as if they had already happened. This is undoubtedly a strong case for the predictive: and allegorical character of the Book of Joel; but au little consideration will show us that the facts on which it is grounded are capable of a different explanation than that which it assumes, and that Pusey has overlooked a number of other facts which force us to a literal interpretation of the locusts as a plague already past, even though we feel they are described in the language of poetical hyperbole. For, in the first place, Pusey's theory implies that the prophecy is addressed to a future generation, who shall be alive when the predicted invasions of heathen come upon the land. Whereas Joel obviously ad dresses his own contemporaries. The prophet and his hearers are one. Before our eyes, he says , the food has been cut off ? As obviously, he speaks of the plague of locusts as of something that has just happened . His hearers can compare its effects with past disasters, which it has far exceeded ; and it is their duty to hand down the story of it to future generations. Again , his description is that of a physical, not of a political, plague. Fields and gardens, viṇes and figs, are devastated by being stripped and gnawed. Drought accompanies the locusts , the seed shrivels beneath the clods, the trees languish, the cattle pant for want of water." These are not thetrail which an invading army leave behind them . In support of his theory that human hosts are meant, Pusey points to the verses which bid the people pray that the heathen rule not over them , and which describe the invaders as attacking cities.' But the former phrase may be rendered with equal propriety, that the heathen make not satirical songs about them ; and as to the latter, not only do locusts invade towns exactly as Joel describes, but his words that the invader steals into houses like a thief are far more applicable to the insidious entrance of locusts than to the bold and noisy assault of a storming party . Moreover Pusey and the other allegorical interpreters of the book overlook the fact that Joel never so much as hints at the invariable effects of a human invasion , massacre and plunder. He describes no slaying and no looting ; but when he comes to the promise that Jehovah will restore the losses which have been sustained by His people, he defines them as the years which His army has eaten .» But all this proof is clenched by the fact that Joel com pares the locusts to actual soldiers. They are like horsemen , the sound of them is like chariots, they run like horses, and like men of war they leap upon the wall. Joel could never have compared a real army to itself ! The allegorical interpretation is therefore untenable. But somecritics,while admitting this, areyet not disposed to take the first part of the book for narrative. They admit that the prophet means a plague of locusts, but they deny that he is speaking of a plague already past, and hold that his locusts are still to come, that they are as much a part of the future as the pouring out of the Spirit ' and the judgment of the heathen in the Valley of Jehoshaphat.” All alike, they are signs or accom paniments of the Day of Jehovah, and that Day has still to break. The prophet's scenery is apocalyptic ; the locusts are " eschatological locusts," not historical This interpretation of Joel has been elaborated by Dr. Adalbert Mers, and the following is a summary of his opinions." ones. none, After examining the book along all the lines of exposition which have been proposed, Merx finds himself unable to trace any plan or even sign of a plan ; and his only escape from perplexity is the belief that no plan can ever have been meant by the author. Joel weaves in one past, present and future, paints situations only to blot them out and put others in their place, starts many processes but develops His

book shows no insight into God's plan with Israel, but is purely external; the bearing and the end of it is the material prosperity of the little land of Judah . From this Merx concludes that the book is not an original work, but a mere summary of passages from previous prophets, that with a few reflections of the life of the Jews after the Return lead us to assign it to that period of literary culture which Nehemiah inaugurated by the collection of nationalwritings and which was favoured by the cessation of all politi cal disturbance, Joel gathered up the pictures of the Messianic age in the older prophets, and welded them together in one long prayer by the ferrid belief that that age was near. But while the older prophets spoke upon the ground of actual fact and rose from this to a majestic picture of the last punishment, the still life of Joel's time had nothing such to offer him and he had to seek another basis for his prophetic flight. It is probable that he sought this in the relation or Type and Antitype. The Antitype he found in the liberation from Egypt, the darkness and the locusts of which he transferred to his canvas from Exodus x . 4-6 . The locusts, therefore, are neither real nor symbolic, but ideal. This is the method of the Midrash and Haggada in Jewish literature, which constantly placed over against each other the deliverance from Egypt and the last judgment. It is a method that is already found in such portions of the Old Testament as Ezekiel xxxvii. and Psalm lxxviji. Joel's locusts are borrowed from the Egyptian plagues, but are presented as the signs of the Last Day. They will bring it near to Israel by famine, drought and the in terruption of worship described in chap. i. Chap . ii., which Merx keeps distinct from chap. i., is based on a study of Ezekiel, from whom Joel has borrowed, among other things, the expressions the garden of Eden and the Northerner. The two verses generally held to be historic, 18 and 19, Merx takes to be the continuation of the prayer of the priests, pointing the verbs so as to turn them from perfects into futures. The rest of the book, Merx strives to show , is pieced together from many prophets, chiefly Isaiah and Ezekiel, but without the tender spiritual feeling of the one, or the colossal magnificence of the other. Special nations are mentioned, but in this portion of the work wehave to do not with events already past, but with general views,and these not original, but conditioned by the expressions of earlier writers. There is no history in the book : it is all ideal, mystical, apocalyptic. That is to say, according to Merx, there is no real prophet or prophetic fire, only an old man warming his feeble hands over a few embers that he has scraped together from the ashes of ancient fires, now nearly wholly dead . Merx has traced Joel's relations to other prophets, and reflection of a late date in Israel's history, with care and ingenuity ; but his treatment of the text and exegesis of the prophet's meaning are alike forced and fanciful. In face of the support which the Massoretic reading of the hinge of the book, chap . ii. 18 ff., receives from the ancient versions, and of its inherent probability and harmony with the context, Merx's textual emendation is unnecessary, besides being in itself unnatural. While the very same objections which we have already found valid against the allegorical interpretation equally dispose of this mystical one. Merx outrages the evident features of the book almost as much as Hengstenberg and Pusey have done. He has lifted out of time altogether that which plainly purports to be historical. His literary criticism is as unsound as his textual. It is only by ignoring the beautiful poetry of chap. i. that he trans plants it to the future. Joel's figures are too vivid , too actual, to be predictive or mystical. And the whole interpretation wrecks itself in the sameverse as the allegorical, the verse, viz., in which Joel plainly speaks of himself as having suffered with his hearers the plague he describes. We may, therefore, with confidence conclude that the allegorical and mystical interpretations of Joel are impossible ; and that the only reasonable view of our prophet is that which regards him as calling, in chap . i. 24ii. 17, upon his contemporaries to repent in face of a plague of locusts, so unusually severe that he has felt it to be ominous of even the Day of the Lord ; and in the rest of his book , as promising material, political and spiritual triumphs to Israel in consequence of their repentance , either already consummated , or anticipated by the prophet as certain . It is true that the account of the locusts appears to bear features which conflict with the literal interpreta tion . Some of these , however, vanish upon a fuller knowledge of the awful degree which such a plague has been testified to reach by competent observers within our own era. Those that remain may be attributed

partly to the poetic hyperbole of Joel's style, and partly to the fact that he sees in the plague far more than itself. The locusts are signs of the Day of Jehovah. Joel treats them as we found Zephaniah treating the Scythian hordes of his day. They are as real as the latter, but on them as on the latter the lurid glare of Apocalypse has fallen , magnifying them and investing them with that air of ominousness which is the sole justification of the allegorical and mystic interpretation of their appearance. To the same sense of their office as heralds of the last day, we owe the description of the locusts as the Northerner.' The North is not the quarter from which locusts usually reach Palestine, nor is there any reason to suppose that by naming the North Joel meant only to emphasise the unusual character of these swarms. Rather he takes a name employed in Israel since Jeremiah's time to express the instruments of Jehovah's wrath in the day of His judgment of Israel. The name is typical of Doom , and therefore Joel applies it to his fateful locusts.)

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Introduction to Prophets of Grecian Period (331- ? B.C.)
XXXI. Israel & Greeks.

ZECHARIAH: XXXII. Zechariah 9-14. (We saw that the first eight chapters of the Book of Zechariah were, with the exception of a few verses, from the prophet himself. No one has ever doubted this. No one could doubt it : they are obviously from the years of the building of the Temple, 520-516 B.C. They hang together with a consistency exhibited by few other groups of chapters in the Old Testament.

But when we pass into chap. ix . we find ourselves in circumstances and an atmosphere altogether different. Israel is upon a new situation of history, and the words addressed to her breathe another spirit. There is not the faintest allusion to the building of the Temple the subject from which all the first eight chapters depend. There is not a single certain reflection of the Persian period, under the shadow of which the first eight chapters were all evidently written . We have names of heathen powers mentioned, which not only do not occur in the first eight chapters, but of which it is not possible to think that they had any interest whatever for Israel between 520 and 516 : Damascus, Hadrach , Hamath , Assyria , Egypt and Greece. The peace, and the love of peace, in which Zechariah wrote, has disappeared. Nearly everything breathes of war actual or imminent. The heathen are spoken of with a

ferocity which finds few parallels in the Old Testament. There is a revelling in their blood, of which the student of the authentic prophecies of Zechariah will at once perceive that gentle lover of peace could not have been capable. And one passage figures the imminence of a thorough judgment upon Jerusalem , very different from Zechariah's outlook upon his people's future from the eve of the completion of the Temple. It is not surprising, therefore, that one of the earliest efforts of Old Testament criticism should have been to prove another author than Zech ariah for chaps. ix. — xiv. of the book called by his name.

The very first attempt of this kind was made so far back as 1632 by the Cambridge theologian Joseph Mede, who was moved thereto by the desire to vindicate the correctness of St. Matthew's ascription ? of " Zech." xi. 13 to the prophet Jeremiah. Mede's effort was developed by other English exegetes. Hammond assigned chaps. x.-- xii., Bishop Kidder 3 and William Whiston , the translator of Josephus, chaps. ix . — xiv., to Jeremiah . Archbishop Newcome 4 divided them , and sought to prove that while chaps. ix.—xi. must have been written before 721, or a century earlier than Jeremiah, because of the heathen powers they name, and the divisions between Judah and Israel, chaps. xii. --- xiv . reflect the imminence of the Fall of Jerusalem . In 1784 Fl□gge 5 offered independent proof that chaps. ix . - xiv . were by Jeremiah ; and in 1814 Bertholdt ? suggested that chaps. ix.—xi. might be by Zechariah the contemporary of Isaiah , and on that account attached to the prophecies of his younger namesake. These opinions gave the trend to the main volume of criticism , which , till fifteen years ago, deemed " Zech." ix . - xiv . to be pre-exilic . So Hitzig , who at first took the whole to be from one hand, but afterwards placed xii.--- xiv. by a different author under Manasseh . So Ewald , Bleek, Kuenen (at first), Samuel Davidson , Schrader, Duhm (in 1875), andmore recently Kɤnig and Orelli, who assign chaps. ix.—xi. to the reign of Ahaz, but xii. — xiv . to the eve of the Fall of Jerusalem , or even a little later.

Some critics, however, remained unmoved by the evidence offered for a pre-exilic date . They pointed out in particular that the geographical references were equally suitable to the centuries after the Exile. Damascus, Hadrach and Hamath, though politically obsolete by 720, entered history again with the cam paigns of Alexander the Great in 332—331, and the establishment of the Seleucid kingdom in Northern Syria. Egypt and Assyria ꝛwere names used after the Exile for the kingdom of the Ptolemies, and for those powers which still threatened Israel from the north , or Assyrian quarter. Judah and Joseph or Ephraim were names still used after the Exile to express the whole of God's Israel; and in chaps. ix . — xiv . they are presented, not divided as before 721, but united . None of the chapters give a hint of any king in Jerusalem ; and all of them , while representing the great Exile of Judah as already begun, show a certain dependence in style and even in language upon Jeremiah , Ezekiel and Isaiah xl. - lxvi. Moreover the language is post-exilic , sprinkled with Aramaisms and with other words and phrases used only, or mainly , by Hebrew writers from Jeremiah onwards. But though many critics judged these grounds to be sufficient to prove the post-exilic origin of " Zech ." ix . — xiv ., they differed as to the author and exact date of these chapters. Conservatives like Hengstenberg, 1 Delitzsch , Keil, Kɤhler and Pusey used the evidence to prove the authorship of Zechariah himself after 516 , and interpreted the references to the Greek period as pure prediction . Pusey says that chaps. ix.—xi. extend from the completion of the Temple and its deliverance during the invasion of Alexander, and from the victories of the Maccabees, to the rejection of the true shepherd and the curse upon the false ; and chaps. xi. — xii. " from a future repentance for the death of Christ to the final conversion of the Jews and Gentiles. " 3

But on the same grounds Eichhorn 4 saw in the chapters not a prediction but a reflection of the Greek period . He assigned chaps. ix . and x . to an author in the time of Alexander the Great ; xi. - xiii. 6 he placed a little later, and brought down xiii. 7 - xiv. to the Maccabean period . Bɤttchers placed the whole in the wars of Ptolemy and Seleucus after Alexander's death ; and Vatke, who had at first selected a date in the reign of Artaxerxes Longhand, 464-425, finally decided for the Maccabean period, 170 ff.$

In recent times the most thorough examination of the chapters has been that by Stade,' and the con clusion he comes to is that chaps. ix . — xiv . are all from one author, who must have written during the early wars between the Ptolemies and Seleucids about 280 B.C., but employed, especially in chaps.

ix ., X., an earlier prophecy. A criticism and modification of Stade's theory is given by Kuenen. He allows that the present form of chaps. ix. - xiv . must be of post exilic origin : this is obvious from the mention of the Greeks as a world -power ; the description of a siege of Jerusalem by all the heathen ; the way in which (chaps. ix . II f., but especially x . 6-9) the captivity is presupposed, if not of all Israel, yet of Ephraim ; the fact that the House of David are not represented as governing ; and the thoroughly priestly character of all the chapters. But Kuenen holds that an ancient prophecy of the eighth century underlies chaps. ix.—xi., xiii . 7-9 , in which several actual phrases of it survive ; 2 and that in their present form xii. — xiv. are older than ix.—xi., and probably by a contemporary of Joel, about 400 B.C.

In the main Cheyne, Cornill,4 Wildeboer and Staerk 6 adhere to Stade's conclusions. Cheyne proves the unity of the six chapters and their date before the Maccabean period. Staerk brings down xi. 4-17 and xiii. 7-9 to 171 B.C. Wellhausen argues for the unity, and assigns it to the Maccabean times . Driver judges ix.—xi., with its natural continuation xiii. 7-9, as not earlier than 333 ; and the rest of xii. - xiv . as certainly post-exilic, and probably from 432—300. Rubinkam ? places ix . I - 10 in Alexander's time, the rest in that of the Maccabees, but Zeydner all of it to the latter. Kirkpatrick , after showing the post-exilic character of all the chapters , favours assigning ix.—xi. to a different author from xii. - xiv. Asserting that to the question of the exact date it is impossible to give a definite answer, he thinks that the whole may be with considerable probability assigned to the first sixty or seventy years of the Exile, and is therefore in its proper place between Zechariah and " Malachi." The reference to the sons of Javan he takes to be a gloss, probably added in Maccabean times.4

It will be seen from this of conclusions that the prevailing trend of recent criticism has been to assign " Zech ." ix . — xiv. to post-exilic times, and to a different author from chaps. i. - viii.; and that while a few critics maintain a date soon after the Return , the bulk are divided between the years following Alexander's campaigns and the time of the Maccabean struggles.

There are, in fact, in recent years only two attempts to support the conservative position of Pusey and Hengstenberg that the whole book is a genuine work of Zechariah the son of Iddo. One of these is by C. H. H. Wright in his Bampton Lectures. The other is by George L. Robinson , now Professor at Toronto, in a reprint (1896) from the American Journal of Semitic Languages and Literatures, which offers a valuable history of the discussion of the whole question from the days of Mede, with a careful argument of all the evidence on both sides . The very original conclusion is reached that the chapters reflect the history of the years 518-516 B.C.

In discussing the question, for which our treatment of other prophets has left us too little space, we need not open that part of it which lies between a pre exilic and a post-exilic date . Recent criticism of all schools and at both extremes has tended to establish the latter upon reasons which we have already stated, and for further details of which the student may be referred to Stade's and Eckardt's investiga tions in the Zeitschrift f□r A. T. Wissenschaft and to Kirkpatrick's impartial summary. There remain the questions of the unity of chaps. ix . — xiv . ; their exact date or dates after the Exile, and as a consequence of this their relation to the authentic prophecies of Zechariah in chaps, i. - viii.

On the question of unity we take first chaps. ix.-xi., to which must be added (as by most critics since Ewald) xiii. 7-9, which has got out of its place as the natural continuation and conclusion of chap. xi.

Chap. ix. 1-8 predicts the overthrow of heathen neighbours of Israel, their possession by Jehovah and His safeguard of Jerusalem . Vv. 9-12 follow with a prediction of the Messianic King as the Prince of Peace ; but then come vv. 13-17, with no mention of the King, but Jehovah appears alone as the hero of His people against the Greeks, and there is indeed sufficiency of war and blood . Chap . x .makes a new start : the people are warned to seek their blessings from Jehovah, and not from Teraphim and diviners, whom their false shepherds follow . Jehovah , visiting His flock , shall punish these , give proper rulers, make the people strong and gather in their exiles to fill Gilead and Lebanon . Chap. xi. opens with a burst of war on Lebanon and Bashan and the overthrow of the heathen (vv. 1-3), and

follows with an allegory, in which the prophet first takes charge from Jehovah of the people as their shepherd , but is contemptuously treated by them (4-14), and then taking the guise of an evil shepherd represents what they must suffer from their next ruler (15-17). This tyrant, however , shall receive punishment, two-thirds of the nation shall be scattered, but the rest, further purified, shall be God's own people (xiii. 7-9).

In the course of this prophesying there is no conclu sive proof of a double authorship . The only passage which offers strong evidence for this is chap. ix . The verses predicting the peaceful coming of Messiah (9-12) do not accord in spirit with those which follow predicting the appearance of Jehovah with war and great shedding of blood . Nor is the difference altogether explained, as Stade thinks, by the similar order of events in chap. x., where Judah and Joseph are first represented as saved and brought back in ver. 6 , and then we have the process of their redemp tion and return described in vv. 7 ff. Why did the same writer give statements of such very different temper as chap. ix . 9-12 and 13-17 ? Or, if these be from different hands, why were they ever put together ? Otherwise there is no reason for breaking up chaps. ix.-xi., xiii. 7-9. Rubinkam , who separates ix . I- 10 by a hundred and fifty years from the rest ; Bleek , who divides ix . from x.; and Staerk , who separates ix.-xi. 3 from the rest, have been answered by Robinson and others. On the ground of language, grammar and syntax, Eckardt has fully proved that ix.—xi. are from the same author of a late date, who, however, may have occasionally followed earlier models and even introduced their very phrases.?

More supporters have been found for a division of authorship between chaps. ix.—xi., xiii. 7-9, and chaps. xii. — xiv. (less xiii. 7-9). Chap. xii. opens with a title of its own. A strange element is introduced into the historical relation . Jerusalem is assaulted not by the heathen only, but by Judah , who, however, turns on finding that Jehovah fights for Jerusalem , and is saved by Jehovah before Jerusalem in order that the latter may not boast over it (xii. 1-9). A spirit of grace and supplication is poured upon the guilty city, a fountain opened for uncleanness, idols abolished , and the prophets, who are put on a level with them , abolished too, where they do not disown their profession (xii. 10 --xiii . 6). Another assault of theheathen on Jerusalem is described, half of the people being taken captive. Jehovah appears , and by a great earthquake saves the rest. The land is transformed. And then the prophet goes back to the defeat of the heathen assault on the city , in which Judah is again described as taking part ; and the surviving heathen are converted, or, if they refuse to be, punished by the withholding of rain . Jerusalem is holy to the Lord (xiv.). In all this there is more that differs from chaps. ix.—xi., xiii. 7-9, than the strange opposition of Judah and Jerusalem . Ephraim , or Joseph , is not mentioned, nor any return of exiles, nor punishment of the shepherds, nor coming of the Messiah, the latter's place being taken by Jehovah. But in answer to this we may remember that the Messiah, after being described in ix . 9-12, is immedi ately lost behind the warlike coming of Jehovah . Both sections speak of idolatry, and of the heathen , their punishment and conversion, and do so in the same apocalyptic style. Nor does the language of the two differ in any decisive fashion. On the contrary, as Eckardt ' and Kuiper have shown, the language is on the whole an argument for unity of authorship.3 There is, then, nothing conclusive against the position , which Stade so clearly laid down and strongly fortified , that chaps. ix. — xiv. are from the same hand, although , as he admits, this cannot be proved with absolute certainty . So also Cheyne : “ With perhaps one or two exceptions, chaps. ix.—xi. and xii. — xiv . are so closely welded together that even analysis is impossible." +

The next questions we have to decide are whether chaps, ix . — xiv. offer any evidence of being by Zechariah , the author of chaps. i. — viii., and if not to what other post-exilic date they may be assigned.

It must be admitted that in language and in style the two parts of the Book of Zechariah have features in common. But that these have been exaggerated by defenders of the unity there can be no doubt. We cannot infer anything from the fact that both parts contain specimens of clumsy diction, of the repetition of the same word, of phrases (not the same phrases) unused by other writers ; or that

each is lavish in vocatives ; or that each is variable in his spelling. Resemblances of that kind they share with other books : some of them are due to the fact that both sections are post-exilic. On the other hand, as Eckardt has clearly shown, there exists a still greater number of differ ences between the two sections, both in language and in style. Not only do characteristic words occur in each which are not found in the other , not only do chaps. ix . - xiv. contain many more Aramaisms than chaps. i. - viii., and therefore symptoms of a later date ; but both parts use the same words with more or less different meanings, and apply different terms to the same objects. There are also differences of grammar, of favourite formulas, and of other features of the phraseology, which, if there be any need, complete the proof of a distinction of dialect so great as to require to account for it distinction of authorship .

The same impression is sustained by the contrast of the historical circumstances reflected in each of the two sections. Zech, i.viii. were written during the build ing of the Temple. There is no echo of the latter in " Zech." ix. — xiv . Zech . i.—viii. picture thewhole earth as at peace, which was true at least of all Syria : they portend no danger to Jerusalem from the heathen , but describe her peace and fruitful expansion in terms most suitable to the circumstances imposed upon her by the solid and clement policy of the earlier Persian kings. This is all changed in " Zech." ix . — xiv. The nations are restless ; a siege of Jerusalem is imminent, and her salvation is to be assured only by much war and a terrible shedding of blood. We know exactly how Israel fared and felt in the early sections of the Persian period : her interests in the politics of the world , her feelings towards her governors and her whole attitude to the heathen were not at that time those which are reflected in " Zech ." ix . — xiv . Nor is there any such resemblance between the religious principles of the two sections of the Book of Zechariah as could prove identity of origin . That both are spiritual, or that they have a similar ex pectation of the ultimate position of Israel in the history of the world , proves only that both were late offshoots from the same religious development, and worked upon the same ancientmodels. Within these outlines, there are not a few divergences . Zech. i. — viii. were written before Ezra and Nehemiah had imposed the Levitical legislation upon Israel ; but Eckardt has shown the dependence on the latter of " Zech." ix . — xiv.

We may, therefore, adhere to Canon Driver's asser tion , that Zechariah in chaps. i. - viii. " uses a different phraseology, evinces different interests and moves in a different circle of ideas from those which prevail in chaps. ix . - xiv." 1 Criticism has indeed been justified in separating , by the vast and growing majority of its opinions, the two sections from each other. This was one of the earliest results which modern criticism achieved, and the latest researches have but established it on a firmer basis .

If, then, chaps. ix . — xiv . be not Zechariah's, to what date may we assign them ? We have already seen that they bear evidence of being upon the whole later than Zechariah, though they appear to contain fragments from an earlier period . Perhaps this is all we can with certainty affirm . Yet something more definite is at least probable. The mention of the Greeks, not as Joel mentions them about 400, the most distant nation to which Jewish slaves could be carried , but as the chief of the heathen powers, and a foe with whom the Jews are in touch and must soon cross swords, appears to imply that the Syrian campaign of Alexander is happening or has happened , or even that the Greek kingdoms of Syria and Egypt are already contending for the possession of Palestine. With this agrees the mention of Damascus, Hadrach and Hamath , the localities where the Seleucids had their chief seats. In that case Asshur would signify the Seleucids and Egypt the Ptolemies : 3 it is these, and not Greece itself, from whom the Jewish exiles have still to be redeemed. All this makes probable the date which Stade has proposed for the chapters , between 300 and 280 B.C. To bring them further down , to the time of the Maccabees, as some have tried to do, would not be impossible so far as the historical allusions are concerned ; but had they been of so late a date as that, viz . 170 or 160, we may assert that they could not have found a place in the prophetic canon , which was closed by 200 , but must have fallen along with Daniel into the Hagiographa.

The appearance of these prophecies at the close of the Book of Zechariah has been explained , not quite satisfactorily, as follows. With the Book of " Malachi" they formed originally three anonymous

pieces, which because of their anonymity were set at the end of the Book of the Twelve. The first of them begins with the very peculiar construction " Massa' Děbar Jehovah," oracle of the word of Jehovah , which , though partly be longing to the text, the editor read as a title, and attached as a title to each of the others. It occurs nowhere else . The Book of " Malachi" was too distinct in character to be attached to another book, and soon came to have the supposed name of its author added to its title . But the other two pieces fell, like all anonymous works, to the nearest writing with an author's name. Perhaps the attachmentwas hastened by the desire to make the round number of Twelve Prophets .)

XXXIII. Contents of Zechariah 9-14.

1. Coming Of The Greeks (Ix . 1-8) . Oracle.
2. Prince Of Peace (Ix . 9-12).
3. Slaughter Of The Greeks (Ix . 13-17) .
4. Against The Teraphim And Sorcerers (X . 1, 2).
5. Against Evil Shepherds (X . 3-12).
6. War Upon The Syrian Tyrants (Xi. 1-3).
7. Rejection Murder Of The Good Shepherd (Xi. 4-17, Xiii. 7-9).
8. Judah Versus Jerusalem (Xii . 1-7).
9. Four Results Of Jerusalem's Deliverance (Xii. 8 - Xiii. 6).
10. Judgment Of The Heathen And Sanctification Of Jerusalem (Xiv.) .

JONAH: (The Book of Jonah is cast throughout in the formof narrative — the only one of our Twelve which is This fact, combined with the extraordinary events which thenarrative relates, starts questions not raised by any of the rest. Besides treating, therefore, of thebook's origin , unity, division and other commonplaces of intro duction, we must further seek in this chapter reasons for theappearance of such a narrative among a collection of prophetic discourses. We have to ask whether the narrative be intended as one of fact ; and if not, why the author was directed to the choice of such a form to enforce the truth committed to him .

The appearance of a narrative among the Twelve Prophets is not, in itself, so exceptional as it seemsto be. Parts of the Books of Amos and Hosea treat of the personal experience of their authors. The same is true ofthe Books of Isaiah , Jeremiah and Ezekiel, in which the prophet's call and his attitude to it are regarded as elements of his message to men . No : the peculiarity of the Book of Jonah is not the presence of narrative, but the apparent absence of all prophetic discourse.

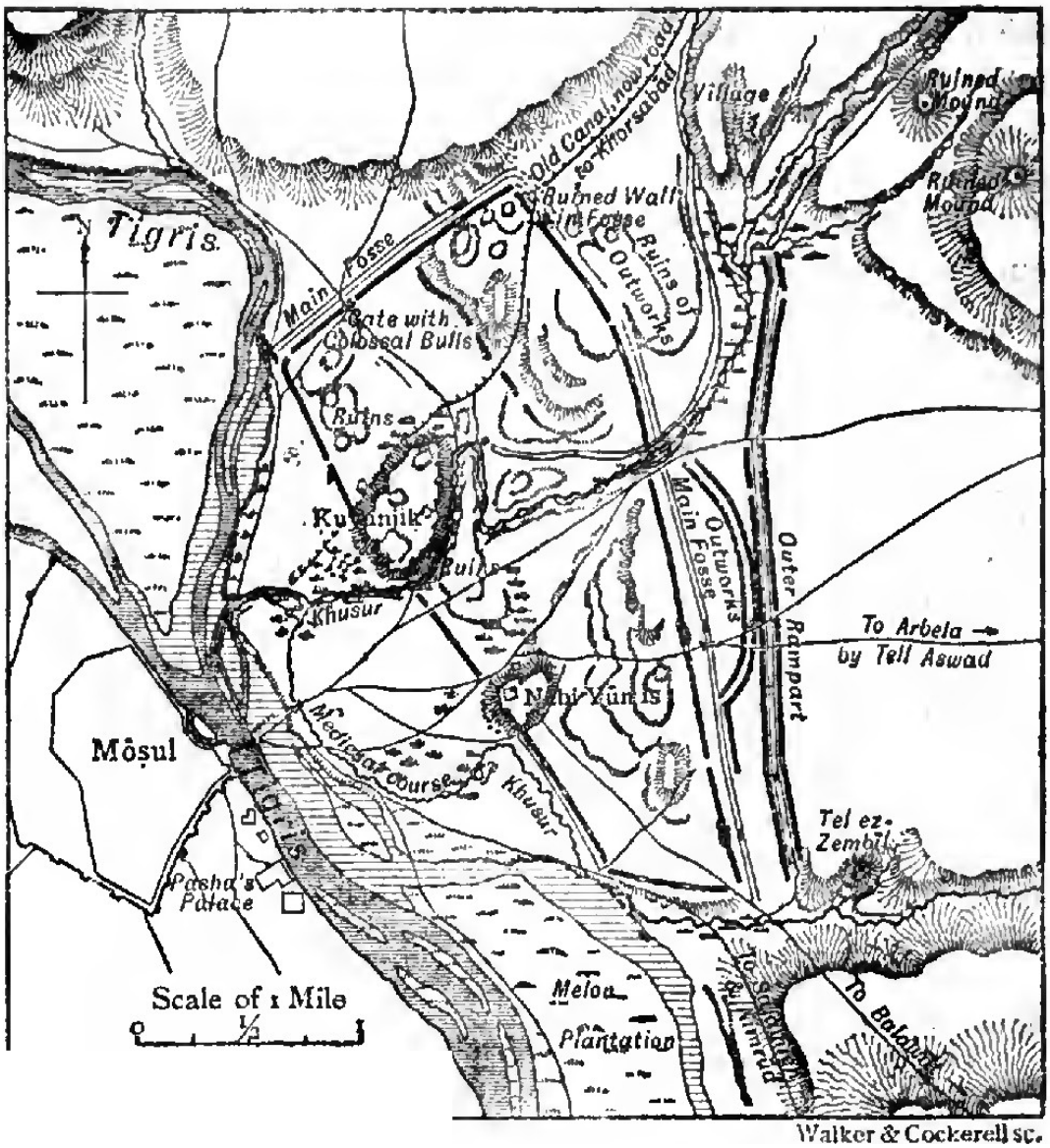
Yet even this might be explained by reference to the first part of the prophetic canon - Joshua to Second Kings. These Former Prophets, as they are called, are wholly narrative - narrative in the prophetic spirit and written to enforce a moral. Many of them begin as the Book of Jonah does : they contain stories, for instance , of Elijah and Elisha, who flourished immediately before Jonah and like him were sent with commissions to foreign lands. It might therefore be argued that the Book of Jonah, though narrative, is as much a prophetic book as they are, and that the only reason why it has found a place, not with these histories, but among the Later Prophets, is the exceedingly late date of its composition .

This is a plausible, but not the real, answer to our question . Suppose we were to find the latter by discovering that the Book of Jonah, though in narrative form , is not real history at all , nor pretends to be ; but, from beginning to end, is as much a prophetic sermon as any of the other Twelve Books, yet cast in the form of parable or allegory ? This would certainly explain the adoption of the book among the Twelve ; nor would its allegorical character appear without precedent to those (and they are among the

most conservative of critics) who maintain (as the present writer does not) the allegorical character of the story of Hosea's wife.4 It is, however, when we pass from the form to the substance of the book that we perceive the full justifi cation of its reception among the prophets. The truth which we find in the Book of Jonah is as full and fresh a revelation of God's will as prophecy anywhere achieves. That God has granted to the Gentiles also repentance unto life 1 is nowhere else in the Old Testa ment so vividly illustrated. It lifts the teaching of the Book of Jonah to equal rank with the second part of Isaiah , and nearest of all our Twelve to the New Testa ment. The very form in which this truth is insinuated into the prophet's reluctant mind, by contrasting God's pity for the dim population of Niniveh with Jonah's own pity for his perished gourd, suggests themethods ofour Lord's teaching, and invests the book with the morning air of that high day which shines upon the most evangelic of His parables.

One other remark is necessary. In our effort to appreciate this lofty gospel we labour under a dis advantage. That is our sense of humour - our modern sense of humour. Some of the figures in which our author conveys his truth cannot but appear to us grotesque. How many have missed the sublime spirit of the book in amusement or offence at its curious details ! Even in circles in which the ac ceptance of its literal interpretation has been demanded as a condition of belief in its inspiration , the story has too often served as a subject for humorous remarks. This is almost inevitable if we take it as history. But we shall find that one advantage of the theory, which treats the book as parable , is that the features, which appear so grotesque to many, are traced to the popular poetry of the writer's own time and shown to be natural. When we prove this, we shall be able to treat the scenery of the book as we do that of some early Christian fresco, in which , however rude it be or untrue to nature, we discover an earnestness and a success in expressing the moral essence of a situation that are not always present in works of art more skilful or more correct.)

Xxxiv . The Book Of Jonah • · 493
1. The Date Of The Book .
2. The Character Of The Book.
3. The Purpose Of The Book.
4. Our Lord's Use Of The Book .
5. The Unity Of The Book .
Xxxv. The Great Refusal Jonah I.
Xxxvi. The Great Fish And What It Means. The Psalm Jonah Ii .
Xxxvii. The Repentance Of The City · Jonah Iii.
Xxxviii. Israel's Jealousy Of Jehovah Jonah Iv .



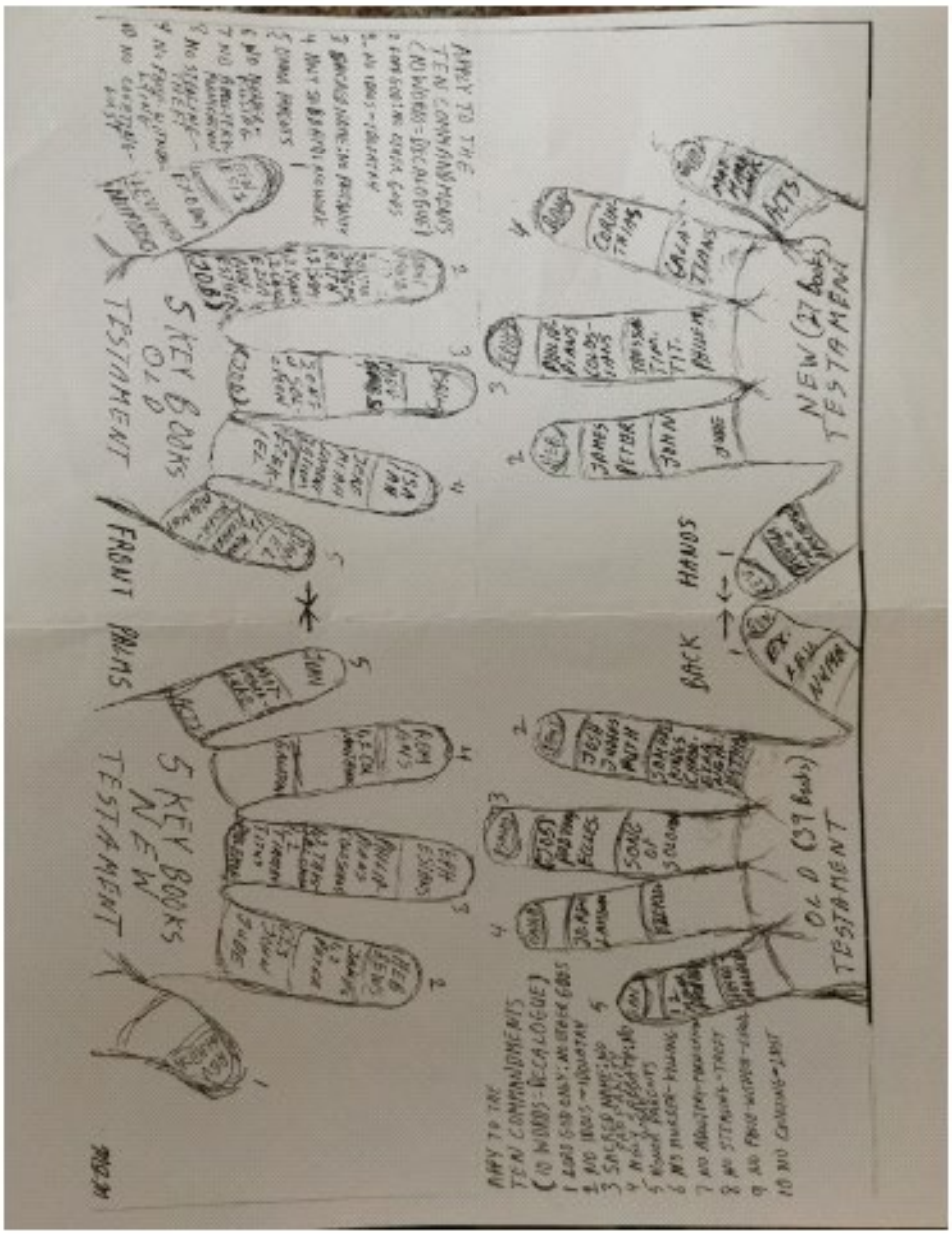
Scale of 2 Kilometers: 0_____._____1_____._____2

Plan of Nineveh.

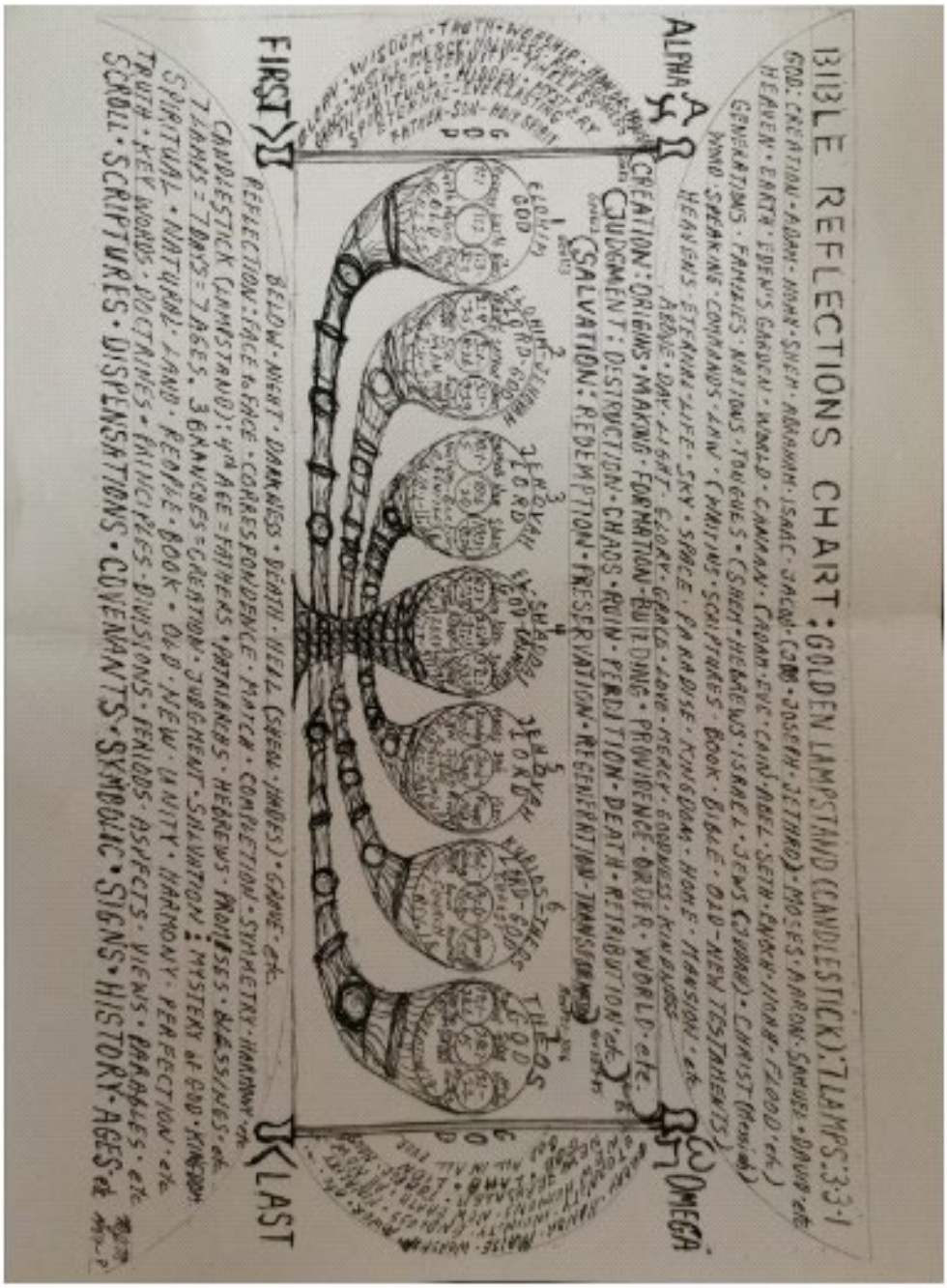
(From the *Encyclopaedia Biblica,* iii. 3423, by permission of the Publishers, Messrs. A. and C. Black.) Explanation of Symbols: N = Nahum; A = Later Addition.

Special Charts. -mjm.

Bible Hands..10 Key Books



Bible Reflections Chart..Golden Lampstand.


BIBLE REFLECTIONS CHART: GOLDEN LAMPSTAND (CANDLESTICK); 7 LAMPS; 3-3-1
ALPHA
OMEGA
FIRST
LAST
CREATION: ORIGINS · MAKING · FORMATION · BUILDING · PROVIDENCE · ORDER · WORLD · etc.
JUDGMENT: DESTRUCTION · CHAOS · RUIN · PERDITION · DEATH · RETRIBUTION · etc.
SALVATION: REDEMPTION · RESERVATION · REGENERATION · TRANSFORMATION
BELOW · NIGHT · DARKNESS · DEATH · HELL (SHEOL; HADES) · CURSE · etc.
REFLECTION: FACE to FACE · CORRESPONDENCE · PATTERN · COMPLETION · SYMMETRY · HARMONY · etc.
CANDLESTICK (LAMPSTAND): 4TH AGE = FATHERS · PATRIARCHS · HEBREWS · PROMISES · BLESSINGS · etc.
7 LAMPS = 7 DAYS = 7 AGES. 3 BRANCHES = CREATION · JUDGMENT · SALVATION ; MYSTERY of GOD · KINGDOM
SPIRITUAL · NATURAL · LAND · PEOPLE · BOOK · OLD · NEW · UNITY · HARMONY · PERFECTION · etc.
TRUTH · KEY WORDS · DOCTRINES · PRINCIPLES · DIVISIONS · PERIODS · ASPECTS · VIEWS · PARABLES · etc.
SCROLL · SCRIPTURES · DISPENSATIONS · COVENANTS · SYMBOLIC · SIGNS · HISTORY · AGES · etc.

CBR: Summary Reflections of the Old Testament: Genesis – Malachi.

Bible: Introduction.

The Bible as God's Word, as the Revelation to mankind, as the Holy Scriptures of the Jewish People, the ancient Hebrews to the modern Israelis, is a Holy Book and Divine Writings through

inspiration, and historical transmission by the people. When I come to its pages in my rebellious teen years, very illiterate and ignorant of the world I lived in, it instructed me with spiritual truth that I was amazed by and attracted to in the simplest way. It's been 52 years that I have travelled with this Book of Life. Now in my 68th year, after reflecting on this Text of God, writing from my hospital bed, approaching death, I am anxious to complete the Christian Biblical Reflections as my last will and testament to my Family, Friends, and all the others who might by chance encounter this work. Many ask, "Why do you believe, follow, and value this Book?" My testimony is this: the Holy Bible of both the Hebrew Old Testament and the Greek New Testament has been my salvation in God and His Son, the Lord Jesus Christ. So, let us turn to the Book.

The Book has educated and guided me in countless ways and in a manner that I did not readily perceive. It nurtured me in the English tongue and in other languages. Th reading of its pages, book by book, introduced a world of knowledge that soon captured my heart and mind. As it taught me, molded my thinking, I discovered a world of Jews, Christians, Muslims, and others that its doctrines taught. In order to understand this Book, we are led into a world of learning and literature. It causes us to learn our languages in a very clear and detailed way. We are made to attend to the letters, words, sentences, verses, chapters, and the books in a thorough manner. It makes us think and ask questions; it gives us answers in our quest. We are made to reflect on ancient things and discover new things in turn.

Outline:
Bible: Introduction.
Earliest Human Development, Evolution & Civilization in Genesis. (Gen 1-12).
World of Adam, Noah, Abram. (Gen. 1-50). Mankind & Gentiles. (2,000 Years)
World of Moses. Egyptians & Wilderness. Joshua. Gentiles. (200 Years)
World of Judges: Joshua – Samuel. Gentiles. (400 Years)
World of Monarchs & Kings: Saul - David - Solomon. Divided Monarchy. Gentiles. (600 Years)
Prophets: Isaiah to Malachi. Messiah. Gentiles. (400 Years)
World between Old & New Testaments: Messiah & Gentiles: Malachi - Messiah. (400 Years)

Genesis to Malachi and Mathew to Revelation tell a continuous historical story of a Land, People, and Book, comprising the story of Creation, Judgement, and Salvation. In Genesis, the origin of this story begins. God is declared existing as Creator of all things of Heaven and Earth and the world of man. It tells of the Creation Week, of the account of the creation of man, of the earliest civilization of mankind in the land of Shinar or Mesopotamia, of the Great Flood and the end of that world, of the new beginning of Noah and his three sons, and of the Tower of Babel in human unification and Divine intervention in the creation of languages, races, and nations. Then we have the chosen Shemites, the Hebrews, in the Call of Abram or Abraham, whose story continues in Isaac, then Jacob-Israel and the Twelve Sons of Israel. In this story of some 2,000 years from Adam to Abraham, we have God (Elohim) whose Name is Jehovah (YHWH) as the Lord of all the earth and mankind. We see Him interacting with His creatures from time to time and in various ways as in dreams and visions or appearances. All that He does conforms to the rule of life and purpose, that is, what He makes He also maintains to judge or save. He allows man, the human race, to evolve, develop, grow, multiply, invent, and spread throughout the world. He never loses sight of His Words, Commands, Demands, Promises, and Prophecies.

When we come to Genesis, the first Book of the Old Testament or Covenant, we confront doctrines and claims that are opposed to many of our knowledge, teachings, and ideas or theories. Nature as we know it in all its physical, material, and substantial forms, visible or invisible, is declared to

be the Work of His Hands. It's a simple or simplified story that we read, but it is clearly the claim of a Personal God as Creator and Maker, the Almighty or Shaddai, who involves Himself with those He chooses and Who follow Him. His Image and Likeness in man is of the utmost concern to Him, and He seeks to form and develop the divine life and nature in His people. He covenants with them, He cultivates spiritual qualities like faith, hope, and love, like joy and gratitude, like obedience, faithfulness, and sympathy, etc., etc. He does not impose His Will and Way on mankind in a capricious way, or as a Tyrant controlling man as a robot. These things and many such things are found in the Book.

God makes a Land for the People where His Words are fulfilled and unfolded, and in that People to produce the Story in the Book, which once recorded, becomes the Divine Scrolls of the Sacred Scriptures. In the Book of God's Words man is offered a divine way to live which will lead to blessings, salvation, and eternal life. The Book will educate us in many ways which we will find surprising. We will discover that our English language is related to other languages as a class, that our Alphabet is derived from Latin, which got it from Greeks, which got it from the Phoenicians and Hebrews, which got it from earlier peoples: India's Sanskrit and the early Sumerians. We learn from the Book the tongue expresses the thoughts of the mind. We learn that the Egyptian Hieroglyphics (Holy Writings in Pictures) were like the earliest Sumerians', which indicate that man's speech as a language is expressed in symbols and pictures. These symbols and pictures representing words and ideas are organized in syllables, sounds, and letters after the pattern of names and actions. The basic principle of symbolic representation of human thoughts would develop in time into more advanced grammar and syntax with fixed rules and distinction from other cognate tongues. We see this common history of languages everywhere, and in the tongues of the Canaanites with the Hebrews. In time, the written word became the means of communication among the nations and peoples in the trade and traditions. This development of language became very advanced in Sanskrit, Greek, Latin, and modern languages. Other nations also developed their writing from similar manners, until the modern world is filled with words and meanings far beyond the primitive origins.

In the Bible is found History, Religion, Science, Wisdom & such like; but it is not a History Book, Science Book, Medicine Book, Law Book, Philosophy Book, or the like; it records those things more or less, as part of the Divine Story of God's participation in humanity. God's interest is with His creative interest & design, His Will & Purpose. The Plan of God is a creative history, or story, a generational account of human life from its genesis to its completion. From Adam to Noah we find an ancient world, consisting of the simplest things of human life. We are given very little details, only seeds that will develop, evolve, & spread as civilization. It was a primitive world where God, as the Lord God, Jehovah, responds to man as he grows, moves & lives. We are not to think that God ordered the generations as a unrelated Participant, but seeks man's response to Himself as Face to Face. Some say that "the chicken comes before the egg?" But in the Bible we have the Eternal Infinite Transcendent God creating all things, including the chicken & man from His own Being & Substance, His Spiritual Nature. This is the genesis, germ, grain, seed, kernel, the point of the creation of the universe & all in it, in the heavens or earth. What is determined is being, existence & life. The creative egg must produce or become the chicken, hence the chicken lays the eggs, the eggs become many chicken to this date. This is so with man. Adam was not formed out of nothing, but in Genesis he is created in God's Word & Will. God's Word is the Seed of Life by which he formed, molded, built man. Adam out of earth becomes a living soul, a life that lives, by the spirit, or divine breath. Always remember, "From nothing comes nothing," zero is nothing by itself; it is no number. But God is One, & all must come from Him as a seed. It is the divine generation that Genesis of the Bible records & relates the earliest

Earliest Human Development, Evolution & Civilization in Genesis. (Gen 1-12). Scripture teaches me of God as Creator, a Personal God Who speaks, sees, moves, and exists in time & space. He does

things in order & design, according to His Plan & Will or Desire. He is the Maker of all things: of the universe, nature, the world, life, reality, existence, being, substance, time, space, & whatever can be named of His Creation & Production. This is the Biblical Theology, Philosophy, Religion, Science, & Doctrine. It teaches me in simplicity & uniquely of truth, wisdom, & life. The world exists, nature is, man is, & Scripture testifies that this creation of things & beings is of God the Creator. Further it teaches you of created things that live, move, grow, reproduce, and such like. It teaches of man, humans, as the highest form of life on earth, above the vegetation, above the fishes of the sea & all aquatic life, above the birds of the air & all *Aves* creatures on land & in the air, above all animal life, above the mammals of the earth. Man is presented to us as the replica of the Divine, divine reproduction & representation, as superior to all other creatures, as the lord of the earth. Man as chief of creatures has meaning different than animals, has purpose, has place, responsibility, & accountability. Man, both male & female, is the Image & Likeness of God, God-like, divine. He is not God or Deity or the Divine One. Man's formation is given, his 1st home & relations to animals, his purpose & role as a creature, as an earthling of nature in the world. He is the work of the Lord God, Jehovah, or Lord, & is placed in a Garden in Eden in lower Mesopotamia near the Persian Gulf. His original charge was very simple; but he failed, the failure or fall was judged & they were expelled from the Garden of Eden. Their fall was the snare of a serpent, later called Satan & Devil, as man's enemy. Man by the Woman would continue in the earth as a seed, the Seed of Woman, at war with the serpent's seed. Man in Adam's fall, is punished, exiled, sentenced to labor till death; hard labor & toil, struggle, & all that comes with survival. Man, as Male, is head, the woman, as Female, is subject to the husband as the male; she suffers giving life or birth; woman as female, as wife, submits to husband's headship; she is a mother of life in her suffering as her punishment & her reward. Their nakedness & innocence is replaced with clothes & shame, guilt, suffering, & death.

Adam's children multiplied near Eden, near the Garden of Eden, within 100 miles North & South near the Great Rivers of Mesopotamia. The doctrines & the truth of what we have in chapters 1-3, must be enlarged & grow towards fulfillment in chapters 1-6, the old & earliest world. The commands of God, His worship, knowledge, wisdom, life & living, marriage, family, work or duty, & 100s of other doctrines of the 1st world. The generations from Adam to Noah consisting of some 1500 years of the ancient calendar of the pre-flood world, which is unknown to us, leading up to Moses. We see the continuation of Adam's Fall, the Sin, & sin-nature, in his seed or progeny in the cosmic & human conflict of good & evil. Sins multiplied in countless forms, & multiplied in men or mankind, such as: hate, murder, lies, enmity, violence, rape, sexual promiscuity & perversions, excess, self-will, & countless other forms of man's sinfulness. We must keep in mind that the Words of God must continue in man's exile, in human development, & continues to this very day. God's creation must continue, His judgment must be executed, & His salvation must operate & advance in adaptation or response to mankind. Man's unique abilities begin to appear in his works, inventions, tools, instruments, food, clothing, trades, music, & much more. His knowledge of himself and His world, of nature & life, compounded according to his numbers. In time, men & women would compete with & against each other; they would fight & war; they would make & defend claims, revenge, enslave, etc. God's judgment on the old world was a Great Flood that destroyed the Old World, sparing only a select few. But not only the evil is revealed but the good also, like: grace of God, His glory, wisdom, kindness, mercy, judgment, creating, preserving, saving, destroying, dividing, etc. Man also has virtues, blessings, goodness, rule, care, wisdom, knowledge, choice, will, feelings, discrimination, imagination, thinking, joy, protection, guardian-ship, faith, obedience, etc. Thus far for Adam's Headship.

After the Great Flood of Noah & Noah's three sons, we have the Federal Headship added in Noah with a New Covenant, a Testament & Will. Noah becomes the Patriarch of a New World, the Gentiles of the earth. Noah's three sons (Shem, Ham, Japhet) become the Father of peoples, tongues,

nations of all mankind in the world. Noah's additional children, born after the Great Flood, also multiplied the people of the earth near & far. Also following the 2 Great Rivers, east & west; other generations would later follow other rivers & water places flowing & steaming in other directions. The story is told of 2 nations & peoples by the time of Abraham the Shemite "the River Crosser". With the Age of Adam, Noah, & his 3 sons, came the Age of Gentiles. Mankind evolved in various ways overcoming struggles, adaptations, and mutations (Survival of the Fittest). The roots of unification quickly turned into an unhealthy fear, arrogance, and disbelief of humanity's goodness. Nimrod is introduced of the Hametic roots as well as the last Usurper of Divine Power through War and Subjugation of the Mesopotamian people. The Sumerian Hamites became the 1st civilization developing thousands of diverse habits of living, encompassing both Good and Evil.

From these roots all other generations of mankind learned, copied, traded, followed, & added additional practices & innovations of their own. They created their own customs, traditions, inventions, adding knowledge, wisdom, & government. Evolving from primitive wars and conflicts, tools, weapons, & techniques were perfected to subdue & overpower their enemies. During this age slavery evolved, as well as racism, prejudice of other nationalities, jealousy, pride & unspeakable evils. Conversely, mankind with his depraved nature also developed the good,& better ways & things. Mankind of all the nations & tongues, family units & tribes in every country & land with national pride. The Sumerian way, the Accadian way; others, likewise from far east to west, and slowly learning how to communicate with each other through Pictographs, Hieroglyphics, Cuneiforms developing the Alphabet including every tongue everywhere. Through this constant intermarriage and intermingling of customs, languages, trading of commerce, slaves, captives of war, etc... laid the foundation for our modern world & civilizations. The major doctrines of human civilization was being birthed into education, customs, traditions, culture, etc… This gave way to the framework of theology, philosophy, religion, wisdom, governments, Kingships, Lordships, family, industry, trade, craftsmanship, schools, learning, writing, etc…

These five centuries between the Great Flood & the call of Abraham, shows God's interest in the Gentiles, of which the Noahic Covenant was formed, according to the prophecy of the Father & Patriarch Noah, determined each unique place in the dispensation & the occupation of land. Shem was prophetically chosen, blessed and favored by God. Shem's progeny (his seed) were to preserve the knowledge of the Biblical God & the origins of all things & all mankind. The divine truth, preserved in part, was often distorted, forgotten, altered, & displaced in various forms of idolatry & lies. Mankind fell into darkness & depravity: Wars waged, the Semites conquered the Hamites, and after 1,000 years Accadians, Babylonians, & Assyrians ruled over other the nations & peoples of other tongues. The skill of writing became necessary in order to exchange information & interact with each other. The 100s of years the Gentiles were in power from the Tower of Babel to Abram (400) years, & from Abram to Moses, some (400) years; which lead us lead to Assyria & Egypt at odds in competition & wars in the Middle East, foremost in Canaan & Arabia. Abram the Hebrew of Padan-Aram or Chaldea-Aramea, was called and led by Divine Words to become Abraham the Believer, Friend of God, Prophet & Patriarch of a new race of followers of the One True Living God. Abraham would witness of God in a world of Gentiles & testify of Divine Truth to mankind. His Testimony of God's Covenant with man was of Faith & Obedience according to the Truth & Wisdom from Above. His purpose was to fulfill his dispensational call & prophetic responsibility & ministry, to become Father of many Nations, Spiritual Nations & of the Hebrews. In Isaac & Jacob, this was transferred & ratified by Word and Blood. In Jacob, who became Israel, who became the Patriarch of 12 Tribes of Israel, to whom the dispensational Covenant of God to Abraham was transferred to him as Jacob-Israel Israel still is not in possession of the Promised Land, nor has become a Nation from whom many Nations. He becomes a people in Aram, married to Arameans Semites & Hebrews. Israel with his 12 sons & 12 tribes of Israel return to Canaan, & still not in

possession of the any part of the Land, except for a burial ground for his wives, Rachael and Leah. Meanwhile his other slave wives. In Egypt he becomes a great numerous people awaiting deliverance.

World of Moses. Egyptians & Wilderness. Joshua. Gentiles. (200 Years)

From the birth of Moses to the death of Joshua was some 200 years. During those 2 centuries the Hebrews multiplied as the house of Israel, they suffered as foreigners & slaves; were delivered by the LORD through Moses, Aaron & 10 plagues of judgment on Egypt, crossed the Red Sea (Yam Sof), lived & wondered in the wilderness, or the Arabian Desert. In the wilderness at Mount Sinai, or Horeb. God delivered to Moses 10 Words or Commandments of His Law or Torah as the Covenant between God and Israel as a Nation. In Adam His dispensational covenant was in His commandments, to Adam with Eve, was obedience to eternal life; a covenant which continued in man thence forward as a promise to Noah to Abraham, to Israel to David & to Messiah, Christ, in Whom it was a gift of God by the Holy Spirit, & in Christ offered to all men, Jews & Gentiles, continuing till Christ returns. Though the dispensations change, the covenants are not deleted but another placed above & beyond it, with better promises & properties, conditions, feature, etc. The world had become lawless, disorderly, vile, depraved & in endless such things, & only altered in the statistics of more in number, which invented more devices of a moral condition that was contagious, that made leprosy looked clean. God would fulfill His Promises, His Work would meet the need of this sickness & disease.

The Law, 10 Words, would be the moral medicine to prescribe for the diagnosis. We read the 10 Commandments of God's Law, His words, written on Tablets of stones by the Finger of God, then rewritten by Moses on New Tablets. In the 10 Plagues of Egypt's judgment, we read of the 1st & 10th as related & corresponding. As with the human hands in anatomy, our body has a left & a right, with 5 fingers on each, just like 2 tablets. The 1st tablet started with the great commandment in the Law on Sinai, as a thumb the great finger; the 2nd tablet ended with the great commandment of the voice of God adding no more. 2 hands with 5 fingers, each with a thumb as the first & the Last when the hands are held out with palms visible. In between are 8 fingers in pairs matching, each different set of 2. These hands & fingers interact with each other to do anything & everything. When the palms are turned down & become hidden, then they connect at the thumbs, while the fingers moved opposite each other.

These things are prophetic symbolism of a unique kind in the 10 Commandments, when explored & understood, they explain the Law, the Torah. In analogy, we see in the divine Word in 10 Books are to be understood the essential books to our picture of the Bible. Here are the 10 Books you must compare against your list: on the left is the Old Testament consisting of Genesis, Deuteronomy, Psalms, Isaiah & Daniel; on the right is the New Testament consisting of the Gospel of John, Romans, Ephesians, Hebrews & Revelation (Apocalypse). In Genesis all is hidden as seeds; in the Apocalypse all is matured as to what they became. I have fully substantiated the 5 Old Testament books in Christian Biblical Reflections of the Old Testament of the Bible. So too, Exodus, is not one of the five O.T. essential Books, but supports Genesis & Deuteronomy (the 2nd Law). Deuteronomy as the 2nd Law replacing the 1st Law is the key book of the Torah, all the essentials of Exodus, Leviticus & Numbers are in Deuteronomy, the Words of Moses, the lawgiver, prophet & deliverer of Israel. All the rituals, ceremonies, sacrifices, offerings, anointings, the Aaron & Leviticus priesthood all displace by the Melchizedek priesthood symbolized in Genesis, revealed in Psalms, prophesized in in the prophets form Israel to Malachai. Israel as a Nation was expected to witness to the Gentiles of God & His kingdom. The temple hid the tabernacle; prophets prophesied of Messiah would fulfill & displace the law, priesthood & monarchy, the poetic Books of Job, David, Psalms, Proverbs, Solomon's Song, are incorporated in the spiritual truth of the New Testament as useful to this new dispensation.

Egypt has left remains of the great empire of Kings & Pharaohs who ruled for some 2500 years, more or less in various degrees of power & at times by foreigners. The Egyptian world is well documented in thousands of tests & artifacts, monuments, & testimonies of other nations. In Moses' day it had a long rich culture, advanced far beyond the days of Joseph the son of Jacob, who like Moses, became a prince of Egypt. Polytheism, idolatry, was grotesquely weird & insane. Its holy language & script was means of perpetuating this falsification of God & His truth. It was the Emperial Power, along with a few other powers to the north, south, east, and west. It was the envy of the world, & jealousy of the kingdoms of the north-west, & of the north-east. It became the teacher of many nations, peoples, & countries. Even in our age its glory is golden & strange. Moses, the Hebrew, was raised in all this, just as was Joseph Jacob's son in his teen years, Moses treated as an Egyptian, raised in royalty, & power as a prince. Then he fled Egypt from Pharaoh, & settled among the ancient Arabs, the Midianites, in the land that covered what the Arabs now call "the *Hegira*', where the sacred pilgrimage journey from Medina to Mecca in Saudi Arabia covers, & where many returns from Mecca to Medina to the sacred mosque of Mohammed the Prophet of the Quran of Allah. In Midia ("northwest Arabian Peninsula, on the east shore of the Gulf of Aqaba on the Red Sea") he married Jethro's, the Midian priests, daughter & worked as a shepherd of Jethro's flock.

Thus, Moses the Hebrew, from birth, nursed by his mother an Israelite slave, from early childhood learned the way of Egypt till he was a grown man; then from manhood to senior years lived as a Midianite among the ancient Arabs, who were descendants of Abraham the Semitic Hebrew. In this world & age Moses was called of God to deliver Israel from Egyptian slavery, to become God's people & servants. In this, God created a new dispensation with Moses, as lawgiver, & the Torah's foundation of the new nation. The five Books of Moses speak of all these things, where God by Moses & Aaron established a national people of a divine theocracy to further his purpose with man. But this dispensation, as a Mosaic system, was doomed to fail, because of the natural man's reluctance to faith & obedience to God. Though the were progeny seed of Abraham the Friend of God, they followed not Abraham as a nation from time to time. But God had his witness & testimony in the world among the nations in his own people.

Though the Mosaic system failed, the Books of Moses, the Torah, would not fail, but continue to this hour. The Writings of Moses would lead to the Judges from Joshua to Samuel, thence the Monarchy from David to Messiah, Who according to Moses' Law & Prophecy, foretold us of the Messiah-Prophet, Who would make the Law glorious in its fulfillment, & add a new dispensation, the new Testament & Covenant, established better things, promises, & purposes. In the Book He would form a Nation by the Book, beginning with Joshua or Jesus,then all the 20 Judges of Israel,the Monarchy of the 20 Kings of Judah, and the 20 Kings of Israel, with the 20 Prophets of the Divided Monarchy, that is, the 2 Kingdoms. The Gentiles would have a Sign & Wonder, Testimony and Example of the Divine Word, fulfilling the transformation of the natural man to the spiritual man. Then the Word Incarnate would appear, and with him a New Testament,to complete the Bible, the Book of God, the Word of God. This new dispensation would continue with the Jews or Hebrew or Israelites till the Second Advent of Christ-Messiah. The Hebrew Bible becomes the Third of the themes of God with His creation. He needs and wants a Land, a People, a Book; in order to create the people as the Lord's so He may have a Home to Dwell in and with them as God. The Gentiles would enter relations with God by their treatment to Israel; Israel would be disciplined by God by using the Gentiles to punish Israel for disobedience to the Law of Moses, and their disregard for God, their unfaithfulness, unbelief, ingratitude and idolatry, till the Times of the Gentiles are come to full end. The Church of the New Testament is also subject to the

power of the Gentiles till the End. Both Jews and Christians are to be a spiritual people subject to a higher power, living in a spiritual Kingdom with spiritual Laws. The Arabs too, in the Quran, where it substantiates the Bible, confirms scripture, supports Truth and the Doctrines of the Word of God, are blessed with the true believers as children of Abraham the Believer.

World of Judges: Joshua – Samuel. Gentiles. (400 Years)

World of Judges, from Joshua to Samuel, some 400 years plus, was the period between Joshua to Samuel. The Book of the Law of Moses was to be read, studied, obeyed and fulfilled by the children of Israel of the 12 sons of Jacob, in covenant with the Lord their God. The Judges were not Kings but deliverers of Israel from the local Gentile powers in and around Canaan or Palestine. Joshua's conquest of Canaan by eradicating or expelling the 7 Gentile nations of Canaan was incomplete at the time of his death. Israel was to complete the conquest and possess the land as the land of Israel, by doing so making Canaan or Palestine to be Israel. But they constantly failed in disobedience to God and the neglect of the Law of Moses, the Word of God, the Bible, the Book, that is Scripture. Instead Israel intermarried with the forbidden Gentiles of Canaan, & practiced the idolatries of the Gentiles; making the God of Israel like to one of the dumb vain idols, so-called gods? But often repentant in their affliction by the Gentiles, sought the Lord their God with tears, & He in mercy & compassion, remembering His promise to the Patriarchs, would deliver them repeatedly. This period of the Judges progressed increasingly worse from generation after generation; and they were delivered by Judges spectacular ways. Barack & Deborah, Gideon, Jepthah, Samson, & at last Samuel. Samuel was a Priest, Prophet or Seer, & Judge, who would anoint their first two kings, Saul and David, in the creating the Monarchy, subjugating the Theocracy of the Mosaic system to human Kingship and Lordship, thus rejecting God, the Lord, as their true King. The Gentiles continued to spread throughout the earth entering ever new countries and lands. Mankind continued to alienate themselves from the truth of God, the way of God and the knowledge of God. The Gentile powers and rule of governments increasingly became imperial, where a King became a Great King or King of Kings, as we read in Genesis, in the days of Abraham, against the Mesopotamian Great King Chedorlaomer of Elam, invading the southern nations and Canaan. By the time we reach Samuel the Land of Israel was dominated by the Lords & Kings of the Philistines or the ancient Palestanians, the Ishmaelites, Medianites, Moabites, Ammorites, desert Arabs and others; all were multiplying in numbers and power. Israel would often ally themselves with these nations, often fight with them, & intermarry with them, & fornicated with them in idolatry. Samson & Samuel shows how degraded the people had become not trusting in the Lord to defend and protect them, to bless and keep them. The Law of Moses was almost vanquished and nullified, its feasts rarely kept, & at Shiloh they looked for a King like those of the Gentiles. They demanded old Samuel to find and anoint for them a King to put their hope and trust in, to fight their battles, & to rule over them as a Lord over slaves. Samuel was reluctant to do so, but the Lord God granted their wish and gave to them Saul of Benjamin, in whom they delighted to their own harm and loss. King Saul proved to be useless against the Lords of the Philistines; he became cowardly & yielded to the Peoples' lust; he was rejected by the Lord, & slowly became insane.

World of Monarchs & Kings: Saul - David - Solomon. Divided Monarchy. Gentiles. (600 Years)

World of the Monarch & Kings of Israel and Judah; Saul, David, Solomon and their 2 kingdoms with their 20 Kings each. King Saul was helpless against the Philistine who defied the Lord God of Israel openly, challenging the army of Saul to battle, and even to offer one man to one man contest to decide the battle.The hero champion of the Philistines was the giant named Goliath, which terrified the warriors of Israel and Saul. Then came David, a shepherd boy, to bring food to his brothers in the battle, including his uncle Joab, a Captain in King Saul's army. David defied the giant for defying God and Israel.

He accepted the challenge from the giant Goliath; and with his slingshot and five smooth stones in his hand, met the giant Goliath in the battle field. With one fatal shot, the giant fell dead on the ground and David cut off his head with Goliath's own sword, thus defeating the Philistines, who fled from the battlefield. This lad, David the shepherd boy, was the one Samuel had secretly anointed at the Word of the Lord. The transfer of the Throne & the Kingdom of the Monarchy was now of utmost necessity, but the insane King Saul would resist it in every way. When he knew the people rejoiced in David who slew 10,000 and Saul merely his 1,000, His insanity became openly displayed to kill David. Samuel was preparing to die; so, set in order the matter of the Kingdom to be transferred to David by the choice of God. Samuel died. Soon after, King Saul and his son Jonathan died in battle while fighting against the Philistines, thus David became King over Israel & Judah.

The Philistines occupied the coastal borderland plains in South Canaan going towards Egypt. The Northern Coastland was possessed by the Phoenicians, above the Sea of Galilee, in upper Galilee. These nations were never dispossessed from the times of Joshua to David, their great cities still flourished, & their maritime commerce never ceased. They traded & interacted with many other Gentiles in the spread & dissemination of language, culture, & goods. The way of Gentiles could be seen everywhere in Israel. The idols of the Gentiles also were established in Israel north, south, east, and west. The world of the Gentile Nations continued to lead humanity to ever greater and newer civilizations, and Israel moved in it's current direction. King David, with his mighty men and great army, led by his generals or chief captains, and marshalled by his uncle Joab, fought the Philistines & other Canaanites & conquered many local nearby countries, thus making them subservient to Israel. King David established the Kingdom, then he set his heart on the House of God: It's construction, the Priesthood, the worship in rituals, ceremonies, & musical celebrations in conformity to the Law of Moses that had been given by the Lord. King David composed many Psalms and songs which became part of the book of Psalms of David, with contributions by many others from Solomon to Hezekiah, all the way to Josiah. He built a great Palace for the Monarch, like the great Houses of the Gentile Kings. He wanted to build a great Temple for the God of Israel, far exceeding all the Temples of the Gentiles, the greatest and magnificent House of Jehovah God, the God of Israel. He allied himself with the Gentiles to collect all the supplies and material for the Great House. However, the Lord would not permit him to construct the Temple of God because the blood of his hands. The Lord chose his son Solomon to build the House of God and to establish all things related to the House and it's worship, Priesthood, & much more. So the Monarch of Israel reached its golden glory in the days of King Solomon, after the death of King David. King Solomon married the daughter of the Pharaoh of Egypt & built a great House in Judea outside Jerusalem, which took 20 years to build, & before he moved hi wife, & wives into it. He married 100s of daughters of the Kings & Lords of the Gentiles all around himself. These were his concubines and all this was to maintain peace and acquire help and wealth. Even so, peace was short lived.

King Solomon had taxed the people heavily, burdened with labor greatly, in order to build the Temple and pay the Gentiles for their help. The 10 Tribes of Israel which resorted to the House of Saul, led by Jeroboam I in the rebellion & division of the Kingdom of the Kingdom in the South, as the Capitol, with the Priesthood of Levites. The Northern Kingdom of Israel of 10 Tribes made Samaria the Capitol & Jeroboam 1 its King. All this was allowed by the Lord through the mouth of the prophet Ahijah. But God

intended to restore and reunite the kingdom to the House of David, but King Jeroboam resisted the will of God, to keep the Kingdom for himself. The 2 Kingdoms continued till their captivity, & exile by the Gentile powers; the north conquered by the Assyrian, in the days of its 20th King. Judah and Jerusalem continued longer, but were conquered by neo-Babylonia in the days of its 20th & last King, King Hoshea. This period from Jeroboam I to their captivity was above 250 years, & none of the Kings of Samaria were good. The Southern Kingdom of Jerusalem & Judah continued over 100 years (total sum of of less than 350 years) till there conquest, destruction, captivity, exile, deportation, and dispersion among the Gentiles. The Kings of Jerusalem had 10 bad Kings & 10 good Kings, & of the good kings the greatest were Hezekiah & Josiah. We must leave the age of the Monarchy of Israel & turn our focus to the Prophets.

Prophets: Isaiah to Malachi. Messiah. Gentiles. (400 Years)

Prophets of the Divided Monarchy & their Captivity: Elijah to Isaiah to Malachi: (400 Years). Those who God has revealed Himself, & spoken to & sent to speak on His behalf are prophets. We are concerned with the line and School of Prophets from Samuel to Messiah. The prophets of the Monarchy were many; the Prophets of the Divided Monarchy into 2 Kingdoms were 20. The 20 Prophets were the Monarchal Prophets ministering during the days & the years of the Kings. Elijah is the first introduced to us in the reign of King Ahab & his wife Jezebel, in the Northern Kingdom of Samaria of the 10 Tribes of Israel. The idolatry had become so prevalent that God needed to intervene. Jezebel had 400 false prophets to her shame. The spectacular and miraculous ministry of Elijah & Elisha were recorded to develop the Scriptures in its prophetical testimony of the Word of God. In the Prophetical Books of Isaiah to Malachi, God revealed His dispensational relationship with His people by the federal headship of their Kings & Rulers. The Kings were God's representatives to the Nation, & as such were responsible to God for the state of the Nation before Him. The continual need to send them Prophets, like He sent Judges in the period of the Judges, raising up deliverers & Judges, to recall them to the Law of Moses, to Himself as their God, to obedience unto righteousness & holiness, to faithfulness & usefulness, only confirmed the sinful nature of man. How is He to save the world if his chosen people were as bad as the Gentiles who knew Him not? & how could He treat the Gentiles with judgement & punishment if Israel was as guilty, if not more guilty than the Gentiles, because they had the Divine Word in the Law of Moses?

The Lord must keep His Word & His Promise, Israel must be chastised by the hands of the Gentiles, till he send the salvation and blessing promised since the days of King David & King Solomon. The Prophetic Spirit testifies of Messiah, Who from the beginning pf creation was the Model of our creation in God's glory; Who was promised as the Seed of Woman to deal with the enmity between Satan & sin, & by the conflict of this enmity He would prevail in regaining what was lost, that is innocence, life, eternal life, and God's presence. The law of Moses, that is the Mosaic system, was given to guide Israel till Messiah, Who would complete the work the Law in the transformation of man's inner man, to make the natural into a spiritual man. In the internal guidance of the Law, God would use Israel as light & testimony & example to the Gentiles, that He might reclaim man &thus save the world. The Prophets who would review Israel's behavior & state, would preview a coming King & Lord & Messiah, by this word the law of life & salvation. This distinct purpose was symbolically by signs & wonders, by poetry & parables, & by graphic examples in the life & ministry by the Prophets. Elijah & Elisha were the

1st to exhibit this typology; after them other prophets would be used in a lesser fashion. The 4 Major Prophets of Isaiah, Jeramiah, Ezekiel, & Daniel showed a fuller prophetic feature of this. Then all the 12 Minor Prophets from Hosea to Malachi completed the work in specific or targeted systems and conditions, supporting the witness of the Major Prophets. The emphasis & focus of the Major & Minor Prophets always brought judgement on Israel for their failure, though always giving hope to a Remnant. The Gentile powers in afflicting & destroying Israel, were by that, accountable to the Lord God for their actions, & God would deal with them accordingly. Israel as a people, nation, congregation, son, wife, and other such relations to God, as man, that is Adam, the 1st man, to prepare for the 2nd & Last Man, the Lord from heaven. So, the Prophetic Word concerning Messiah & His Kingdom & 100s of or related things, was given of the future for both Israel & Jews & all Gentiles. Malachi gives the promise of the coming Messiah.

World between Old & New Testaments: Messiah & Gentiles. Malachi - Messiah. (400 Years)

After Malachi, the last of the Prophets, came the period prophesied by Daniel, concerning the 4 Great Monarchies of the Gentiles: Neo-Babylonians, Medo-Persians, Greeks, & Romans. The Jews would be ruled by these Gentile Powers, dispersed & disintegrated as a People, no longer a Nation. The Mosaic system of the Law barely survived, the Hebrew language all but vanished. The Greeks would influence the Jews until they were Hellenist Jews, not Hebrews. They translated the Hebrew Bible into Greek (called the LXX, Septuagint, or 70). Various Apocryphal Books came to be popular, as seen in the Latin Vulgate of the Roman Catholics & in most of the older versions up to the Protestant Reformation. These Apocryphal Books were modeled after the Bible Books in Poetry, History, & Wisdom literature. In them memory of the Hebrew Bible was kept alive, Mosaic system kept alive in parts and pieces. The Jewish Wars with Greeks is seen in the Books of the Maccabees. Longing for Messiah increased in many ways. The Samaritan Version was preserved the ancient Hebrew as the Sacred Scroll. Greek Philosophy was absorbed into Jewish mysticism, producing a Jewish Philosophy seen in various parts of the Apocrypha, & ultimately seen in the Philo of Alexandria. In Josephus, all these things may be learned, & all the details relevant to them. The Maccabean Dynasty in seeking to restore Judaism, resisted the Greeks & were destroyed. The Romans conquered the Greeks and ruled the Jews.

Among the Jews who long for a restored Judaism of the Torah, the Essenes became the most prominent & influential. They are now known by the discovery of the Dead Sea Scrolls of Qumran. Their Jewish Asceticism & Mysticism were a rejection of Jerusalem's Judaism as corrupt. Their community was male celibates in white linen gowns. In contrast to another form of Judaism before the New Testament developed into the Sadducees of the Temple, & the Pharisees of the Law. Other sects were like the Zealots wanting to overthrow the Romans. These & other forms of the Jews under the Great Gentile Powers prepared the way for the Messiah & His kingdom. The Messianic longing becomes great as they saw in the Book of Daniel & all the Prophets.

Here ends the **Summary of Christian Biblical Reflections of the Old Testament Bible. *-mjm, 2021.*** (This Summary was typed from the hand-written original by all my kids, a grandson. Thanks.)